91) Fordism, dependent on the assembly line and unskilled workers, still exist today in capitalist production. Yet today's production takes place in poor countries where unskilled workers are much cheaper, while distribution of goods remain in rich nations. Capitalist production does not work with the Fordist principals, which include higher wages, more exhausting work and high turn over. Gramsci. 279-281, 310-13 91. This is a difficult question. At present, in the United States we are moving away from manufacturing jobs, in the sense that no longer does a great sector of our economy depend on factory workers-screwing in nuts and bolts. In the time of Ford, this was the case. However, although the factory sector is not large here, the jobs which replace it under our current capitalism, still provide for situations where many jobs give workers no meaning and no freedom and thus give rise to alienation and estrangement. Not to mention the fact that our capitalist system still depends on the factory jobs that have moved overseas.

92) The productive forces consist of means of production, and labour power. Means of production include tools, machinery, premises and infrastructure ("the means of labour"-what humans work with) and raw material ("the objects of labour"-what humans work on). Labour power (which enables them to work with means of production) includes strength, skill, knowledge and inventiveness. 92. Productive forces are the bases of all men's history-a product of former activity. Establishes that social history of man is the history of individual development. Marx 137-38, 140-41 92. Productive forces are the basis of all man's history, according to Marx (p. 137). They are the result of human energy and human action. However, human energy and action are limited by the productive forces that were set up before it, so it is a limiting factor. Productive forces are what is produced and how it is produced (note: mode of production is one such productive force). Because, the mode of production becomes a mode of life in modern society (p. 150), productive forces determine people's lives and their nature. The more "advanced" a society is really has to do with that society's productive forces. The beginning of The German Ideology really talks about a lot of this.

93) The worker has labor power, the ability to create values, while the owner of the means of production does not. 93. Workers become commodities; they have objectification, estrangement and alienation. They attain object of labor and means of subsistence. They have a relationship between work and objects of production. Marx 85, 73, 150-51 93. The worker has his or her labor power, which is what the owner of the means of production does not have. However, since the owner of the means of production has all of the capital (and thus power), the worker has very little choice as to his "mode of production" and therefore his "mode of life".

94) Marx says that division of labor results from property and lack of property, and these contradictions would cause an increasing division, resulting in revolution. Weber claims that in regards to division of labor, individuals give consent to the status quo because meaning is produced by fulfilling a calling (berufspflicht). The increasing specialization of labor and bureaucratization, while increasing division of labor, prevents the forming of a single class conscious required for a revolution. 94. Division of Labor to Marx is mechanical, the more division the smaller the job
opts. become. (Deals lots with Class and the superstructure and base.) - Humans are always part of an unequal structure and they should attempt to get out. Weber- "Cause and determinity" understanding the subjectivity of worker/ individual: how they give to the participation in society.

94. Marx's Division of Labor: A social construction that arises with a separation of the industrial and commercial from agricultural labor and results when a division of material and mental labor appears. The division of labor determines also the relation of individuals to one another, their social interactions or separations. Although he speaks of the contrast between those who own and control the means of production, and those who work for them, he does not discuss it in the context of "dominion" as does Weber. Weber makes a distinction between "economic power" and "social honor"—not all those who are wealthy have social honor, according to Weber (p. 180). For Marx, social honor is not as important because those who control production control society. Weber's definition of class is helpful and is on p. 181. Also Weber talks about his idea of the division of labor in public and private enterprises on p. 197.

95) Work, as in labor, is the production of commodities. Useful labor (measured in units of time), produces use-value in addition to commodities.
95. Essence of work is the meaning of human social being.
95. The essence of work as Marx sees it: Marx actually does not use the word work very much, although he often refers to workers. Instead, Marx uses the word labor. For Marx, labor produces itself and the worker as a commodity. Labor's realization becomes an objectification. When labor becomes an external existence, it becomes alien to the worker and has a power of its own, estranging the worker from himself, his fellow (wo)man, and nature. Marx's opinions on labor are discussed in-depth in the beginning pages of "Economic and Philosophic Manuscripts of 1844".

