51) (p. 71 in Marx book) Labor produces the worker as a commodity. The worker becomes a cheaper commodity the more commodities he creates. According to Marx, capitalists see workers as commodities or capital goods, equivalent to machinery or anything else that produces value. As such, workers are dehumanized and made as efficient as possible, through techniques like Fordism and mechanization.

52) Yes, contemporary workers are commodities. In certain industries and areas, workers are still considered commodities, but the majority of workers in the West are seen more as individual contributors rather than cogs in a machine, and are managed accordingly. As a result, managerial practices have changed to address each worker more specifically, in order to maximize productivity from each individual.

53) Prescriptive, not just descriptive (?)

54) I couldn’t find this in my lecture notes, but this is what’s in Dorothy’s notes ... entelechia (which means a vital agent or force directing growth and life) - inherent drive to self realization

54. Both Marx and Aristotle shared a drive toward self-realization through knowledge and understanding, which prompted them to study and learn in a similar manner. Each of their studies encompassed a wide range of similar material: matters of law, philosophy, history, language, etc. Also, in his writing, Marx used pairs of concepts, as Aristotle had, such as "form-matter" and "reality-possibility." Finally, Aristotle was the first great materialist in many ways, and Marx followed in his tradition in that respect as well.

55) Marx’s education:
- entered University of Bonn, faculty of law
- transferred to University of Berlin, faculty of law
- studied law, philosophy, history, and English and Italian languages at Berlin
- received Ph.D.

55. Marx attended primary school in Trier, then entered the University of Bonn to study law. He then went on to the University of Berlin, studied philosophy and politics, and received his doctorate in philosophy from the University of Jena.

56) Marx has problems with Hegel and Kant. Marx was a materialist, but Hegel and Kant were idealists. But Marx liked that Hegel thought people were important, and that the subject is part of the object. It affects how people look at the world. Marx, like many of his contemporaries and fellow students, was influenced by Hegelian theory.

57) Kant’s epistemology: everyone had the capacity to think - ALL classes. Kant believes people know what they know because of how God made us.

57. Kant’s essential epistemological question is, "Are synthetic, a priori judgments about noumena possible?" A priori (as opposed to a posteriori) refers to the way of knowing without experience, as post-experiential knowing is formed and affected by sensory perception. Noumena is the part of reality that is truly real, rather than
perceived to be real (phenomenal). Kant's question, therefore, is whether it is possible to truly and non-experientially know the true nature of reality.

58) Hegel's notion of interaction says that the subject interacts with the object - affects how people look at the world . . .
58. Hegel's theory takes Kant's idea of perception a step further. Kant's belief was that "objectivity should be thought of not as a matter of mental contents "corresponding" to the object which cannot be independently known; but rather in terms of the justification of mental contents, or judgments, in terms of criteria which are subjective, in the sense of possessed by the mind, but objective in the sense of possessed universally and necessarily by finite intelligences." In other words, the observer's view is affected by the observer's state. Hegel builds on this concept using the interaction between Self and Other, where it is impossible to wholly separate an observer from the observed.

59) One proposition is opposed by another, and then a third proposition reconciles the contradiction with a higher level of truth.
59. Hegel's version of dialectics involved arriving at the truth by stating a thesis, developing a contradictory antithesis, and combining and resolving them into a coherent synthesis. Marx's own process made use of the conflict of opposing forces, whereby a given contradiction is characterized by a primary and a secondary aspect, the secondary succumbing to the primary, which is then transformed into an aspect of a new contradiction. Both are tactics for arriving at the truth of a matter by an exchange of logical arguments.

60) For every old idea, there is a new one that conflicts with it. Out of the struggle, a new idea is created. History is the product of conflict.
60. Hegel's Theory of History is largely a determinist one, in which he sees the necessary evolution from a general state of non-reason to the Age of Reason, when logic reigned and man's awareness of the world expanded. He also sees the occurrence of random events, however, but disregards them as insignificant to the real meaning of history itself. His theory of history is also a dialectic one, in which "world history is thus the unfolding of Spirit in time, as nature is the unfolding of the Idea in space." This comes from his concept of the dialectic as a tool for discovering, through logical argument, the true nature of being.