



NEERAJ®

SOCIOLOGICAL THINKERS-1

B.S.O.C.-111

B.A. Sociology (Hons.) - 5th Semester

**Chapter Wise Reference Book
Including Many Solved Sample Papers**

Based on

C.B.C.S. (Choice Based Credit System) Syllabus of

I.G.N.O.U.

& Various Central, State & Other Open Universities

By: Kshyama Sagar Mehier



**NEERAJ
PUBLICATIONS**

(Publishers of Educational Books)

Mob.: 8510009872, 8510009878 E-mail: info@neerajbooks.com

Website: www.neerajbooks.com

MRP ₹ 280/-

Content

SOCIOLOGICAL THINKERS-1

Question Paper—June-2023 (Solved).....	1
Question Paper—December-2022 (Solved)	1
Sample Question Paper–1 (Solved)	1
Sample Question Paper–2 (Solved)	1
Sample Question Paper–3 (Solved)	1

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
--------------	-----------------------------------	-------------

BLOCK-1: KARL MARX

1. Philosophical Foundations of Karl Marx’s Work.....	1
2. Use Value and Exchange Value.....	15
3. Social Formation and Capitalist Mode of Production	27
4. Class and Class Struggle.....	42

BLOCK-2: EMILE DURKHEIM

5. Philosophical Foundations of Emile Durkheim’s Work.....	55
6. Social Fact	69
7. Individual and the Collective	83
8. Normal and the Pathological.....	95

<i>S.No.</i>	<i>Chapterwise Reference Book</i>	<i>Page</i>
--------------	-----------------------------------	-------------

BLOCK-3: MAX WEBER

9.	Philosophical Foundations of Max Weber's Work.....	107
10.	Social Action and Ideal Types	122
11.	Power and Authority	136
12.	Religion and Economy	149



**Sample Preview
of the
Solved
Sample Question
Papers**

Published by:



**NEERAJ
PUBLICATIONS**

www.neerajbooks.com

QUESTION PAPER

June – 2023

(Solved)

SOCIOLOGICAL THINKERS-1

B.S.O.C.-111

Time: 3 Hours]

[Maximum Marks : 100

Note: Attempt any five questions. All questions carry equal marks.

Q. 1. Discuss the concept of rational capitalism. Outline the factors contributing to the growth of rational capitalism.

Ans. Ref.: See Chapter-12, Page No. 156, Q. No. 1 and Page No. 153, 'Factors Contributing to the Growth of Rational Capitalism'.

Q. 2. In what way is bureaucracy used in operation of rational legal authority.

Ans. Ref.: See Chapter-11, Page No. 138, '(iii) Rational Legal Authority'.

Q. 3. What are the major characteristics of bureaucracy outlined by Weber?

Ans. Ref.: See Chapter-3, Page No. 11, Q. No. 138, 'Bureaucracy'.

Q. 4. Discuss Weber's view on 'Value-Free' Sociology.

Ans. Ref.: See Chapter-9, Page No. 117, Q. No. 6 (c) and Page No. 109, 'Casuality and Probability' and Page No. 110, 'Objectivity and Values in Social Sciences'.

Q. 5. Describe Durkheim's analysis of crime.

Ans. Ref.: See Chapter-8, Page No. 97, Durkheim's 'Analysis of Crime'.

Q. 6. Explain Durkheim's views on collective representations through religion.

Ans. Ref.: See Chapter-7, Page No. 85, 'Religion and Collective Representations'.

Q. 7. Discuss the stages of society suggested by Marx.

Ans. Ref.: See Chapter-4, Page No. 49, Q. No. 3.

Q. 8. What do you understand by historical materialism? What are its major tenets?

Ans. Ref.: See Chapter-1, Page No. 8, Q. No. 3.

QUESTION PAPER

December – 2022

(Solved)

SOCIOLOGICAL THINKERS-1

B.S.O.C.-111

Time: 3 Hours]

[Maximum Marks : 100

Note: Attempt any five questions. All questions carry equal marks.

Q. 1. Explain the influence of German Philosophy on Karl Marx's ideas.

Ans. Ref.: See Chapter-1, Page No. 3, 'German Philosophy and Idealism'

Q. 2. What do you understand by exchange value of commodities?

Ans. Ref.: See Chapter-2, Page No. 16, 'Exchange value of commodities'.