96) The essence of commodity is use-value and exchange-value, and the value of all commodities are measured in terms of labor time. The commodity must be transferable to another, to whom the commodity will serve as a use-value. Commodities that are produced in the same amount of time are of the same value. The value of a commodity varies directly as the quantity, and inversely as the productiveness, of the labor incorporated in it.
96. Essence of commodity, thing outside us that satisfies our human wants of some sort by its properties. It serves to satisfy.
96. A commodity is an object outside of us, something that satisfies a human want. This definition can be found in "Capital. Volume One", where Marx discusses commodities at length. Iron, corn and diamonds, for example, are commodities. Commodities have "use-value" and "exchange-value" and are products of labor.

97) According to Marx, consciousness is determined by the material conditions of life. Marx theory of materialism starts from the idea that matter is the essence of all reality, and that matter creates mind, and not vice versa, hence "Life is not determined by consciousness, but consciousness by life." (The German Ideology, Chapter one).
97. Consciousness is determined by social being of man. Marx 4
97. Consciousness is determined by life, according to Marx. Because life is determined by economic systems and means/modes of production, consciousness is determined by productive forces (see #92).
98) In Hegel's Phenomenology of Spirit, the master/slave dialectic is carried out as a transformation of relationship between two self-consciousnesses. It begins with the confrontation of the two identical self-consciousnesses, both aiming to kill the other. Yet realizing death is meaningless, one submits, becoming the slave, the other letting the slave live, becoming the master. At first the slave's life depends on obeying the master's bidding, yet as the slave gains skills (in a limited craft), the master becomes dependent on the slave, but still commanding the skill of mastering others. The relationship then transforms into one of economic cooperation. Slaves consciousness determined by relationship of means of production.

98. Hegel's master/slave dialectic: (Lecture Notes, 8/30/01)- Master and Slave- As long as the slave does not know that he/she is the other of the master, no struggle will occur. When the slave understands him/herself as part of the master (part of the whole), struggle will occur.

99) Marx, being a materialist, is concerned for people's right to food, clothing, and shelter. He sees a historic evolution of rights, from few rights for few people, to many rights for many people. It has been validated to the extent that a greater proportion of people living in advanced capitalist society are able to live the "good life", but it does not go to the extent of communism, in which everyone has rights in the production process.

99. Marx: Theory of Rights: rooted in the material conditions of life. His theory has been validated, 119 Hagel states that this "right" has only come into existence from the moments of man- which dissolve and engender one another. 99. I couldn't find the answer to validate his "theory of rights".

100) Life chances according to Marx, depends entirely the material conditions in which the individual exists, and is deterministic.

100. Conditions of life chances are based on social distribution, which aren't equal for all.

100. Our "life chances" are determined by our place in the economic system, which is determined by the productive forces already in place.

101) We inherit the productive forces of previous generation and the corresponding social and political conditions that are constructed upon the economic conditions. When we acquire new productive faculties, our economic form changes, and with it comes change in the outdated social and political forms from the past generation.

(Society and Economy in History, pg 137-138 in Marx Reader)

101. The relation to past generations is knowledge! And the modes that are already set up for us, being born into the social forms of past generations.

101. Marx discusses our relation to past generations in "The German Ideology". Basically, we are born into conditions which have been set up by past generations and which we have no control over. He goes over this in detail when he discusses productive forces (already in place by past generations)- see #92.

102) Lumpenproletariate pertains to the "dangerous class" or the social scum. Among the members of this group are "ruined and adventurous offshoots of the bourgeoisie, vagabonds, discharged soldiers, discharged jailbirds .. pickpockets, brothel keepers, rag-pickers, beggars" etc. Marx does not consider this group to be of any importance in terms of potential for creating socialism, if anything they may be considered to have a conservative influence.

102. Lumpen-proletariat is located on pages 615-16, but I don't understand the meaning.
102. The Lumpen-Proletariat is: The lowest, most degraded stratum of the proletariat. Used originally in Marxist theory to describe those members of the proletariat, especially criminals, vagrants, and the unemployed, who lacked class consciousness and is the underclass of a human population.