41. Feudalism and capitalism are both economic systems that rely on the division of labor. In feudalism, however, there is no chance for social mobilization and the lower classes are tied to the land and constantly in debt to the aristocracy. In capitalism, the proletariat is kept oppressed by the bourgeoisie who own the means of production and use those means to keep themselves in power.

41. have the same structure: superstucture/base

Feudalism
- Can be designated as progressive epochs in the economic formation of society's modes of production
- The elements of the old civil society included a directly political character; the property, the family and types of occupation had been raised, in the form of lordship, caste and guilds, to elements of political life.
- Determined the relation of the individual to the state as a whole, his political situation, or in other words, his separation and exclusion from the other elements of society.
- This organization separated property and labor from the body of the state, making them distinct societies within society
- The vital functions and conditions of civil society remained political
- They excluded the individual from the body of the state and transformed the particular relation, which existed between his corporation and the state into general relations between the individual and social life.
- It appeared as the private affair of a ruler and his servants, separated from the people

Capitalism
- The worker exchanges value-posting activity for a pre-determined value, regardless of the result of his activity.
- His value is determined by the objectified labor contained in his commodity.

42. Value is an abstract product of labor. Use value pertains to how useful an item is. An item can only have value if people desire to have it or it is useful to certain people. Therefore, the use value of an object is in direct correlation to the usefulness of that object, such as food for eating or wood for building a house.

42. only produced by capitalist, are the material substratum, the depostiorus of exchange value (pg 351)

42. Use value is the product appropriated by the capitalist, such as yarn, or boots. Capitalists only produce use-values because they are the material substratum, the depositories of exchange-value. Capitalists have two objects in view: first, the want to produce a use-value that has a value in exchange, that is to say, an article destined to be sold, a commodity, and secondly, he desires to produce a commodity whose value shall be greater than the sum of the values of the commodities used in its production. His aim is to produce not only a use-value, but a commodity also; not use-value, but value, not only value, but at the same time surplus-value. This is in regards to the production of a commodity. (Pg. 531)

43. Surplus value, defined in lecture, is derived from labor, there is a certain amount of labor needed to value the worker, anything above that is surplus value. A price of a product is determined by the average labor of society in producing that product.
43. Surplus value is in direct connection with labor. If a laborer works for his employer for ten hours a day, only three of those hours are needed by the worker to make enough to sustain himself. Therefore the other seven hours of work equal a surplus that the employer takes for him to invest or for just straight profit. Surplus value is the labor of the worker done purely for the profit and potential investment of the employer. (p.160 in Marx)

43. Objectified labor, there is a certain amount of subsistence for each worker and above that is the surplus labor which is the surplus value

44. Exchange value is one of the three products that make up capital. Products that are exchangeable are commodities. The particular ratio in which they are exchangeable constitutes their exchange value or expressed in money, their price. The quantity of these products can change nothing in their quality of being commodities or representing an exchange value or having a definite price. Example is whether a tree is big or small it is a tree. 351

44. Exchange value is how much an item is worth in the barter system, how much the item can be traded for in the open market. The amount of labor that is took to produce the object can then be traded for other object that too required labor to be produced. Exchange value is the exchange of labor via products on the open market.

44. Article that can be sold (pg 351)

45. The bourgeoisie owns the instruments of production in capitalism. The business elites have the capital to invest in the instruments of production and therefore they own those instruments and can use them to produce more capital and own more modes of production.

45. The capitalist, the class that dominates

45. The proletariats own the instruments of production. The bourgeoisie are the appendages of the machines, and it is only the most simple, most monotonous that is required of him. Modern industry has converted its workshop of the patriarchal master into the great factory of the industrial capitalist. Masses of laborers are crowded into factories and are organized like soldiers. The proletariats act as their sergeants forming a perfect hierarchy. Pg. 479

46. The instruments of knowledge production under capitalism are accumulations of intelligence over generations of workers. Technology depends on the knowledge of previous generations and previous inventions. However, the intellectual elites of any economic and social structure will support a set of norms. In capitalism, they support the norms of the division of labor and of consumption which propel capitalism along through history.

46. Class that dominates, the ruling class that has the means of material production, which are the capitalist

46. The economic elite owns knowledge production. (emailed Dorothy 4:00)

47. The protestant ethic states that whether we are conscious of it or not, values are embedded within us. (Lecture, 9-25) According to Weber,

- Habitus-
- Asceticism- live a minimal life (monks are an example) they didn't spend much, they had an accumulation of capital to invest with
- Rationality- our workday (8am-5pm) was tied to religious feelings
- Vocation- it was there calling from God (some people are successful because God wanted them to be this way

-Protestant ethic- ethic of competition (it is internalized)
-theory of grace-some people receives more grace than others (ex. A successful capitalist was meant to be one by God)
-claims that a systematic of a theology only happened in Europe

47. The Protestant Ethic was one of producing without consuming. This supports capitalism because it produces the capital that it needs to maintain itself. Also, the doctrine of a "calling" enabled the Protestant to separate out the value spheres, allowing for a rationalization of economics that had no interference from religion or politics or the family. Because the Protestant was supposed to prosper in his profession as a sign from God that he was one of the chosen, it was key to his salvation that he do well in his business. This allowed the protestant to focus completely on the best way to get the business done without having to consider the other value spheres like religion or politics. Once this was done, every businessman had to follow this competitive, rational way of life in order to stay afloat in capitalist society.

