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Key concepts in the humanities and social sciences

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Dedication

To all those who have taught 'Rethinking our humanity' and 'Ideas that shook the world'.

Author biographies

Dr Sarah Midford is a Lecturer in Interdisciplinary Studies at La Trobe University. Her research background is in classical reception studies, Australian cultural history and literature. In 2017, she published *Gallipoli, Anzacs and the Great War* and Caesar's triumphs over Gaul and Rome with the La Trobe University eBureau. Her archaeological work at Gallipoli has been published in *Anzac battlefield: a Gallipoli landscape of war and memory* (2016), and she has several publications on the use of ancient culture in the Australian Anzac narrative. Sarah teaches core interdisciplinary studies, Australian studies, classics and ancient history, and has won multiple awards for her teaching innovations, including an Australian Award for University Teaching.

Dr Sara James is a Lecturer at La Trobe University. She is a cultural sociologist whose research focuses on work, self-identity and meaning. She is the author of *Making a living, making a life: work, meaning and self-identity* (2017) and the editor of *Metaphysical sociology: on the work of John Carroll* (forthcoming 2018). In 2016, Sara co-edited a special issue of *M/C Journal* on the theme of authenticity. She is co-author of *Sociology in today's world*, 3rd edition (2014), an introductory sociology text for first-year students. Sara has taught foundational interdisciplinary subjects at La Trobe since 2014.

Garrie Hutchinson published several books of poetry in the 1970s. In the 1980s, he had a number of theatre works produced, and wrote extensively for newspapers, including as a football and television columnist for *The Age*. In 1990–92, Garrie worked in Canberra as media adviser to Ros Kelly, Minister for the Environment, and speechwriter for Prime Minister Bob Hawke. Garrie has written or edited more than 40 books, including *An Australian odyssey: from Giza to Gallipoli* (1997), *Not going to Vietnam: journeys through two wars* (1999), *Pilgrimage: a traveller's guide to Australia's battlefields* (2006), *Remember them: a guide to Victoria's wartime heritage* (2009) and *In memoriam: a guide to the history and heritage of Victoria's cemeteries* (2014).

In 2014, he started a PhD in Australian history at the University of Melbourne and, in 2015, was appointed to the Heritage Council of Victoria. In 2016, he was a Research Fellow at the University of Melbourne and a Visiting Research Fellow at King's College, London. Garrie has been a Seminar Leader, Interdisciplinary Studies School of Humanities and Social Sciences at La Trobe University since 2016.

1 Introduction

This book is a collection of foundational concepts in the humanities and social sciences and will be of particular use to undergraduate students. It has been written as a textbook for the interdisciplinary core Bachelor of Arts subjects at La Trobe University, Rethinking Our Humanity and Ideas that Shook the World. The authors hope that the interdisciplinary nature of these subjects ensure the book is useful to any reader who wants to better understand key terms and concepts relevant to human cultures and their history. The reader should note, however, that the terms included in the book have originated from the particular needs of these two undergraduate subjects, which focus on concepts as they apply to contemporary Australian culture. This means that there are some biases and omissions within this first edition of the book. For instance, the majority of terms relate to the Western tradition, while other ideas are more cursorily covered. In subsequent editions of this book, the authors will expand the coverage of other traditions and concepts.

The authors have made a conscientious effort to ensure that each definition is clear and concise. Overly complicated language has been avoided for clarity, but terms have not been oversimplified, and scholarly references have been provided for all entries so readers know where to find a more in-depth discussion of the term should they need it. When terms contained within the book are mentioned in another entry, readers can navigate between them using hyperlinks. Every reference cited in the book is also included in the extensive bibliography, which will itself be a useful resource to readers. By including succinct definitions and further resources together, the book acts as a starting point that guides students through the research process.

An impetus for writing this book was that similar volumes often approach terms from a single disciplinary perspective. Because of this, our students needed to access several resources when researching terms across disciplines. The authors wanted to create an interdisciplinary resource that would allow their students to access concepts across disciplines in the same place. Our hope is that the book will be useful to students at different levels as they progress through their studies, and even after they have graduated.

Figure 1: Adnate, 'Giving Hands', Kilmore Street, Christchurch, 2015.

2 Key ideas

Absolutism

Describes the form of government associated with monarchies, as in an absolute monarchy such as that of Charles I, who reigned over England, Ireland and Scotland between 1625 and 1649, or Louis XIV, who reigned over France between 1643 and 1715. The power these monarchs held was believed to have been granted by God. This divine right of kings was challenged by liberals and revolutionaries who advocated for constitutional monarchy and representative democracy. Absolutism differs from authoritarian(ism), where power is held by the state, and totalitarianism, which involves aspects of race and class. After the Enlightenment in the 18th century, a form of 'enlightened absolutism' or 'enlightened despotism' emerged where some absolute monarchs directed their authority towards advancing the welfare of their subjects rather than enhancing the power of the state. An example of an enlightened absolutist ruler is the Empress Catherine the Great, who reigned over Russia between 1762 and 1796.

FURTHER READING

Heywood, A 2012, *Political ideologies: an introduction*, 5th edn, Palgrave Macmillan, Basingstoke.

Figure 2: Profile portrait of Catherine II (Catherine the Great) by Fedor Rokotov. Catherine the Great was an absolute monarch.

Activism

When an individual or group work towards redressing an issue. In a democracy, activism is a mechanism for citizens to participate in political conversations and effect change. Activism can take different forms – from protests and picket lines, to letter writing, petitions and social media campaigns. The choice of campaign mechanism would be dictated by whether activists wanted to raise awareness, petition the government for a specific change and/or incite more extreme results. Peaceful and non-peaceful activism can be undertaken in either physical or digital spaces.

FURTHER READING

Hill, S 2013, *Digital revolutions: activism in the internet age*, New Internationalist, Oxford.

Figure 3: Equal love rally Melbourne activism in action.

Age of Reason

Also known as the Enlightenment. The Age of Reason was an intellectual movement of the 17th and 18th centuries in Europe that promoted the power of reason to improve human society. It was not a defined set of beliefs, but a new way of thinking that was critical, analytical, and concerned with scientific reason and empirical knowledge. Rather than an untested belief in the authority of institutions like the Church, or earlier ideas and practices like those found in ancient Greek and Roman texts, Enlightenment thinkers believed in the individual's responsibility to interrogate systems and knowledge. The Enlightenment philosopher Immanuel Kant characterised the Age of Reason with his motto '*sapere aude*', which is Latin for 'dare to know'. Kant's motto encourages individuals to test aspects of their world through observation, enquiry and reason. Conclusions drawn from critical reasoning empowered individuals to make their own informed choices about things, and weakened the influence of institutional authorities, which had traditionally held and controlled access to knowledge.