Q. 3. What is 'capitalist mode of production'? Outline its main features.

Ans. Ref.: See Chapter-3, Page No. 31, 'Capitalist Mode of Production'.

Q. 4. Discuss Marx's notion of 'alienation'.

Ans. Ref.: See Chapter-4, Page No. 50, Q. No. 1.

Q. 5. What did Durkheim mean by 'social fact'? What is the difference between 'normal' and 'pathological' social fact?

Ans. Ref.: See Chapter-5, Page No. 61, Q. No. 3, and Chapter 6, Page No. 80, Q. No. 4.

Q. 6. Explain Weber's perspective on rationality.

Ans. Ref.: See Chapter-12, Page No. 156, Q. No. 2.

Q. 7. Discuss the role of religion in the development of capitalism.

Ans. For decades, academics have debated the connection between religion and capitalism. While some claim that religion played a key impact in the growth of capitalism, others maintain that the two are completely unrelated phenomena. While there is no clear-cut answer to this query, it is evident that religion has had a substantial influence on the growth of capitalism in a number of ways.

The Protestant Ethic and the Spirit of Capitalism by Max Weber is one of the most persuasive justifications for the relationship between religion and capitalism. According to Weber, the rise of capitalism was significantly influenced by Protestantism, particularly

Calvinism. He argued that Calvinism placed a high value on diligence, thrift, and self-discipline—qualities crucial for a successful capitalism. Additionally, he contended that Calvinists' anxiety over predestination, which claimed that salvation was predestined, motivated people to put in more effort in the expectation of succeeding in this life as proof of their salvation. According to Weber, this resulted in the growth of a capitalist ethos wherein financial success and money accumulation were viewed as indicators of one's salvation.

Similar to this, several academics have asserted that Protestantism in particular provided the required theological and moral framework for the growth of capitalism. They contend that the emphasis on independence and rationalism, the rejection of earthly pleasures, and the belief in personal redemption were all fundamental tenets of the capitalist ethos.

Some academics, however, disagree, contending that there is a more nuanced relationship between religion and capitalism. They contend that religion had a varied impact on capitalism's development in each region of the world. For instance, Buddhism and Shintoism were vital to the growth of capitalism in Japan, whereas Hinduism and capitalism have a complicated history in India. Furthermore, some detractors contend that the connection between religion and business is not always favourable. They argue that the capitalist ethos might cause spiritual and religious values to be neglected, which can result in societal and moral deterioration. Additionally, the pursuit of wealth and profit can lead to exploitation, inequality, and social injustice, which is contrary to the values of many religions.

Q. 8. What do you understand by the term 'ideal types'? How are they constructed?

Ans. Ref.: See Chapter-10, Page No. 123, 'Ideal Types: Meaning, Construction and Characteristics'.

■ ■

Sample Preview of The Chapter

Published by:



**NEERAJ
PUBLICATIONS**

www.neerajbooks.com

SOCIOLOGICAL THINKERS-1

BLOCK-1: KARL MARX

Philosophical Foundations of Karl Marx's Work



INTRODUCTION

Karl Marx covered a wide range of topics in his writing, including the capitalist mode of production, class and class conflict, political economy, alienation, and many others that have contributed to the fields of economics, history, political science, and of course sociology with insightful analysis. To know about the social, economic, and political context in which Karl Marx's ideas evolved, we start this chapter with an overview of his life. We will then study the precise intellectual ideas that affected him. Ultimately, we will comprehend a few key concepts from his writings.

CHAPTER AT A GLANCE

BIOGRAPHICAL SKETCH OF KARL MARX

Biographical Sketch

The life of Karl Marx can be divided into five phases.

Early Years

The second child and oldest son of Heinrich and Henrietta Marx, Karl Heinrich was born on May 5, 1818, in Trier, Germany's Rhineland, where his father was an attorney. Heinrich Marx was a member of Germany's little, but widely distributed Jewish population. The Jews were able to benefit from the opening of formerly closed crafts and professions during Napoleon's authority over Germany.