47. it legitimates stratification of power, part of god's plan to be rational and have a good work ethic which influences people to save and invest in capital

48. 

Class group (According to Marx)
- There are three big classes in modern society: wage-laborers, capitalists and landowners. Whose sources of income are wages, profits and ground rent.
- The identity of revenues and sources of revenues constitute these classes.

Status group (According to Weber) Structures of Power
- All political structures use force, but they differ in the manner in which and the extent to which they use or threaten to use it against other political organizations. Not all-political structures are equally 'expansive.'
- The power of political structure has an internal dynamic.
- Feudal lords- power for their political community means power for themselves, as well as the prestige based on this power.
- Bureaucrats- an expansion of power for them means more office positions, more sinecures, and better opportunities for promotion.
- Feudal vassal - expansion of power means the acquisition of new objects for infeudation and more provisions for this progeny.
- Prestige of power means in practice the glory of power over other communities; it means the expansion of power, though not always by way of incorporation or subjection.

48. A class is a direct correlation between the economic standing of an individual. It reflects how much money one makes and what kind of labor one does to earn that money; economic power and the control of the modes of production. Status has to do with power and knowledge production. It is not so heavily dependent on the economics of a group, but on the beliefs and norms of that status group. For the Protestants it was that fact that they combined their doctrine of a calling with their day to day activities as a social group. This combination of doctrine and living created a status group of competitive and prosperous people.

48. class is the relationship between economy and power whereas status is from your social stratum and can be derived by economic but doesn't have to, can be your status that people give consent to which gives you power

49. Bourdieu defines social capital as, "the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition." (248) An individual's social capital is determined by the size or their relationship network, the sum of its cumulated resources (both cultural and economic), and how successfully
(quickly) the individual can set them it in motion. According to Bourdieu, social networks must be continuously maintained and fostered over time in order for them to be called upon quickly in the future. (defined from internet site)

49. Social Capital is the norms and values and socially shared experiences and groups that help societies and communities come together to solve problems. By using these social groups such as the PTA or unions of church congregations, communities and society as a whole can come together over shared experiences and activities to solve social and community problems. This is related to status because ones status will dictate which group he/she belongs to and what social norms and networks a person is going to draw from to solve social problems or situations.

50. Gramsci’s concept of intellectual- Gramsci, in arguing his well-known concept of the ‘organic intellectual’, supposed that every significant class in history - whether dominant (the bourgeoisie in capitalism), or aspiring to become so (the working class) collectively produced its own ideology and culture, organizational forms and practices. The organic intellectual is the catalyst of this production to which he gives sufficient expression for the ideology of the class he represents to establish itself as the dominant ideology in society. Gramsci also supposed that the working class of the capitalist centers was revolutionary, and on this basis considered the conditions for the emergence of the organic intellectual of the social revolution (the avant garde party). If one believes that Gramsci’s hypothesis was mistaken and that the working class of the capitalist centers also accepts the fundamental rules of play in the system, then one must infer that the working classes there are not, under the present state of things, able to produce their own socialist 'organic intellectual'. What they do produce is cadres who organize their struggles, but they are cadres, which have relinquished the thought of an alternative plan for a classless society. There are within the societies some individuals who still dream of this. But as has already been said, ‘Western Marxism’ is Marxism of cults and universities without social influence. There are also within these societies demands of a socialist character conveyed in various ways. But it is typical that these demands are not articulated within an overall plan (hence the Greens and the feminists, for example, formally refuse to go beyond their own specific issue), and do not produce the organic intellectual Gramsci expected.

50. Weber’s concept of status group has to do with the production of knowledge meaning production and the norms that that knowledge meaning production support. However, a status group is not directly related to class and class struggle. For the Protestants, economic improvement and stability was not what drove them to support the division of labor in capitalism. It was their quest for salvation. Gramsci's concept of intellectuals on the other hand is very much connected with economics and politics. He divided the intellectuals into two groups, traditional and organic. Gramsci claims that every class will produce its own organic intellectuals that were born into that class and accept and promote the norms and values of that class. There are also traditional intellectuals that support the status quo and help to maintain that status quo, i.e. in capitalism they support the division of labor. Therefore Gramsci’s intellectuals are completely economical and political and Weber's status group is apolitical and uneconomical and has only to do with the production of knowledge that supports their inner habitas.