FURTHER READING

Withers, CWJ 2007, *Placing the Enlightenment: thinking geographically about the Age of Reason*, University of Chicago Press, Chicago.

Agriculture

Agriculture refers to the interaction of humans with plants and animals, and the human manipulation of their natural environment to cultivate food, fibres and raw materials. The introduction of agriculture commonly results in sedentary human settlements, increased populations and the extension of human inhabitation (Nesbit 1996).

Agricultural systems vary in scale, intent and outcome. Human cultivation of land with vegetables and grain crops, and rearing of livestock occurred at approximately the same time in several independent geographical areas across the planet (Turkey, Iran, the Levant, China, Peru, Indonesia and meso-America). It is widely accepted that humans made the transition from hunting and gathering to agriculture sometime between 9500 and 8500 BCE. However, this ignores less recognisable environmental manipulation, like controlled burning of vegetation to produce seeds and herd animals in Africa, Australia and the Americas (Nesbitt 1996).

Although it is difficult to know for sure which crops were grown where and when, there is evidence that lentils were being grown in the Near East by approximately 8000 BCE, that corn, beans, squash, potato, and cotton may have been grown in Mesoamerica as early as 6000 BCE, and that olive trees were being cultivated in the eastern Mediterranean from about 5000 BCE. By about 3500 BCE most of the plants that would ever be domesticated, had been. Even today, only 10% of calories consumed by humans are from crops other than those cultivated between 9500 and 3500 BCE. The same is true of animal domestication.

The invention of technologies that yielded larger crops followed human settlement. In approximately 5000 BCE there is evidence of ox-drawn ploughs. Large-scale irrigation systems facilitated the production of larger crops from about 3000 BCE in places including Babylon, Egypt and China.

SOURCE

Nesbitt, M 1996, 'Agriculture', in BM Fagan (ed.), *The Oxford companion to archaeology*, Oxford University Press, Oxford.

FURTHER READING

Kirsch, PV, 'Archaeology and Global Change: The Holocene Record', *Annual Review of Environment and Resources* vol 30, pp. 409-40.

Lev-Yadun, S, Gopher, A, & Abbo, S, 2000 'The Cradle of Agriculture', *Science* vol 288, no 5471, pp. 1602-1603.

Scott James C., 2017, *Against the Grain: A Deep History of the Earliest States*, New Haven: Yale University Press.

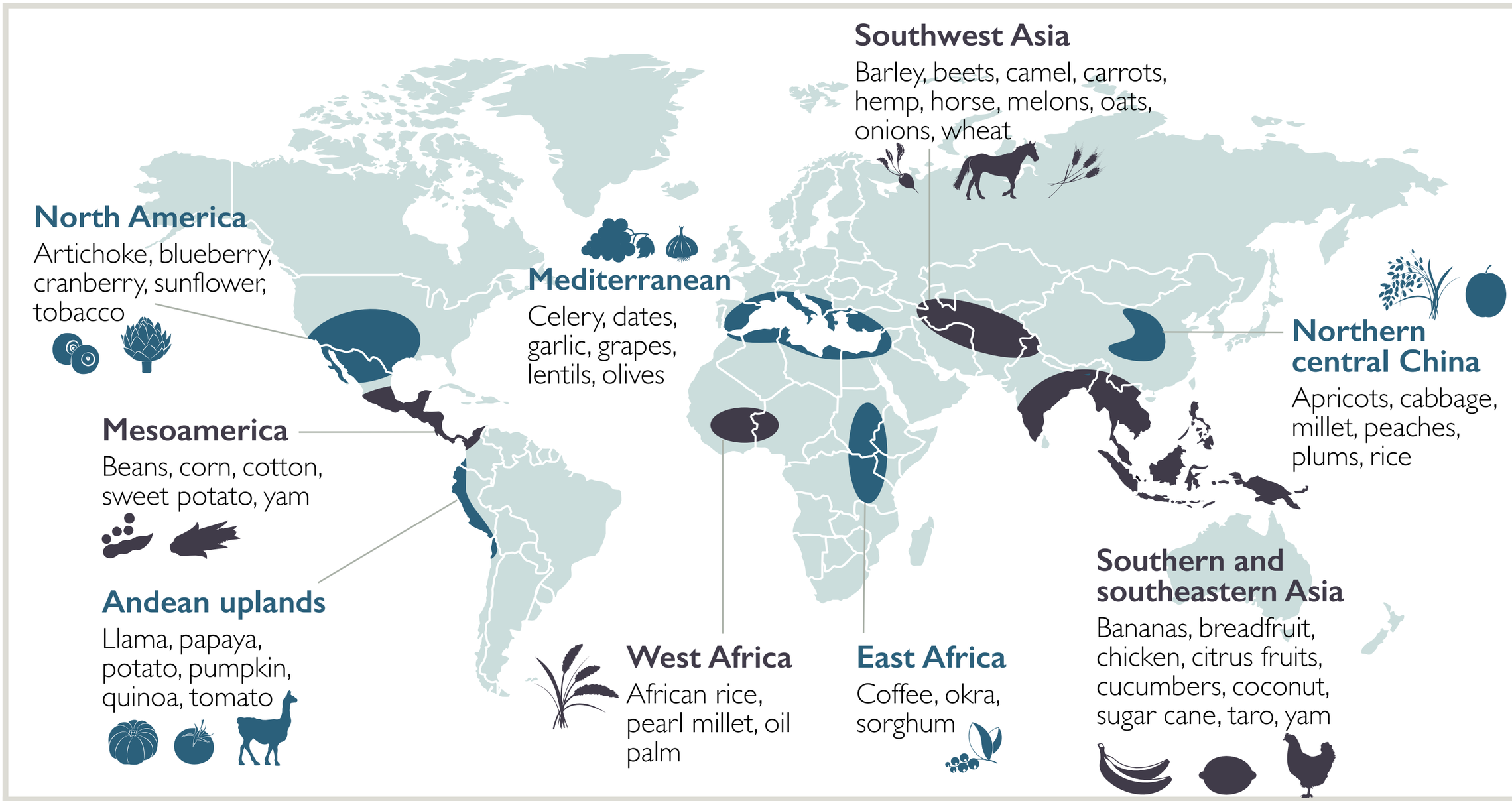

Figure 4: Origins of plant and animal domestication (ie. Agriculture).

Americanisation

Also spelled 'Americanization'. The action of making something or someone more American in character or nature. Originally used in the early 20th century to describe the process whereby immigrants to the United States were encouraged to adopt American speech, morals, values and traditions (Bell & Bell 1998, p. 1). More frequently today, the term refers to the process of cultures, societies and individuals adopting aspects of American culture as part of their own.