Many Jewish families have strayed from their traditional way of life in order to benefit from the prospects of greater opportunity. The Congress of Vienna gave the German Rhineland to the Prussian Crown in 1828 following Napoleon's defeat. As a result, Germany was once more divided into kingdoms

with a feudal system, and Jews once more had to contend with ethnic, political and religious hurdles. Some of them, including Karl Marx's father, were unable to retrace their steps. Heinrich enrolled in the Christian Church in 1817, the year Karl Marx was born. Karl Marx's animosity against religion may have been influenced in part by the odd and embarrassing circumstances that such converts occasionally found themselves in.

Karl Marx enrolled at the University of Bonn's faculty of law on his father's recommendation. He was moved to the University of Berlin in the fall of 1836.

Berlin Days

Hegelian philosophy had an influence on Karl Marx's time at the University of Berlin. He became a member of the Young Hegelians movement. The German intelligentsia likewise had a sad time during these years. Karl Marx attended the lectures given by Eduard Gans, a favourite pupil of Hegel, when he was a law student. Eduard Gans had a significant impact on him. He taught Marx how to do theoretical critique. Gans demonstrated to Marx in the sphere of law that history philosophy of every kind could be used and verified. Because to this, young Marx attempted to develop a competing set of positivist concepts inspired by Hegel. Marx threw up his studies in law and devoted himself to philosophy, against his father's instruction to stop engaging in metaphysical thought. Karl Marx was given the opportunity to contribute to a publication by Cologne publicist Moses Hess (*Rheinische Zeitung*). Karl Marx took over as editor in chief afterwards. He made the decision to go to France once it became evident to him that he could neither talk or write freely in Germany. He travelled to Paris after being married in 1843.

In Paris

When Karl Marx came in Paris in the middle of the nineteenth century, the French capital perfectly reflected the unprecedented phenomena of socio-economic, political and cultural upheaval in Europe. Karl Marx had one question on his mind more than everything else. Karl Marx read a vast array of French writings on these and other related topics, as well as historical accounts of the revolution. He read all day and all night, just as he had done when he first joined the Young Hegelians and was eager to learn everything there was to know about Hegelianism. Hegelianism-related questions were further clarified for Marx by his studies of the French and English economists. He started contrasting the socioeconomic situations in Germany and France. Karl Marx was critical of their work while being influenced by English economics and French socialist intellectuals. Karl Marx said that they had no understanding of history. He believed their scholarship lacked seriousness and moral character.

Karl Marx embraced Hegel's theory of structure despite his harsh criticism of it. He accepted the reality of formal relationships between the constituent parts of the history of humanity. Yet, his knowledge of the elements themselves was based on his research into the ideas of French philosopher Saint Simon and his followers. In this way, Karl Marx's critique of Hegel served as the foundation for developing a fresh perspective and strategy. In addition, it was at this time that he met Friedrich Engels, a German revolutionary and the son of a cotton manufacturer, in Paris. The two had met in the fall of 1844 in connection with the writing of economic essays for Marx's Journal, and this had started a long-lasting era of friendship and partnership between them. Working with Engels, who had a tremendous talent 'for filtering, analysing, and seeing the practical relevance of the findings of others,' helped Karl Marx, who wrote in a cryptic and awkward style. Moreover, Engels gave Marx the sense of security that the latter lacked. Karl Marx showed his acquaintance a level of devotion that he reserved exclusively for his wife and children. Marx's brief, but extremely fruitful stay in Paris came to an end at the start of 1845 when he was ejected from the city. The socialist publication Vorwärts had published criticisms of the Prussian Monarch in power, and the Prussian government asked that the whole group involved in these actions be expelled.

Among them was Karl Marx. He travelled to Brussels from Paris with his wife and one-year-old child. His friend Engels joined him in Brussels. Karl Marx made the decision to form a worldwide workers' union while in contact with the different German communist labour unions that had branches in several cities across Europe. This was the beginning of Marx's transformation from a revolutionary thinker to a scholar.

Revolutionary Marx

Karl Marx developed as an organiser and the head of a revolutionary party while working with the Communist League, a federation of workers. His preparation of a pamphlet outlining the Communist League's goals and objectives was commissioned by the London section of the organisation in 1847. Karl Marx authored the text in the early months of 1848, welcoming the notion. This text was released just a few weeks before the 1848 Paris uprising. The Communist Party Manifesto was its name (1848). Karl Marx and his family were banished from Belgium and its territory as a result of writing the Communist Party Manifesto. On the other hand, the new French government extended an invitation for him to return to Paris. As soon as the long-awaited revolution started in Paris, Marx headed for the French capital. Marx, who was largely unimpressed by the revolutionaries, left Paris once again and travelled to Cologne to learn how he might spread his ideas in his own Rhineland.

