31. The interdisciplinary study of the abstract organization of phenomena, using philosophy, history and other social sciences. Weber was a student of so many disciplines that it helped mold a very unique view of the world  
31) Sorry, I don't have this in my notes.

32. Weber agrees with Marx's notion of changing history through time but does not agree that it is economically driven, but socially driven, through religion, etc.  
32) I think this refers to Weber's critique of Marx's historical materialist view of the social process (with its primary emphasis on economic criteria) as constituting only one of many possible factors in the development of history and social stratification, e.g., religious thought. This alludes to Weber's "causal indeterminacy" methodology, which posits a plurality of societal factors that are not independently necessary for social change but which ultimately coincide and collaborate to effect social change.

33. power and consent to domination (power, the elites; the legitimization of that power from the masses)  
33) Sorry, I don't have this in my notes.

34. disenchantment of the world- as a society becomes more complex, the "sacred" in a society is taken out of the public sphere and remains only in the private.  
34) I think the essence of "the disenchantment of the world," which Weber held to be a consequence of "progress," that is, civilization's (especially Western, in his view) evolitional process of "intellectualist rationalization," was the systematization and secularization of society, resulting in a hyper-individualized community, in which "the ultimate and most sublime values have retreated from public life," leaving a people who feel personally alienated and uninspired by the larger social process.

35. Ideology, according to Marx, is in essence, the interests of the ruling class spread throughout the society. Religion, to Weber, is the dominant ideas of a society, however, those ideas are not used to legitimize the domination of the ruling elites.  
35) I think the difference is that Marx's concept of ideology, e.g., religion, was informed by his analytical disposition for the theoretical primacy of economic systems, such that ideology essentially reaffirmed the inherent materialist values and structures of that system. Marx's conception of ideology consequently stressed an socio-economic causality; whereas Weber's theory of religion did not, and while he conceded the plausibility of the socio-economic argument in certain instances, Weber stressed the autonomous nature of religious phenomena, which he saw as playing an often decisive role in generating economic phenomena.

36. opiate of the masses, no need for it because everything worth knowing is available in the everyday world.
36) Religion according to Marx is a purely human construct contrived by a people in a state of social dysfunction and existential crisis. In this alienated condition, people are left confused and desperate as they turn to contemplating an idealized reflection of their own essential humanity in an irrational attempt to search outside themselves for confirmation of the intrinsic value and purpose of their lives. Thus, religion serves its adherents in the manner of a pain-killer (as in "opium"), to help ease the "real suffering" that the majority of people endure, while it is also at once an abstract "expression" of their plight, an effort to validate their essential humanity, and a "protest" against their collective spiritual and psychic "estrangement."
37. For a citizen of a capitalist society to reach the "good life" they must first realize their own inferior position in society that alienation and capitalism has caused. If they don't realize they are in the lesser position in the master slave dichotomy, then they won't be able to create their good life.
37) Sorry, I don't have this in my notes.

38. The accumulation of ideas that are used to legitimate the ruling class's domination over the masses. Formed mostly from the influence of the institutions of the superstructure.
38) I think knowledge production for Marx would be the intellectual process of legitimizing the predominant mode of social production and the class relations comprised therein. This was personified in Marx's day by the bourgeois intelligentsia, whose latent function he claimed was to rationalize the politico-economic tenets of industrial capitalism, in keeping with Marx's contention that "the class which has the means of material production at its disposal, has control at the same time over the means of mental production," to which the rest of society is subjected.

39. The cultural aspects of a society that lead to the legitimization of power and consent to domination over the masses to ensure status quo.
39) As the historical by-product of the social mode of production, the superstructure acts in general to reaffirm the inherent social relations of the economic system that fosters it. This implies that the superstructure develops a certain autonomy of its own, capable of exercising "reciprocal influence" upon the base, in a mutually transformative, dynamic fashion that Marx and Engels characterized as "dialectical."

40. The organization of the modes of production, economics, division of labor.
40) The base is comprised of the material "mode of production," which entails a corresponding set of social "relations of production," as determined by the preeminent human imperative to survive, first and foremost. This consequently establishes the foundation for all social formations in the organization of collective behavior towards the provision of the physical means of life, i.e., material resource "production." The resultant social structure is what Marx called the "mode of production," or economic system, characterized by the values, technologies and social relations of a given historical period. This system in turn serves as an existential template of sorts, informing all ensuing cultural, political and ideological developments of any society.