Americanisation is an example of cultural imperialism. The spread of American brands such as McDonald's, Coca Cola and Nike across the world, accompanied by their associated cultural values, is an example of Americanisation.

FURTHER READING

Bell, R & Bell, P 1998, *Americanization and Australia*, University of NSW Press, Sydney.

Figure 5: An example of Americanisation – McDonalds in China.

Analogy

The comparison of things to illustrate a point. In literature, analogy is a more general term than metaphor and simile. A simile generally uses 'like' – for example, 'happiness is like a sunbeam'. A metaphor, however, makes a comparison between two unlike things to make a point – for example, 'the exam was a breeze'. In logic, where something is like another thing in certain respects, it is inferred to be like it in other respects. Such inferences are not always valid, because there may be unobserved differences. However, 'It is the basis of most human conclusions, its liability for error being compensated for by the frequency with which it is the only form of reasoning available ... ' (Fowler 1965, p. 26).

SOURCE

Fowler, HW 1965, *A dictionary of modern English usage*, 2nd edn, Oxford University Press, Oxford.

FURTHER READING

Maher, P 2005, 'Inductive inference', in E Craig (ed.), *The shorter Routledge encyclopedia of philosophy*, Routledge, London, pp. 442-445.

Anarchism

The belief that governments should not have authority over people, who should organise societies without hierarchies and on a free and voluntary basis. Anarchism as a political belief is not synonymous with chaos. Anarchists support the ideas that people have no general obligation to obey the commands of the state, that the state should be abolished, that a stateless society is possible and desirable, and that the transition from state to anarchy is a realistic prospect. According to Heywood (2005, p. 29), 'Anarchists regard freedom as an absolute value, believing it to be irreconcilable with any form of political authority. Freedom is understood to mean the achievement of personal autonomy, not merely being "left alone" but being rationally self-willed and self-directed'. Classical, left wing anarchists reject the idea of private property. Libertarian, individualist 'anarcho-capitalists' believe in an individual's right to private property and look to the free market. According to Simon Critchley (2007, p. 125) 'contemporary anarchism can be seen as a powerful critique of the pseudo-libertarianism of contemporary neoliberalism ... One might say that contemporary anarchism is about responsibility, whether sexual, ecological or socio-economic; it flows from an experience of conscience about the

manifold ways in which the West, ravages the rest; it is an ethical outrage at the yawning inequality, impoverishment and disenfranchisment that is so palpable locally and globally'.

SOURCES

Critchley, S 2007, *Infinitely demanding. Ethics of commitment, politics of persistance*, Verso, London & New York.

Heywood A, 2012, *Political ideologies*, Palgrave Macmillan, London.

FURTHER READING

Woodcock, G 1963, *Anarchism*, Penguin, Harmondsworth.

Figure 6: Anarchist flag.

Animal

A living organism that develops from an embryo that comes from gametes. The animal kingdom is comprised of approximately one million types of animal; some are single celled, others are complex multiple-celled creatures. Humans and other mammals, reptiles and birds are vertebrate animals; invertebrate animals include crustaceans and insects.

FURTHER READING

DeMello, M 2012, *Animals and society: an introduction to human–animal studies*, Columbia University Press, New York.

Wróbel, S (ed.) 2014, *Animals in us – we in animals*, Peter Lang GmbH, Frankfurt.

Animal rights

Founded on the understanding that animals can feel pain and that humans are obliged, either morally or legally, to protect animals from unnecessary suffering. Human animals and non-human animals have different rights. For instance, a human and a cat both have the right to not experience pain, but a cat does not have the right to freedom of speech. In many countries, animals' rights to live without suffering is protected by law and guarded by organisations similar to Australia's Royal Society for the Prevention of Cruelty to Animals (RSPCA). The extent to which animals should be protected is broadly contested; some argue that animals should not be exploited for human gain, including for food, leather, transportation, entertainment or experimentation (PETA), while others believe that consumption of animals and their byproducts is acceptable, as long as they are treated humanely during their life (RSPCA).

FURTHER READING

Francione, GL & Garner, R 2010, *The animal rights debate: abolition or regulation?* Columbia University Press, New York.

Rowlands, M 2002, *Animals like us*, Verso, London.

Waldau, P 2010, *Animal rights: what everyone needs to know*, Oxford University Press, Oxford.

Figure 7: An animal rights protestor for PETA campaigning for the abolition of animal fur in the fashion industry.

Anthropology

The study of human societies and cultural diversity. The modern discipline of anthropology can be traced to the enormous interest in what were then considered 'primitive' societies encountered by Europeans during exploration and colonisation. Anthropology became a formal, professionalised discipline in the 19th century. In the early 20th century, anthropology in the United States took on a 4-fields approach, which subdivided the discipline into cultural anthropology, physical anthropology, linguistic anthropology and archaeology. However, contemporary anthropology encompasses many, more varied approaches (Calhoun 2002). Many anthropologists undertake research through ethnographic fieldwork.

SOURCE

Calhoun, C (ed.) 2002, 'Anthropology', in *Dictionary of the social sciences*, Oxford University Press, New York.

Figure 8: Stamp. Margaret Mead was a famous anthropologist, whose work raised the profile of the discipline significantly.

Anthropomorphism

The imposition of human form, thoughts or character on something that is not human. The word is derived from ancient Greek – *anthropos* meaning 'human' and *morphe* meaning 'form'. Gods and animals are often anthropomorphised. For example, the depiction of the Christian god as an older man with a white beard, and the depiction of animal characters in movies and television programs exhibiting human traits are anthropomorphic.

FURTHER READING

Melion, WS, Rothstein, B & Weemans, M 2015, *The anthropomorphic lens: anthropomorphism, microcosm and analogy in early modern thought and visual arts*, Brill, Leiden.

Figure 9: An example of an anthopomorphised deity: the Christian God. Giovanni Battista Cima, God the Father c. 1510–17.

Figure 10: An example of an anthropomorphised animal: Timon the Meercat from Disney's The Lion King (1994), photo taken at Disney World, Florida.

Archaeology

The study of past cultures and their environments using specialised methods and techniques. Archaeologists recover, record, categorise and analyse the remains of earlier societies, including objects, human remains, built environments, earthworks and evidence of agricultural practice (i.e. material culture), to better understand patterns of human behaviour.

> SOURCE
>
> Darvill, T 2008, *The concise Oxford dictionary of archaeology*, Oxford University Press, Oxford.

