81. In Marxism, subject and object are linked and inseparable. Marxist critical theory starting point is the dialectic: a inseparable relation and affectation between subject and object. The subject influences the object and vice-versa. Applied to social class and epistemology; it means that my class determines what I can know. What this does for Marxism is help remove the 'ideas before matter' concept that had bee prominent until Marx's time.

81. Subject and Object.
Subject and Object are crucial concepts in Marx's Epistomology. "Subject" refers to the person carrying out an action, rather than the object which is being acted upon. The term is often used as a synonym for "human being", or the consciousness of a human being. In the context of history, "subject" means the agent of history, the people who are the conscious architects of events, rather than their unconscious tools.

82. (semi-unsure here, question is too vague) knowledge is related to interest in that knowledge production will be done by those who interpret doctrines to promote the dominate ideology of time; e.g., what kind of research gets funded.

83. Our version of democracy, our freedom, our laws (private property, ownership, etc...) within the United States most definitely promote and adhere to capitalism, and is necessary for how capitalism is at this moment in time. But democracy, the political rule of the people, is not a pretext for capitalism. Keep in mind, though, that the growth of capitalism is linked to democratic laws.

83. Democracy intrinsic to capitalism?
According to Adam Smith, 3 things are important to make capitalism work. Those are 1) private property, 2) free trade, 3) laize-faire government. These three concepts were not available in feudalism, and would not be the case in communism. However, you can have a "democracy" that doesn't have these three requirements.

84. Reification: when people become less valuable than the value created by their labor which contributes to the manufacturing of a finished product. The workers/people are forgotten about.

84. Reification
The transformation of social relations into an objective existance. Reification is often used derogatively, as imagining that abstracted relations exist in Nature, rather than being products of human thought.

85. Marxism has changed to become in a lot of ways since the 19th century. People have read and continue to read the texts given a certain way given their place in history (political commodity???). One example is in the inaccuracy of the forecasts inferred from Marx's text, like where the revolution will occur. Gramsci was into figuring out why Marx was wrong. Marx was not perfect, but his methodology and critical thinking are very valuable tools today. We have moved towards Marxist theory and critique rather than a Marxist description of our life and times (like when he was alive and writing).

85. How has the focus of Marxism changed due to world historical events?
In the early 20th century many of the conditions of the working class had changed dramatically for the better. For example the 8 hour workday was in place, factor conditions had gotten better, child labor laws were in place, etc. Therefore, in certain
parts of Europe, the working class no longer felt exploited and no one desired a revolution.

86. Early Marx was pissed at everything. Later Marx was relaxing in Engels' London flat focusing on Capital. Early Marx had a broader range of concerns than the later, economically focused Marx; he got to a point where pretty much everything was based on political economy and not classes per se, but the evolution, maintenance, and future destruction of all classes.

86. What's the difference between early Marx and late Marx?
Early Marx a revolutionary who wanted to change the world with his notion of communism. Late Marx was an economist who was interested in explaining why workers were being exploited and how to change their condition.

87. Engels had a broader focus in his writings and tended to bring his ideas and theory down to earth. He wrote about how other aspects of life also affect and are affected by capitalism in an, I think, less abstract way. Ideologically, they were similar.

88. A theory of Intellectuals entails a few things: what they should now, how they can communicate it, but more importantly, how (religious) doctrines are interpreted and who does the interpreting. Thus, intellectuals would have control over knowledge production. In this knowledge production, there are hints of who gets to do what; thus a theory of intellectuals will have undertones of who gets power (you can count on intellectuals having some power). NOTE: with differentiation under late capitalism, intellectuals have become de-politicized and lost in their own institutions.

88. What does the theory of intellectuals entail?
The theory of intellectuals is a way to explain the base superstructure model. In particular it says that because the knowledge of intellectuals is respected by the majority of society, a form of hegemony occurs where the norms of the intellectuals get passed onto the citizens.

89. Marx's freedom: control over your own work, production and value. You get to do what you want to, and the ability to do that itself is valuable. Sitting around and being artists; machines doing all the work.

89. What is Marx's notion of freedom?
Only in community [has each] individual the means of cultivating his gifts in all directions; only in the community, therefore, is personal freedom possible. In the previous substitutes for the community, in the State, etc. personal freedom has existed only for the individuals who developed within the relationships of the ruling class, and only insofar as they were individuals of this class. German Ideology

90. Gramsci thinks Fordism is cool. Thought that industrialization was a good thing and better than agricultural society because the city is such a neat thing for him. He liked people and saw good coming out of the industrial revolution because with production rationalized, people are more productive, hang out with each other, organize and do great things.

90. What is Gramsci's position of Fordism?
Gramsci gives the example of Fordism/Taylorism as a way in which capitalism can hegemonize the population. For example, under pre-fordism capitalism was rigid and exploited workers economically. In contrast, under Fordism the move towards efficiency and profit maximizing gives workers the false sense that they are
important in the production process. In Ford's social programs for his workers was another way to make them seem like they weren't being exploited.