

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
 (b) Explain how according to Emile Durkhiem, division of labor could be 'functional' as well as 'anomic' for society. 15
 (c) "Economics must be made the handmaid of sociology." Critically analyze. 15
3. (a) Examine how Max Weber applies the ideal type construct in establishing a relationship between religion and economy. 25
 (b) Compare and contrast the methodology made use of by Emile Durkheim and Max Weber, in their, scientific study of society. 25
4. (a) "Talcott Parsons' theory of social system has been criticized as a veiled status quoist ideology". Critically examine. 20
 (b) Critically analyze Karl Marx's notion of 'alienation' ,in the context of present day capitalism. 15
 (c) Give a critical review of 'functional analysis of religion given by Durkheim'. 15
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
 (b) Robert K. Merton's significant contribution to functionalism lies in his clarification and codification of functional analysis. Discuss. 15
 (c) Examine how Weber's characterization of capitalism is different from those of Marx. 15

1. **(a)** Sociology as a by-product of Industrial revolution 10
- (b)** Suicide as a social fact 10
- (c)** Functional pre-requisites of the society 10
- (d)** Rational-legal authority and Organizational structure 10
- (e)** What is Merton's view of relationship between social structure and deviance?
10

a) Positivism aims to study sociology as a natural science through observation and facts. Marx, as romanticism positivist, did not absolutely believe in deploying scientific means to the study of society.

In The Communist Manifesto, Marx mentions history of mankind as history of struggle. Class antagonism did not exist in primitive communal societies but it erupted in capitalist society.

In case of class conflict, facts and observation cannot explain the conflict. The false consciousness created by bourgeoisie among proletariat needs subjective observation.

In Das Kapital, Marx mentions relation of production being governed by factors of production. This might look objective reality but to understand the way it divided the society we must subjectively study how control over one resource determined class.

Even to understand an objective materialism like ownership of land, capital one should understand dialectic. This term of Hegel was criticised by Marx on the ground that social existence leads to consciousness, ~~Not~~ the other way round.

In a sum, Marx proposes a holistic view of class conflict in his study of society which requires more than mere facts and data.

(b) Emile Durkheim opines division of labour in a modern society leads to organic solidarity. As people become consumers they become interdependent thus fostering collaboration. This is more effective than mechanic solidarity where people have less differentiation and are bound by collective consciousness of beliefs.

However, division of labour can also be dysfunctional in following cases:

- ① Anomic Division of labour
- ② Forced Division of labour
- ③ Lack of Coordination

In the above cases, division of labour does not contribute to solidarity. In ~~organic~~ anomic DoL, there is lack of regulation leading to chaos, in forced DoL there is too much regulation leading to suppression of individualism. In lack of coordination, interdependence takes a beating.

In functional cases, DoL serves as a normal social fact while in anomic DoL, it becomes pathological social fact.

Goodlucke criticises Durkheim for misinterpreting system integrity and interdependence as social integrity.

Malinowski criticises Durkheim for equating Division of labour with human progress.

As a functionalist, Durkheim draws utility of division of labour as fostering solidarity and also showing its pathological side.

(2C) Economics deals with the study of monetary and fiscal components regulating a system. In microeconomy we study balance of demand and supply while in macroeconomy we study cumulative market forces.

However, the discussion on means of production, market forces form a component of Sociology - a study of society.

Economy explains the production cycle while sociology explains why the producer chose to produce.

Economy tells impact on market, sociology deals with impact of an economic decision on people who make up the market!

In other words, Economy facilitates the study of sociology. As an older science, Economy acts as a precursor to sociology.

Marxist have developed economic deterministic theories owing to criticism of Adam Smith's Laissez Faire.

Theory of Dependence by Prebisch helps explain social change in colonial times.

Thus, it be safe to conclude Economics helping sociology, the youngest of all sciences, in forming theories explaining impact on economy and society.

3(a) Max Weber as an interpretative sociologist believed that Sociology cannot be explained but only understood. However, he did believe in general patterns in society.

To study these general patterns he devised 4 sociological methods:

- ① Verstehen — interpretative understanding
- ② Causal plurality ③ Value Neutrality
- ④ Ideal Type

Ideal Type was essentially a construct of exhaustive reality through selective means.

Weber used ideal type model in his experiment

'The Protestant Ethic and Spirit of Capitalism'

This was a criticism of Marx which gave an economic determinist theory where ~~social~~ economy influenced and shaped religion.