Art

A broad term that is difficult to define. Art can be something created intentionally or unintentionally from one's imagination that provokes its audience to think about what is being expressed by the piece. Art has been produced in human societies for millennia and can depict a myriad of things, including the stories of a people, portraits and representations of religious figures, historical narratives, landscapes, the artist's interpretation of their world, everyday objects reimagined and visions of alternative realities (to name only a few). Art can be pleasing to the eye, or it can provoke its audience by challenging perception. Sometimes art is categorised by the geography and/or the period of its production – for example, Hellenistic art was produced between the 4th and 1st centuries BCE in the Mediterranean, and modern art was produced between the mid-19th and mid-20th centuries. Art can also be categorised by its production method – for example, installation art is usually 3-dimensional. Artistic movements, such as surrealism, occur when many different artists come together at the same time to work through the same ideas in different artistic media. Although different people will have different opinions about what can and cannot be art, in terms of its definition there is no limit to what art can be or who can produce it.

Another definition of art refers to a skill or occupation. For example, the art of playing the flute, or the art of conversation. A Bachelor of Arts is then named for the many skills one learns while undertaking the degree.

Figure 11: An example of Hellenistic art. *Laocoön and his sons* (Late Hellenistic, c. 1st century BCE), Vatican Museum.

Figure 12: An example of Surrealist art. Ismael Nery – *Composição Surrealista*, 1929.

Artificial intelligence (AI)

The Stanford University computer scientist John McCarthy (1927–84) coined the term artificial intelligence in 1955. The term refers to the cognitive ability of machines and computer programs. According to McCarthy, 'varying kinds and degrees of intelligence occur in people, many animals and some machines'. In an attempt to answer the question 'can machines think?', Alan Turing proposed 'the imitation game' in an article published in *Mind* (1950). Turing's imitation game was designed to test a machine's capacity to imitate human intelligence – the game would be won when a computer deceived a human into thinking it was also human.

SOURCES

McCarthy, J 2007, *What is artificial intelligence: basic questions*, Computer Science Department, Stanford University.

Turing, A 1950, 'Computing machinery and intelligence', *Mind*, vol. 59, pp. 433-460.

Figure 13: A representation of the progress of Artificial Intelligence and the future of humanity.

Asian Century, the

A term sometimes applied to the 21st century that reflects a rise in Asia's influence over global culture, politics and economics. As economies strengthen in the region, the per capita income of those who inhabit Asia increases. This leads to increased urbanisation, development, trade and investment, which in turn leads to greater affluence and increased global influence.

SOURCE

Kohli, HS, Sharma, A & Sood, A (eds) 2011, *Asia 2050: realizing the Asian century*, SAGE, New Delhi.

Authoritarian(ism)

Promoting submission to authority and limiting political freedoms. Authoritarian governments can be controlled by a single ruler or a group of the elite. Dictators are authoritarian leaders. Although constitutions, laws and legal systems may exist in authoritarian states, they are often ignored by the leader(s) who arbitrarily make decisions based on their needs. Totalitarianism and fascism are forms of authoritarian governments.

SOURCE

Shorten, R 2012, *Modernism and totalitarianism: rethinking the intellectual sources of Nazism and Stalinism, 1945 to the present*, Palgrave Macmillan.

Authority

The power to direct actions, beliefs and behaviours through ideas and knowledge, or through force. Green (2005, p. 75) defines authority as having 2 main senses: the possession of expertise in an area of knowledge, and the power that comes with legitimate rule. To be an authority in matters of belief is theoretical authority, or power over the way people think. To have practical authority is to have power over how people behave or act. Positions of authority in our society include political or religious leaders, teachers and members of the police force. Exerting authority involves the subordination of an individual's judgement or will to that of another person by means of beliefs or actions.

SOURCE

Green, L 2005, 'Authority', in E Craig (ed.), *The shorter Routledge encyclopedia of philosophy*, Routledge, London.

Barbarian

Derived from the ancient Greek word *barbaros* (*barbarus* in Latin). In ancient Greece, barbarians were those who spoke a language that was not Greek. Those who did not speak Greek were thought to sound like they were saying 'ba, ba, ba' – hence, they were barbarians. Later, in Rome, the term came to describe any foreigner. More recently, a barbarian is someone considered to be uncultured

or uncivilised. In all time periods, barbarians are characterised as 'other', and are defined in relative terms by the cultures imposing the word on another.

FURTHER READING

Widemann, TEJ 2014, 'Barbarian', in S Hornblower, A Spawforth & E idinow (eds), *The Oxford companion to classical civilization*, Oxford University Press, Oxford.

Beauty

Can be defined from a philosophical perspective, or simply an aesthetic perspective. Aesthetically, beauty refers to a characteristic that is visually pleasing. Something or someone is beautiful when they elicit pleasure in those that encounter it/them. Beauty and symmetry are correlated – a person is usually considered more beautiful when their face is more symmetrical, and beautiful architecture is built using principals of proportion and symmetry.

Philosophically, beauty is more complicated to define, because the concept has been developing for thousands of years and across cultures. Beauty is an important value, ranked alongside goodness, truth and justice. Plato thought that beauty was found in something of the greatest good and that it therefore inspired passion. He saw a correlation between the pleasure brought about by beauty and the goals of philosophy more generally. Later thinkers associate beauty with the divine. During the 18th century, the connection between beauty and pleasure was emphasised. During the 20th century, beauty as a philosophical concept had become unpopular.

FURTHER READING

Sartwell, C 2016, 'Beauty', in EN Zalta (ed.), *The Stanford encyclopedia of philosophy*, Metaphysics Research Lab, Stanford University.

Bill of Rights

A formal declaration of civil or natural rights that are constitutional, legal and/or political. The English Bill of Rights (1689) outlines basic civil rights and limits to monarchical power, and establishes the rights of parliament. Individual rights to freedom and its defence, the provision of free elections, and the assurance of regular parliamentary sittings and freedom of speech within the parliamentary setting are protected by the Bill.

In the United States of America, the Bill of Rights (1791) is composed of the first 10 amendments to the constitution. The Bill of Rights was instituted to ensure constitutional protection for individual liberties, and each right is enforceable by law.

FURTHER READING

Amar, AR 1998, *The Bill of Rights: creation and reconstruction*, Yale University Press, New Haven.

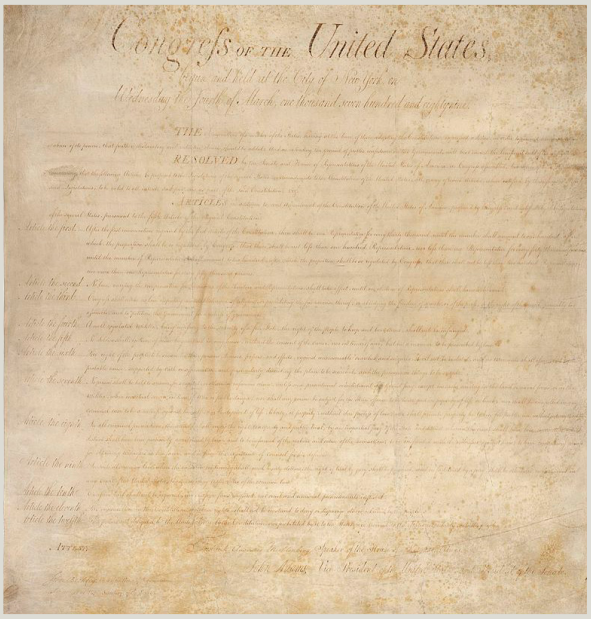

Figure 14: The United States' Bill of Rights.

