16. Dialectic
17. Class struggle

18. Proletariat
19. Bourgeoisie

20. Marxist methodology: Marxist methodology: see lecture 5 when she discussed
base/superstructure: how this model was an interpretive paradigm for marx's theory of history that
worked for explaining both feudalism and capitalism. The method is a dialectic one, charting
class struggles thru time and how work is therefore organized in different eras.
Marxist Methodology-Since institutions like religions and education are part of the superstructure
which was part of a paradigm for Marx’s theory of history, could it be that public education is a
form that uses Marxist methodology because it can help explain its evolution and how it has progressed.

21. Human agency: organizers: human agency: This speaks about the ability for individuals to
act freely given societal constraints. It is this principle that explains human
decisions that affect the material world. In capitalism this becomes a personal struggle reducing the knowledge process to a mere power struggle between those that can access resources and those that want to displace them. Something that helps me relate for human agency is the recent rallies that have been going on. Individuals have decided to hold these events and they operate within legal constructs created by the government.

22. Necessity

23. Essential connection: Essential connection: this is what marx was trying to establish differently than the mainstream idealists that he is critiquing. He claimed that work and the division of labor was what determined everything else in society. Material reality was the essential part of idea production for marx: no ideas with out people and people live in certain patterned ways related to how they get their daily bread which is key to their thought patterns also. ESSENTIAL CONNECTION: what sets marx apart from his contemporaries is his labor theory of value, division of labor, and idea of how work affects society. Labor is the basic unit of value. All value is derived from that, mental labor is not included. Our material world, and ability to create material goods, affects social relations and patterns, and how intellectual material is also created. The thing is, there is a connection between what is created, and it's creator. An artist creates a painting from his/her being. In a capitalist society, this relationship is broken. thus, the relationship between creator and creation is broken. The material connection to society is thus broken.

24. Relations of production

25. Social reproduction: Social Reproduction: George W. Bush and the Kennedys. George W. Bush and the Kennedys were born into wealthy, powerful families with political ties. W and the Kennedys socially reproduced themselves by becoming politicians themselves.

26. Mobility or freedom

27. Democracy

28. Reproduction of life/basic sustenance

(Ex. 1)
29. Private property
30. Formal rights
31. Surplus labor and capital accumulation: Surplus Labor, my understanding of this is, when workers are being paid to work at a much lesser cost than what the employers are getting paid, an example for this could be how Nike is using cheap labor in the under-developed countries and turn around selling these products at a much higher price. Therefore, this give rise to Capital Accumulation, which is the whatever profit the employers are making from the whole process of paying their workers to selling the products.
32. Surplus value
33. Use value
34. Barter: barter: burningman (if you don't know about bman check out burningman.com. I've been there for the last three years, and it's AMAZING. this year, I bartered a box of chai for some bike repairs...)
35. Exchange value
36. Fetishism
Fetishism was described in class as, something hidden/embedded in money that we pay for a product, that we don't see. For example, one hidden element is surplus value.

To concretize fetishism, I thought of myself buying a shirt for 10 dollars. The only thing I can see in that exchange of money for item is the money and the shirt. Yet, that money is contributing to surplus value because perhaps it only costs the producer 3 dollar for the materials and capital for that shirt, and then he pays his wage laborer 50 cents to make the shirt, the rest of the money, $6.50 is the surplus value that should be paid to the laborer, but the capitalist accrues because he owns the means of production.
and thus can negotiate the wage labor price. Thus, when we pay the money, we don't see the labor the wage laborer puts in or the surplus value. 

fetishism: bobble heads (I always see people looking for bobbleheads on craigslist, and I was wondering what the heck they were. I found out they're little heads on a spring, kinda like the bouncing hula-girls you'll see in the back of cars. They give 'em out at baseball games and stuff, and they've become a bit of a collector's item... also, beanie babies... worthless things in and of themselves...