He began a new magazine and gave it the moniker The New Rheinische Zeitung in homage to his earlier publication. The audience read the journal's articles with interest. But, due to Karl Marx's relatively harsh stance on the Prussian Government, the daily was soon suppressed, and its final issue was published in bold red characters. Marx was detained for sedition and put on trial in a Cologne court for his piece that appeared in this issue. Karl Marx spoke here about the socioeconomic circumstances in Germany and other nations during his trial. He gave a thought-provoking presentation, and the jury decided to clear him. But the government had already stripped him of his citizenship; as a result, he was driven out of Rhineland in July 1849. As he didn't have many other options, he returned to Paris, where the French government gave him the choice of leaving the country or resigning himself to oblivion.

PHILOSOPHICAL FOUNDATIONS OF KARL MARX'S WORK / 3

Exile

Karl Marx purchased his ticket to England with the aid of money raised by his friends, and he landed in London in August 1849. After a month, his relatives came to help him. Engels also arrived in London in November. Until his passing in 1883, Marx resided in London.

Karl Marx was able to continue living in England without incident since at the time, it was not much impacted by events in Europe. On the other side, he was cut off from the intellectual and political fervour and was isolated. He lived a life of relative idleness and material privation with his family and close friends. Of course, this forced inactivity aided in his development as a thinker. Marx served as the representative of the German craftsmen in London on the executive committee of the Worker's International when it was established in London in 1864. In actuality, Marx assumed leadership of the group and gave the Inaugural Address, which included a socio-economic analysis of the working class from 1848 to 1864. Marx oversaw the International's operations from London as it quickly expanded. The first book of Karl Marx's magnum work, *Das Kapital*, was released in 1867 while he was preoccupied with these issues. After Marx's passing, Friedrich Engels revised the book's second and third volumes. After sparking controversy, *Das Kapital* was quickly translated into French, English, Russian, and Italian. Moreover, many of the Indian regional languages now have translations of it available.

For thirty years, Marx wrote and spoke mostly in opposition to the nation that ultimately accepted his ideas and elevated him to the status of becoming history's greatest hero. The nation was Russia. In London, Karl Marx was visited by Russians. He greeted them and spoke to them about his life's purpose. The goal was to bring down the capitalist system. The Russian revolutionaries were inspired by him. His own days were devoted writing and taking notes. His health deteriorated after a protracted lung disease, and he passed away on March 14, 1883.

SOCIO-HISTORICAL BACKGROUND

Across Europe, the 18th and 19th centuries saw profound economic development. England was significantly impacted by these developments. Due to the advent of an industrial economy, the majority of the changes were occurring in the economic domain. The previous iteration of the feudal society suffered

considerable changes with the advent of the industrial economy. Capitalism replaced feudalism in society. The developing urban, industrial, and contemporary centres like Manchester, Liverpool, saw a steady flow of emigrants from the rural hinterlands. Trade guild influence also decreased at the same time. The economy at the time was able to expand more freely because to this decrease. The aforementioned factors had a significant influence on European society. Together with it, the working class experienced widespread poverty and social unrest as a result of the process of fast industrialization and the appalling working conditions of the industrial employees. In a sense, it all came to a head with the social upheaval that swept over Europe, including France. These particular historical circumstances had a significant impact on Marx, who progressively expressed his growing interest in economic issues in his many publications. Reading Engels' *The Condition of the Working Class in England* in 1844, which made him aware of the nature and scope of industrial workers' suffering, had a significant impact on him. His involvement in the workers' movement grew deeper and more impassioned over time. Marx and Engels developed their communist doctrine and rose to prominence as the movement's thought leaders. Marx was requested to draught the Manifesto of a society composed of revolutionary German workers residing in London in 1847, as you learned in the previous lesson. The organisation was renamed the Communist League by Marx and Engels, who also started outlining the League's tenets in a manifesto. The Communist Manifesto, which Marx penned in January 1848, contained the famous line: 'The proletarians have nothing to lose, but their shackles.' They need to win the planet. Worldwide workers, unite! He became more conscious of and expressive in his criticism of the exploitative system with the development and the gradual consolidation of industrial capitalism.