Buddhism

A religion or way of life, based on the teaching of Gautama, the Buddha (or Enlightened) who was active in 5th century BCE India. The goal of a Buddhist is 'nirvana', a state of being at the end of the cycle of birth and rebirth. Through self-discipline, followers work towards achieving inward peace. The religion emphasises compassion through peace. The main branches of Buddhism are Theravada, Mahayana and Zen.

FURTHER READING

Edwards, DL 1988, 'Buddhism', in A Bullock, O Stallybrass & S Trombley (eds), *The Fontana dictionary of modern thought*, Fontana, London, p. 80.

Cabinet

The key decision-making body of the Australian Government. Comprising the Prime Minister and senior government ministers, the Cabinet has been a key part of the Australian political system since Federation in 1901, although it is not mentioned in the constitution. Cabinet decisions become legal when formally ratified by the Executive Council, which is a group of every minister presided over by the Governor-General.

FURTHER READING

Reid, GS & Forrest, M 1989, *Australia's Commonwealth Parliament 1901–1988: ten perspectives*, Melbourne University Press, Carlton.

Capitalism

An economic system characterised by the 'private ownership of property and competition in the pursuit of profit' (Furze et al. 2015, p. 146). In a capitalist society, individuals, groups and corporations can own the means of producing services and products, whereas under communism, almost all of the means of production are owned by the state. Under capitalism, businesses compete to produce goods to sell to consumers at the lowest price possible. Karl Marx's (1818–83) famous critique of capitalism emphasised that the generation of profits by business owners depended on the exploitation of workers, resulting in alienated labour. Contemporary societies like Australia and the United States are often described as being in a condition of consumer capitalism or consumerism, where marketing and advertising play an ever-increasing role in stimulating new desires in consumers.

SOURCE

Furze, B, Savy, P, Webb, R, James, S, Petray, T, Brym, RJ & Lie, J 2015, *Sociology in today's world*, 3rd edn, Cengage, South Melbourne.

FURTHER READING

Marx, K & Engels, F 2011, *The communist manifesto*, Penguin, London.

Catholicism

Derived from the ancient Greek *katholikismos*, meaning 'universal doctrine', and referring to the religion practiced by Catholics who are in communication with the Pope in Rome. The history of Catholicism stretches back to the time of Jesus of Nazareth and his Apostles (c. 1st century CE). Over time, doctrine was written and the Church was established. The Pope is the head of the Catholic Church, and the papacy is the word's oldest enduring absolute monarchy. Catholicism is the oldest form of the Christian religion, with others forming as a result of division from the Catholic Church. In 451 CE the Oriental Orthodox Churches in Armenia, Egypt and Syria split from the Catholic Church. In 1054 the East-West Schism (split) resulted in the Orthodox Church in the east, and the Roman Catholic Church in the west. During the Protestant Reformation in the 16th century, a number of protestant Christian denominations were founded in protest to the Catholic Church, including Lutheranism and the Church of England

FURTHER READING

McBrien, R 1994, *Catholicism*, HarperCollins, New York.

Figure 15: St Mary's Star of the Sea: a Catholic church in West Melbourne.

Christianity

A religion based on the teachings of the prophet Jesus, also known as Christ (c. 1st century CE).

FURTHER READING

McManners, J (ed.) 1992, *The Oxford illustrated history of Christianity*, Oxford University Press, Oxford.

Chronology

Kronos was the ancient Greek word for time, so chronology refers to the order that things occur according to time. The discipline of history relies on chronology. Historical timelines order events chronologically.

Church, the

A church is a building where Christians congregate to worship their god, but 'the Church' is a term that denotes the institution of Christianity more broadly. 'The Church' is often discussed in opposition to 'the state' (the government of a realm/kingdom/nation state). Since the Protestant Reformation, the need to separate the Church and the state has been seen as necessary for good government. Martin Luther was opposed to the tyranny of the Catholic Church, which, despite having no political or legal authority, was influencing both politics and law throughout Europe. During the Enlightenment, belief in an individual's right to choose the way they practised their religion flourished, and religious institutions were destabilised. This led to a decline in the dominance of the Church over state affairs. Beyond Europe, in the New World, Thomas Jefferson believed in 'building a wall of separation between Church and State', and this idea was the basis for religious freedom enshrined in the United States constitution. In Australia, section 116 of the constitution establishes the separation of Church and state.

SOURCE

Jefferson is quoted in Dreisbach, D 1997, 'Sowing useful truths and principles: the Danbury Baptists, Thomas Jefferson, and the "wall of separation"', *Journal of Church and State*, vol. 39, p. 468.

FURTHER READING

Witte, J 2006, 'Facts and fictions about the history of separation of Church and state', *Journal of Church and State*, vol. 48, no. 1, pp. 15-45.

Cisnormativity

Refers to 'the expectation that all people are cissexual' (Bauer et al. 2009, p. 356). 'Cissexual' (sometimes shortened to 'cis') has come to be used to describe people who are not transgender. The term has a latin root *cis* meaning 'on the same side as' (Pyne 2011, p. 131). As Pyne (2011, p. 130) points out, 'normalized experiences often go unnamed until challenged'. Just as 'heterosexual' was coined only after 'homosexual' was in widespread use, 'cissexual' was coined once 'trans' was widely recognised (Pyne 2011). 'Cisnormativity' is used to describe 'the assumption that all those born male will naturally become men, and all those born female will naturally become women' (Pyne 2011, p. 131). Cisnormative assumptions are so pervasive that initially they can be difficult to recognise, yet 'Cisnormativity shapes social activity such as child rearing, the policies and practices of individuals and institutions, and the organization of the broader social world through the ways in which people are counted and health care is organized' (Bauer et al. 2009, p. 356).

SOURCES

Bauer, GR, Hammon, R, Traver, R, Kaay, M, Hohenadel, KM & Boyce, M 2009, 'I don't think this is theoretical; this is our lives: how erasure impacts health care for transgender people', *Journal of the Association of Nurses in AIDS Care*, vol. 20, no. 5, pp. 348-361.

Pyne, J 2011, 'Unsuitable bodies: trans people and cisnormativity in shelter services', *Canadian Social Work Review*, vol. 28, no. 1, pp. 129-137.

