Some more Marx Concept examples:

**Democracy:**
Marx’s theory of history (ex. Organization of the mode of production determines superstructure; unequal distribution of labor) explains the lack of actual democracy in capitalist societies; however, Marx’s thought concerning progression (also a theory of history) states that capitalist societies would eventually progress to a democratic state after a revolution of the proletariat.

Marx defines democracy materially: “In democracy the constitution, the law, the state itself, insofar as it is a political institution, is only the self-determination of the people, and a particular content of the people.” Contribution to the Critique, p.21

And “Man does not exist for the law but the law for man-it is a human manifestation; whereas in the other forms of state man is a legal manifestation that is the fundamental distinction of democracy.” Contribution to the Critique..p.20

Example of a democratic society: The Khoikhoi of southern Africa. In pre-colonial Africa, a hunting/gathering ethnic group. (group size less than 100).
- Every member of the group had equal decision making powers (regarding the health and welfare of the group).
- Khoikhoi are characterized by a lack of technological advancements, as well as, little or no accumulation of wealth, and a lack of social hierarchy.
- Equal access to self-determination.

Social hierarchies developed after contact with pastoral groups which yielded access to private property and differential access to means of production (resources in the community) creating inequalities. This lead to the demise of their democracy.

**Social Change:** For Marx, dialectical materialism (theory and practice) is the only possibility of creating social change. This relates to Marx’s belief’s concerning human agency. Ex. Theses on Feuerbach III. See attached flyers for demonstration and teach-in under “practice” and “theory of.”
Marx’s theory of history: History can be viewed as a cyclical or linear process. Marx has a Materialist view of history, meaning that our actions move history which in turn moves our ideas.

Alienation: Due to the division of labor we no longer understand where the products we consume come from. We are in effect aliented through specialization which helps to keep us suppressed we become dependant on this means of production.

Organization of Production: This is a broad far reaching concept, so I brought in two items which I thought exemplified at least a part of this concept. One item is an article by Henry Ford from My Life and Work. I thought that this exemplified the organization of production in a pretty direct way since he talks about organizing the workers in his factories in order to get the most labor out of them. For example, there is a large section on “salvage” where Ford explains the various ways in which he puts disabled workers into positions where they can still work despite their disability, hence they still have labor power for Ford to use. The other item is a picture of Socialist worker fliers from England. I thought that this sort of exemplified parts of the concept from a different perspective. Namely, the workers revolting against the organization of production because they realize that it is organized by the few, and that it exploits their labor, for example, by paying them low wages.

Barter:
The only thing I could think of to exemplify the concept of bartering were trading cards. It seems like these are one of the things we continue to trade instead of always using money to buy things. Of course, you have to buy them first, but this is more symbolic. Also, this doesn’t fully explain the Marxian concept of barter if I understand it correctly. For barter usually took place when people mainly produced for themselves and then traded the surplus. But, another important aspect of bartering which is exemplified by trading cards is that on both sides of the trade one is both buyer and seller, which differs from a money economy.

Barter(34)- basically it is a trade of a good for a good. A service for a good. Or a service for a service. No money is involved and the item being traded must have use value too.

**Marxian Metaphor:** a quote from Delamar Duverus. It goes as follows:

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one
basic
truth can
be used as
a foundation for
a mountain of lies,
and if we dig down deep
enough in the mountain of lies,
and bring out that truth, to set it
on top of the mountain of lies; the entire
mountain of lies will crumble under the weight of
that one truth, and there is nothing more devastating to
structure of lies than the revelation of the truth upon which
the structure of lies was built, because the shock waves of
the revelation of the truth reverberate, and continue to
follow, awakening even those
people who had no
desire to be
awakened
to the
truth.
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This example relates to the Marxian Metaphor(#6), which consists of the base and superstructure. Marx says that the base determines the superstructure and that once the proletariat understands that he/she is being exploited under the capitalist system {mode of production} the superstructure will fall. According to Marx once the individual understands him/herself as an exploited being capitalism will come to an end. Essentially this quote by Duverus also says that this mountain of lies metaphorically speaking (superstructure) will "crumble" by one truth(realization of one as an exploited being). Hence the mountain or(superstructure) will fall. However I challenge all of us to really think about being "awakened to the truth". In the recent year there was a controversial presidential election and people for the most part watched television to see who would win and whose votes would be counted, not questioning the legitimacy of what citizens
votes should be counted and what the basis was for the count. I believe if we lived in a
true democracy the vote of the people would matter most (period!), and whether one was
a felon, or an African American in certain parts of Florida their votes would count too.
And I challenge us to really question what is needed to awaken or become aware of
oppression in a capitalist system. Since September 11th, 2001 when the Pentagon and
WTC were crashed into by commercial airliners America and the world has stood by with
open eyes once again glued to the t.v. Many have rallied behind the flag, some even
support going to Afghanistan to find the alleged culprit Osama bin Laden because our
freedom, democracy, and way of life is being threatened or so the media says. Perhaps, it
is our capitalist way of life and the freedom that the elites in this country have which are
truly under attack. The world trade center and the pentagon weren't arbitrary targets. If a
plane crash or presidential election doesn't wake people up what will lead to the good life
or to the socialist society that Marx envisioned? Who knows

**Bourgeoisie** and. For Bourgeoisie I came up with the idea of the merge between AOL
and Time Warner. When these two companies came together many people were worried
about a monopoly and in fact the merge of these companies created an almost super-
company. This relates to Marx and his theory of the Bourgeoisie. He believes that the
Bourgeoisie would slowly grow to control the proletariats and would lower their wages
and become so powerful that the Bourgeoisie would have a monopoly on the economy
and the nobody could afford anything and the proletariats would overtake the
Bourgeoisie. Although the example with AOL and Time Warner is not to the extreme, it
could be the first step to the point where the economy would be run by monopolies and
eventually the proletariats (the workers) would revolt.

**Theory of Rights** An example of the theory of rights would be the Constitution. The
idea that people would eventually get more and more rights is similar to how the US
rebelled from the British and formed the constitution, and as the US matured and grew
more and more laws were added. What happens is that when someone gets a "right",
they want more and they can use the "right" they started with to gain more.