Weber creates an ideal type construct of Western Europe's Capitalist societies and found that they all practiced protestant faith.

The faith had a 'pre-destined' aspect of 'the elect' who would go to heaven. Calvinist, unlike Lutherans, worked hard to assure themselves that they're the 'elect'. They did not indulge in luxury, ploughed back their income/profit in business thus giving rise to capitalism.

Here ideal type serves the purpose of an experiment. It is used as a classification tool to

term a certain faith responsible for economic phenomena.

Ideal Type construct creates a factual rationale since capitalism required accounting and numbers. Unlike supernatural rationale of religion.

Weber also applies the model of ideal type on larger scale by generalising Western European societies as capitalist and protestants.

Tommy criticises Weber for considering generalisation. Britain was the first capitalist nation but not protestant Britain was Catholic that time.

Wallerstein says colonialism and not protestant faith led to capitalism.

Peter Sombart questions how ascetic protestants supported a consumer oriented capitalist market. Who would consume?

Hence, Weber's ideal type finds relevance in explaining capitalism as a product of protestant faith. Prior to Weber, sociology depended heavily on scientific methods. Ideal type provided a method to understand society.

3b) Emile Durkheim was a staunch positivist and functionalist who proposed comparative method to study society.

Weber, as an interactionist, believed society could not be explained but only understood.

Durkheim studied society by comparing the contemporary with history. In his book, 'Elementary Forms of study of Religions forms' studies primitive Arunta tribe of Australia to understand complex forms. Weber on the other hand used ideal type to create a model of exhaustive reality. In his experiment 'The Protestant Ethic and Spirit of Capitalism' capitalism is explained through Protestant religion.

Durkheim was a functionalist who believed every social component has a function. Even crime served the purpose of bringing to attention the solidarity needed. Weber too believed in utility of social phenomena but in their ideal form. Bureaucracy was an effective organisation if it was blessed with rules, technical expertise, impersonalisation.

Durkheim viewed social fact as the subject matter of sociology. Social facts have externality, practice constraints and can be generalised. Weber believed social action was the subject matter of Sociology. Social actions are directed by an individual towards other individuals.

Durkheim related economy with politics while Weber saw politics as an independent entity. According to Durkheim, Division of Labor leads to formation of State. Weber said power and State are interrelated where State exercises power through administration.

Durkheim divided society on the basis of labour. Weber divided the society into 4 classes - Propertied Upper class, white collar workers, Petty Bourgeoisie, Manual Labour - based on labour and economic factors.

While Durkheim is criticised by the likes of Malinowski and Timasheff was exaggerating and over simplification. Weber is criticised for his social action theory by Parsons and Pareto.

Durkheim and Weber both have made remarkable contribution to study of society through functionalism and interactionism respectively.

4(a) Parson was a structural functionalist who believed in studying society through social systems. Each system was to contribute to social equilibrium by preventing change.

He suggested study of AGIL as functional pre-requisites to maintain stability. Various social systems - Policy, Economy, Fiduciary, Social - contributed to reinforcing the existing systems.

This theory is criticised for being as 'status quo' maintenance where change is resisted.

Cohen criticises Parson for interpreting change as conflict.

Even in modern society where social change is viewed as progressive, Parson resists it by saying it led to rise of 'isolated nuclear families'.

Moravitz criticises Parson for being opposed to change.

In theory of 'Pattern variables', Parson yet again classifies patterns in which man behaves

Deneux criticises Parson that one cannot give an exhaustive list of pattern variable while Parson restricts himself to 5.

Hence, Parson viewed change detrimental to equilibrium and thus advocated status quo.

4(b) Marx defined Alienation in relation to evolving relation between the product and the producer.

In primitive communism society, the labour felt a connect and ownership towards the item he produced. He produced based on his liking. However with rise of capitalism, profit maximization was the objective and labour became mindless devoid of ownership.

In present day capitalism, profit maximization objective have become more strongly reinforced due to increased competition from globalisation. Labourers now work in silos, in day as well as night shifts with minimum people to people connect. Technical advancement have reduced men to mere hands obeying instructions.

However, in present time the sector is also becoming regulated to prevent alienation. There are Labour Laws and social security schemes that ensure labourer remains a social being as well.