Citizenship

In some nations, citizenship is granted to any individual born in the sovereign territory of that nation. It is usually possible to apply for citizenship in a nation-state, although the rules and regulation of citizenship applications vary greatly. It is also possible to lose citizenship. Citizens of a nation-state have rights and responsibilities that accompany citizenship. In Australia, citizens must 'uphold Australian laws, and privileges such as the right to vote and seek parliamentary election' (DIBP 2016).

SOURCE

DIBP (Australian Government Department of Immigration and Border Protection) 2016, Citizenship policy, DIBP, Canberra (PDF 2 MB).

Civil religion

Involves the practice of rituals and ceremonies that express the ideologies of a nation or community outside traditional religious institutions. Participants in civil religious practice are united around symbols that have meaning to the community of which they are a part. Graeme Davidson contends that, in Australia, 'Anzac has been quietly transformed from an austere ceremony of mourning by veterans into a civil religion with an elaborate liturgy of prayers, hymns and sermons' (Davison 2013, p. 236).

SOURCE

Davison, G 2013, 'Religion', in A Bashford & S Macintyre (eds), *The Cambridge history of Australia*, vol. 2, Cambridge University Press, Melbourne, pp. 215-236.

Figure 17: A civil religious ceremony: the Australian War Memorial Anzac Day dawn service, 25 April 2013. The crowd of around 35,000 people are addressed by Corporal Ben Roberts-Smith VC who is reading stories and anecdotes from Australian service men and women relating to the war in Afghanistan.

Civil rights

The rights of an individual to freedom to participate fully in civil life. Cunningham and Fox (2017) assert that civil rights are 'the rights of citizens to political and social freedom and equality'. Often specifically associated with the black civil rights movement in the 1960s, particularly in the United States.

FURTHER READING

Cunningham, D & Fox, N 2013, 'Civil rights', in *Oxford bibliographies in sociology*, Oxford University Press, Oxford.

Figure 16: 1963 Civil Rights March on Washington, United States.

Civil society

When people voluntarily participate in public life, but not government, to achieve a common end. Eastwood (2017) argues that 'what civil society encompasses is a highly contested subject in political and social theory'. Civil society includes individuals, families and non-government organisations.

SOURCE

Eastwood, L 2013, 'Civil society', Oxford Bibliographies, Oxford University Press, Oxford.

FURTHER READING

Edwards, M 2014, *Civil society*, Polity, Cambridge.

Civil war

A conflict between 2 opposing sides within the same nation. Civil wars are often fought over political, religious and/or ideological differences held by citizens.

FURTHER READING

Cunningham, DE 2011, *Barriers to peace in civil war*, Cambridge University Press, Cambridge.

Classical

The word 'classical' has a long history and several meanings. The Latin word *classicus* described someone from 1 of the 5 wealthiest property-owning classes of Roman citizens (Livy 1.43.5). The Latin grammarian Aulus Gellius outlines a more figurative use of the adjective *classicus* in his 2nd-century CE work *Noctes atticae*, describing the author of a classical text as 'some writer suitable to

be read by members of the first class and by land owning people, not by members of the lowest class' (Gellius 19.8.15). Gellius defines canonical writers not necessarily by the quality of their writing, but by their membership to a group of older writers who exemplify correct usage (Schein 2011, p. 76). The early Renaissance humanists adopted Gellius' use of *classicus*, and it soon took on the meaning of 'best' author, with *proletarius* used to refer to the 'worst' authors.

The language of social stratification defined literature in ancient Rome, and this understanding of the word 'classical' still exists. Classical texts are given a status because they are from ancient Greece and Rome. Although there is a 'classical' period in antiquity (510–323 BCE), the definition of classical is broader than this period. In Australian universities and high schools, the discipline of 'classics' covers an indistinct period and classical texts; whether they are architectural, literary, mythical or artistic, they are classical because ancient Greeks and Romans produced them.

SOURCES

Aulus Gellius, *Attic Nights, Volume II,* J.C. Rolfe (transl.), *Loeb Classical Library* 200 (Cambridge, MA: Harvard University Press, 1927).

Livy, *Books I–II.* Books from the Foundation of the City, B.O. Foster (transl.) *Loeb Classical Library* 114 (Cambridge, MA: Harvard University Press, 1919).

Schein, SL 2011, '"Our debt to Greece and Rome": canon, class and Ideology', in L Hardwick & C Stray (eds), *A companion to classical receptions*, Blackwell Publishing, Oxford, pp. 75-85.

FURTHER READING

Porter, JI 2005, 'What is classical about classical antiquity? Eight propositions'. *Arion, vol.* 13, pp. 27-62.

Classification

The grouping of information or things with common characteristics so that generalisations can be made. Rules that define a classification boundary aid the process of classification. The organisation of information or things into classes makes 'big picture' analysis easier.

FURTHER READING

Clary, R & Wandersee, J 2013, 'Classification: putting everything in its place', *Science Teacher*, vol. 80, no. 9, p. 31.

Clemency

From the Latin word *clementia* meaning 'mercy', clemency is a pardon issued by an authority. A religious institution might grant clemency for a grievous sin, or a nation-state might grant clemency for wrongful accusation of a crime.

FURTHER READING

Sarat, A & Hussain, N 2007, *Forgiveness, mercy, and clemency*, Stanford University Press, Stanford.

Colonialism

The Latin word *colonia* referred to a settlement of Roman citizens, specifically in an area conquered by the Romans. 'Colonialism' is derived from *colonia*, and describes the practice of settlement whereby a group of people travel to a place that is not their sovereign territory and rule those who inhabit that territory. The power of colonial rulers rests in their state of origin, so colonial rule is executed from a distance, usually by local representatives in the colonised territory. In his book *Culture and imperialism*, Edward Said (1993, p. 8) makes a distinction between colonialism and imperialism: '"imperialism" means the practice, the theory, and the attitudes of a dominating metropolitan centre ruling a distant territory; "colonialism", which is almost always a consequence of imperialism, is the implanting of settlements on distant territory'.

From the 16th century onwards, advances in maritime technologies allowed conquering nations to colonise more distant territories. Consequently, geographically remote territories were settled by European imperialists – for example, the Spanish settlements in South America, the French provinces in Canada, and the British colonies in Australia and New Zealand.

The extent of colonial expansion can be seen in the three maps on pages 15, 16 and 17, which chart 16th – 20th century French, British and Spanish colonisation, respectively.

SOURCE

Said, E 1993, *Culture and imperialism*, Vintage Books, New York.

FURTHER READING

Ashcroft, B, Griffiths, G & Tiffin, H 2000, *Post-colonial studies: key concepts*, Routledge, London & New York.

Mattingly, DJ 2013, *Imperialism, power, and identity: experiencing the Roman Empire*, Princeton University Press, Princeton.

