1. **Class and Markets in Capitalism:** Does it really matter if the concept of capitalism is built by first locating capitalism as a variety of market society and then specifying its class relations, or by beginning with class relations and seeing markets as the form of coordination? Should these be treated as co-equal dimensions of capitalism?

2. **Typologies of Macro-Societal variation:** A number of different principles of mapping historical variations in societies were mentioned in the lecture in addition to mode of production: Dominant Technology: industrial vs agrarian vs hunter gatherer vs postindustrial/knowledge/information ; Degree of Rationalization of social life: modern vs traditional; Broad Cultural complexes: Western vs Eastern; Religious traditions: Judeo-Christian vs Islamic vs Confucian. Discuss the relative merits of these and any other typologies.

3. **Ideal types and complex realities:** One way of adding complexity is to treat actual capitalist societies as always hybrids of capitalism and other forms of economic relations. What are main non-capitalist economic structures that are articulated to capitalism? discuss some of the ways in which these might be functional for capitalism or disruptive of capitalism? How would you think about capitalism being “dominant” within such hybrid configurations?

4. **Contradictions:** Harvey discusses an array of contradictions of capitalism. Choose a few of these and try to sort out why in fact they are contradictions.

5. **Capitalist dynamics:** Discuss the various ways that competition and class struggle generate specific dynamics for capitalism.

6. **Critique of capitalism:** Two bases for criticizing capitalism were laid out in the lecture – (1) harms and irrationalities, and (2) injustice. Discuss the substance of this contrast. Is this a useful way of framing the problem of critique?

7. **Logic of critique:** If capitalism is an ideal type and all actual societies (a) combine capitalism with other economic structures, and (b) combine economic structures with all sorts of noneconomic institutions (states, culture, ideologies, families, etc.), can one really attribute harms to the ideal type as such? Does capitalism qua capitalism generate harms and injustices, or are these the effects of concrete complexes of social forms?