Marcuse's criticism of Marx if finds relevance today as capitalists too suffer from alienation.

Robert's criticism that technical advancement leads to alienation also holds true.

Hence, alienation as proposed by Marx separates soul from the production process and it finds relevance even a century later.

4(C) Durkheim wrote 'Elementary study of Religious Form' while studying primitive religion of Aranda Tribe of Australia

Durkheim opined totems to be inanimate objects of worship. Sacred and Profane were items kept sacred. For ex - shoes that we used to walk are mundane objects not allowed in holy places. He studied primitive tribes so as to apply meanings in complex religions as well.

Goldmeiser criticises Durkheim by asking how can Durkheim say that Totem was the ^{most} primitive form of religion? Edmund Leach questions Durkheim for over-simplifying religion.

Durkheim believed that the society is superior i.e. more important as a collective force than individual. It is the worship of society.

Evans-Pritchard criticises that Totem is not a universal phenomena in every society.

Durkheim sees religion as functional since creates a feeling of collective effervescence while performing rituals. Religion also cements solidarity in the society.

Freud in 'Essence of Christianity' criticises functional role of Religion by saying it makes people weak by believing in God.

Durkheim's view on role of religion as functional is vital in understanding complex religions that developed later.

5(a) Charles Cooley opined that an individual shapes his individual self by interactions with everyone he meets at every stage. Mead made reservations on this and said our individual self is moulded by interaction with specific people at certain stages of life.

These interactions are 'socio-symbolic'.

Mead as the promoter of Symbolic School of sociology proposes a non-positivist approach. Much like other sociologists of Chicago School.

Mead says the interactions take place in three stages - preparatory stage, play stage and the game stage. Initially, there is no interaction, only imitation. Then there is role play where infants become aware of roles played by people. At final stage, there is development of generalised self where child becomes aware of the fact that people have expectations from him and he is expected to behave in accordance with the standards. This results in development of the 'Me' which is different from 'I'.

Mead however banks heavily on 'reflective intelligence' of people as pointed out by Patrick.

Mead also overlooks any scope for objectivity and is criticised by the Positivists.

G.H. Mead offered a distinction b/w symbolic interactions and passive reflection through development of the socially conscious self of 'Me'.

5(b) Merton supported functionalism by giving it broader interpretation.

He improved Radcliffe-Brown's structural functionalism by saying institutions can not only be functional but also non-functional and dysfunctional. For ex- if Bureaucracy does not perform its job it becomes non functional and if gets heavily influenced by politicians in its working it becomes dysfunctional.

Merton improved Durkheim's theory of Anomie by codifying deviance. He said, deviance occurs when either or both of institutionalised goals or means are not conformed with.

He was able to explain Stauffeur's case study on American soldiers through usage of reference group theory. Emmanueel

Stauffeur found that soldiers at war were happier than soldiers at cantonment. Merton suggested reference group as points to evaluate one's behaviour. Soldiers at war had their seniors as reference group hence were happy while at cantonment soldiers had their civilian friends as reference group.

Merton ~~through deviance~~ Homener is criticised for not accounting monetary causes of deviance by P. Cohen. Marxists criticise

Merton for not accounting for impact of economy in anomie.

Merton proved instrumental in providing objectivity to highly subjective sphere functionalism in promoting anticipatory socialization.

5(C)

Marx was an economic determinist who believed every change in society is a result of change in economic process.

Weber on the other hand believed in social actions to be determinist and capitalism to be an effect not a cause. Weber criticises Marx for his mono-causal view on capitalism.

In his book 'Revolution and Counter Revolution in Germany' Marx opines capitalism leading to inequality. Weber however believes capitalism does not cause as much concentration of authority as does bureaucracy.

Marx's capitalist society is divided into 2 broad heads - bourgeoisie and proletariat while Weber's capitalist society is divided into 4 major classes:

- ① Property owning upper class
- ② White collar class
- ③ Petty Bourgeoisie
- ④ Manual Labour

Marx in Das Kapital writes capitalism has shaped religion. Religion is the opium of the masses where the exploited is under false consciousness.

While Weber concluded in his experiment
'The Protestant Ethic and Spirit of Capitalism', that
religion shaped Capitalism.

Marx believed that capitalism was a case
of dialectic and the conflict would ultimately
be overthrown by a communist revolution.