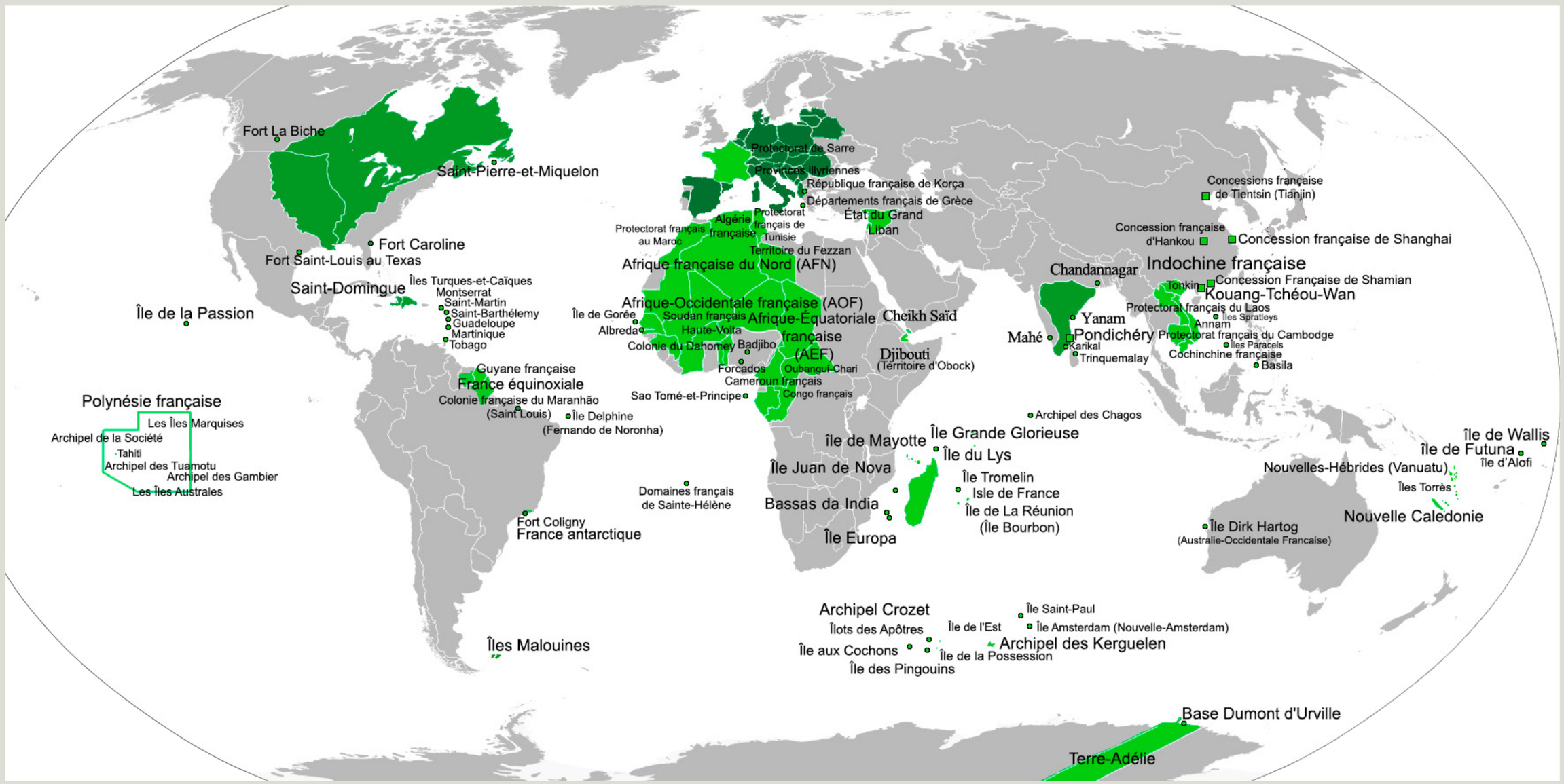

Figure 18: French Colonial Territories, 1534–1970.

Figure 19: British Colonial Territories.