INTELLECTUAL INFLUENCES

Marx's writings may be properly understood in the context of the intellectual movement that gave rise to them.

German Philosophy and Idealism

Marx's early years as a student were heavily impacted by the German Idealism and philosophy of the time. His compositions clearly show the influence of Ludwig Feuerbach and Georg Wilhelm Friedrich Hegel. The overarching idealist philosophical framework

4 / NEERAJ : SOCIOLOGICAL THINKERS-I

is where Hegel's thoughts fit in. In general, idealist philosophy emphasises ideas, or the justification for comprehending social development. Hegel also breaks down dialectic into its three component parts, or thesis, antithesis, and synthesis. The prevailing format for concepts that are deemed to be 'true' at any particular moment in society is a thesis. The opposite collection of concepts that are developed over time is known as an antithesis. The thesis and antithesis eventually come together to generate a synthesis. This synthesis will eventually serve as the thesis. New antithesis develops in opposition to the new thesis, and new synthesis follows. When seen in this light, history advances through a series of disagreements between a thesis and its antithesis, which causes a new thought to emerge (i.e., synthesis). Hegel's notion of dialectics was accepted by Marx, although he disagreed with the focus on ideas. Marx introduced material forces in place of concepts and created the concept of dialectical materialism. He researched the proletariat's dialectical connection with capitalists. He also charted the dialectical evolution of society from the prehistoric through the feudal to the capitalist eras. Moreover, the dialectical method holds that different facets of society are always at odds with one another.

Marx recognised the conflict between capitalists and the proletariat after gaining this insight. He said that although exploitation of the working class lies at the core of capitalism. The working class will be given the means through this exploitation to rise up and destroy capitalism.

A further collection of papers by German philosopher Ludwig Feuerbach had an impact on Marx. Feuerbach contended that a 'genuine man' is someone who lives in the 'actual, material world', in contrast to Hegel's view that 'true man' comes from the divine. Feuerbach asserts that people construct an idealised version of God to whom they impute traits they are unable to achieve. Humans attempt to resemble God, yet this is impossible. But, they are unable to recognise human traits as a result, and as a result, they experience religious estrangement. Marx was drawn to Feuerbach's theories because of their emphasis on the material foundations of religion. Yet, according to Marx, Feuerbach ought to have connected economic activity with theological estrangement. Marx believed that human social and economic activity were the source of alienation. Marx developed on this idea

from his own materialist viewpoint and claimed that religion is the creation of the wealthy class, or those who control the means of production and hold political power. Religion in some ways hides and excuses the hardship people experience on a daily basis.

Materialist Perspective

Marx's study of society is centred on the materialist viewpoint.

Marx argued that a society's material circumstances or economic considerations influence its structure and growth. Marx's definition of materialism and Hegel's popularised version of idealism, idealism, may be compared and contrasted. Whereas materialism contends that all that exists is dependent on matter, idealism refers to the view that ultimate reality may be comprehended and interpreted via ideas. It investigates the actual circumstances of human existence. So, it is clear that both of these viewpoints are dualistic in nature. One emphasises the notion, while the other emphasises the physical necessities of life. Marx's theory of historical materialism is the name given to his broad social theories.

Historical materialism's main principles are (i) that the economic structure of society is the most crucial one, (ii) that politics and culture in society are determined by the economy, and (iii) that economic structure, rather than ideas, dictates the political and legal superstructure. A materialist explanation of social, cultural, and political phenomena is known as historical materialism. His historical materialism hypothesis has both historical and material components. Marx has charted the progression of human cultures from one stage to another, making it historically significant. It is materialistic because he explained how societies changed based on changes to their material or economic foundations. According to an evolutionary viewpoint, society's history may be understood in terms of the many phases of development.

So, it is not men's awareness that defines their life, but rather their social existence that determines their consciousness, as Marx stated in the 'Preface' to A Contribution to the Critique of Political Economy. The economy, or the infrastructure as it is sometimes referred to, is considered as the foundation of society. The forces and production interactions make up this society's economic framework. Relations of production serve as the foundation for society's superstructure. The economic structure has an impact on other facets