Weber never believed complete annihilation
of capitalism through a revolution. He instead
supported administrative reforms.

It is said Weber was in constant argument
with ~~the~~ Marx's ghost. This can be found true
in their diverging opinions on capitalism.

4a) Sociology as by-product of IR

Industrial Revolution occurred in the 19th century with the invention of the spinning Jenny. Thinkers like Hallestem and ~~Andine~~ Frank opine that colonialism led to Industrial Revolution. Marx believed that capitalism was the ~~cause~~ ^{major} effect of industrial revolution.

With the industrial Revolution, there was migration of workforce, division of labour, women participation in production, technological advancement with machines and assembly line. These factors had direct impact on the society; the relationship between various societal institutions like household, education, family began to change. Relationship between men also transformed as they got polarised into the - Haves and Have Not (Marx).

The changing dynamics were already promoting thinkers of the 'Social Contract' Phase during the Age of Reason and The French Renaissance (1789). The Industrial Revolution acted as a catalyst in France, Germany, Britain and to link it with society. Thus the rise of Sociology - study of society - was scripted by the likes of Comte, Rousseau, Locke, Goldthorpe and Karl Marx.

(b)

Suicide as a social fact

According to Durkheim, social fact is the subject matter of Sociology. These are observable facts that have following features:

- Externality
- Constraint
- Generalisation

Suicide is a sociological fact since it is guided by external features like regulation and integration. High regulation leads to Fatalistic suicide like in a slave society while low integration leads to anomic egoistic suicide.

Suicide also experiences constraint. High integration constraints individual to even die for society like suicide bombers (Altruistic suicide).

Suicide can also be generalised based on prevailing social conditions. Depression in economy causes people to commit anomic suicides.

Suicide is a normal social fact but it becomes pathological when rates of suicide increase abnormally.

Marcuse criticises Durkheim as suicide cannot only be socially driven. They can also be motivated by individual/psychological causes.

Gabriel Tarde's theory of imitation rules out role of suicide as a social fact.

Durkheim proposes a mono-causal version of suicide as a social fact where only social causes prompt suicide.

(C) Parrsons, as a structural functionalist, favoured status quo by arguing social equilibrium through functional prerequisites.

He proposed the AGIL model.

A - Adaptation: Environment of an individual shapes his behaviour and consequently shapes the economy.

G - Goal Achievement - This is to be achieved by the State and policy.

I - Integration: Fiduciary instruments of law and police ensure societal norms are integrated.

L - Latency and Tension Management - This is regulated by education and religion.

Functional prerequisites address the common needs of a social system - notion of functionality, internal dynamics and structure of society.

This approach aims at fostering social equilibrium. According to Parrsons,

Input Output Theory, the four prerequisites provide input to each other and hence intergrade totally.

Mertonitz and Positivists however criticise the model as being over-dependent where one system reinforces the other instead of doing roles individually.

Functional prerequisites are thus fundamental to structural functionalism theory.

(d) Rational - Legal Authority Long. Str.
Weber classified social actions into 4 types and considered it as subject matter of sociology.

Zweck/Good oriented social action results in rational-legal authority that draws legitimate power from the public through means like elections, referendum etc. Contemporary regime draws power in a democratic system from elections. Political leaders are vested with legal authority through means such as ~~elect~~ member of parliament, executive, judiciary.

This type of authority draws power from legitimacy and is usually long lasting than traditional or charismatic form.

A legal rational leader can have charisma as well. Social Media today has helped in creating personality cult for politicians.

Webers believed that authority was the source of power and not means of prodⁿ.

Dahendoff credited authority for social stratification

(c) Social Structure and deviance

Merton in his essay 'The Paradigm of Deviance' elaborates on Durkheim's view of anomie which he believes is the cause for deviance.

Merton believes social structure is infected with anomie when there is normlessness. Norms are followed through cultural means and institutionalised goals.

If an individual conforms to both there is no deviance. He becomes an innovator if he uses uncultural means to become achiever of goals. Black Americans are an example.

Ritualists discard ~~both~~ goals set by society but follow societally conforming means. Retreatists like hippie abolish both. Rebel may abolish or acknowledge proper means to achieve institutionalised goals.

Merton's theory is criticised by P. Cohen for not accounting for monetary causes behind deviance. James Galtung uses drug production case study for explaining Marxist view.

Merton's theory is a handy tool to objectively understand deviance.