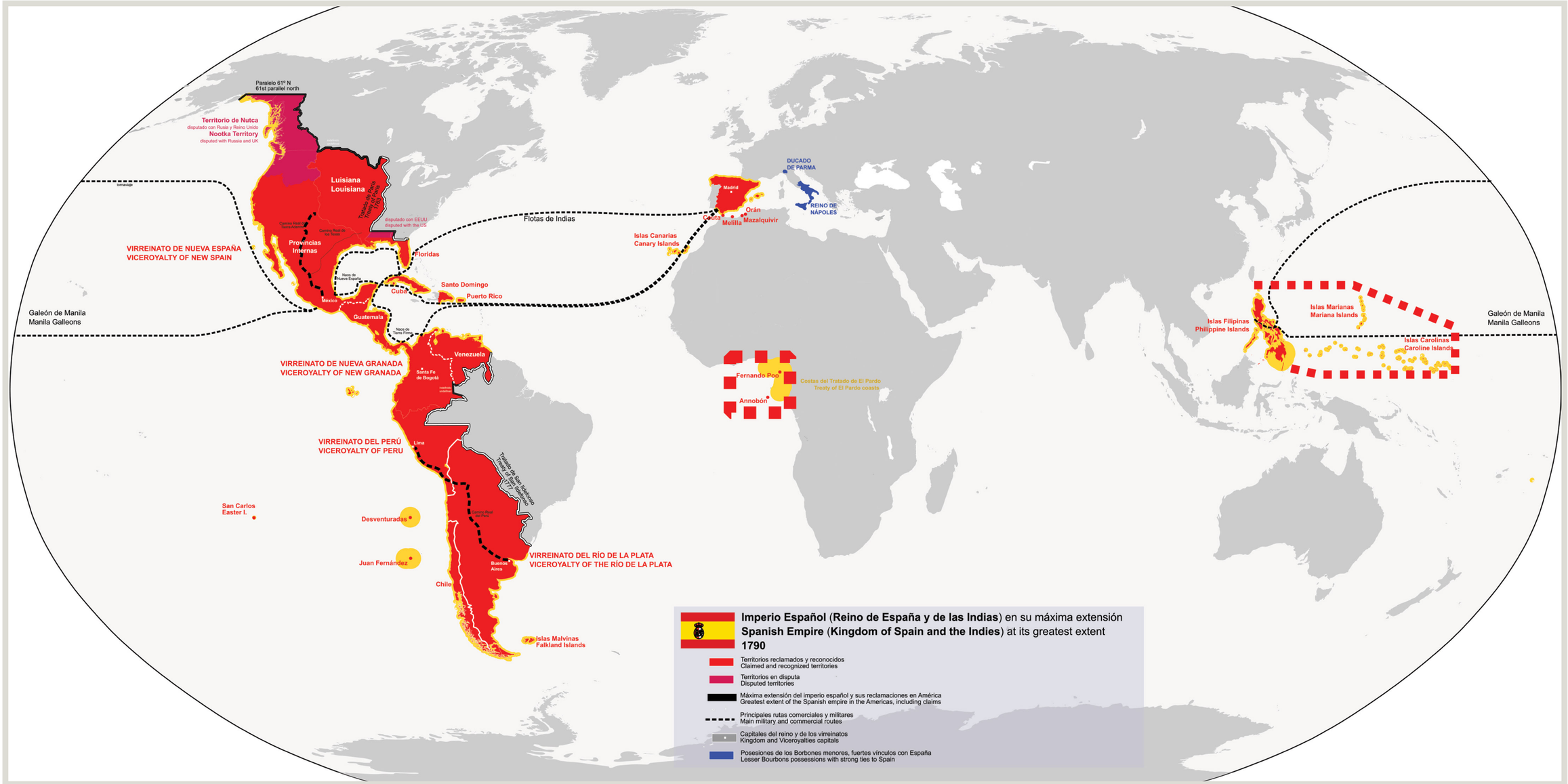

Figure 20: Spanish Colonial Territories, 1790.

Communism

A Marxist theory (i.e. devised by Karl Marx) of classless society based on the principle 'from everyone according to their skills, to everyone according to their needs'. Central to communism are the ideas that exploitative labour should not exist and wealth should be shared. Theoretically, those who live in a communist society have common ownership of wealth and property, and everyone has equal access to the state's resources. In practice, communism has been authoritarian(ism). The Soviet Union (Russia and eastern Europe) was ruled by the Communist Party between 1922 and 1991. Although it had its roots in ideological Marxist theory, this tyrannical one-party regime ruled from a position of centralised power. Other states, too, have instigated communist regimes. After World War II, communist governments came to power in China, Vietnam and Cuba, ostensibly establishing an egalitarian alternative to the subjugation of rural and working class people by exploitative rulers. Communist parties were also popular in western Europe. However, communist states were unable to compete economically with capitalist states, and Eastern European communist regimes collapsed after the fall of the Berlin Wall in 1989. Communism is still practised in China, and, although elements of market capitalism have been integrated into their economies, here are no indications that political change will occur.

FURTHER READING

Montgomery, SL & Chirot, D 2015, 'Karl Marx: the tragic consequences of a brilliant theory', in *The shape of the world: four big ideas and how they made the modern world*, Princeton University Press, Princeton, pp. 81-147.

Figure 21: A monument dedicated to Karl Marx (left) and Friedrich Engels (right) in Shanghai, China The philosophies of Marx and Engels were used as the foundation of Communism. In 1845, Engels published 'The Condition of the Working Class in England'. Upon reading this book, Marx and Engels became lifelong colleagues.

Connoisseurship

Derived from the French *connaisseur*, which describes someone 'who knows'. A connoisseur of art would therefore be someone who knows about art, and a connoisseur of wine would be someone who knows about wine. The term came into use during the 18th century and was often associated with collectors – so a collector of ancient Roman sculpture would come to be seen as a connoisseur of ancient Roman sculpture. Today the word usually denotes someone who appreciates the thing of which they are a connoisseur. For instance, a food connoisseur would be someone who appreciates fine dining.

FURTHER READING

Brigstocke, H & Osborne, H 2001, 'Connoisseur, connoisseurship', in H Brigstocke (ed.), *The Oxford companion to western art*, Oxford University Press, Oxford.

Figure 22: 19th century connoisseurs: James Gillray, 'Connoisseurs examining a collection of George Moreland's', 1807.

Consciousness

A waking state in which an individual experiences and perceives thoughts and feelings. Consciousness is an awareness of the world and oneself. In humans, self-awareness is possible, but this is not a component of animal consciousness. McFarland (2014) notes that consciousness is a human mental

state that is sometimes attributed to animals. However, 'Whether non-human animals have conscious experiences is a matter of controversy. For example, some believe that language is necessary for consciousness, while others do not believe this'.

SOURCE

McFarland, DA 2014, *Dictionary of animal behaviour*, 2nd edn, Oxford University Press, Oxford.

Conservatism

The preservation of something. In Australia, Europe and the United States, the idea has come to be associated with a set of political principles that seek to protect traditional cultural institutions (i.e. marriage, religion, class). Scott (2014) argues that 'the major problem in defining the concept is that many conservatives themselves deny conservatism is an abstract theory or ideology; rather, they defend their judgements on the grounds of tradition, historical experience, and gradualism. Typically, conservatives eschew comprehensive visions of the good society, and favour instead the pragmatism of piecemeal social reform'.

SOURCE

Scott, J 2014, 'Conservatism', in *A dictionary of sociology*, 4th edn, Oxford University Press, Oxford, p. 117.

Constitution

A system of rules that determine how either a country or state is to be run. Australia has a written constitution, but some countries, including Britain, have unwritten constitutions. This means that no single document sets out the constitutional rules – instead, they are derived from different sources. The people of Australia voted for the Australian constitution in a series of referendums. The Act to constitute the Commonwealth of Australia was a British Act of parliament and received royal assent on 9 July 1900. On 17 September, Queen Victoria proclaimed that all 6 colonies would be united in a Federal Commonwealth from 1 January 1901. To make changes to the Australian constitution, a referendum is required.

FURTHER READING

Souter, G 1988, *Acts of parliament*, Melbourne University Press, Carlton.

Constitutional monarchy

A monarchy is a system of government where the ruler becomes the head of state through hereditary succession (Norton 2001). In a constitutional monarchy, the monarch's actions are restricted by the parameters set out in the constitution, whereas in an absolute monarchy the head of state is not constrained by a constitution (see absolutism). Australia is a constitutional monarchy and most monarchies in the world today are constitutional.

SOURCE

Norton, P 2001, 'Constitutional monarchy', in J Krieger (ed.), *The Oxford companion to politics of the world*, Oxford University Press, Oxford.

Consumerism

Societies like Australia are often described as being in a condition of consumer capitalism or consumerism, where marketing and advertising continually stimulate new desires in consumers and have an increasingly powerful role in society. Zygmunt Bauman has argued that people in a consumer society are best described as 'experience-collectors' (Bauman 1998, p. 34) because they become caught up in a constant search for stimulation and new sensations, of the kind provided by new consumer goods. Another key aspect of consumerism is the tendency for contemporary individuals to define themselves by the goods they consume (Furze et al. 2015, p. 74). Shopping becomes a process of identity construction (Hamilton 2003), and our desire to be accepted and loved is manipulated by advertisers.

SOURCES

Bauman, Z 1998, *Work, consumerism and the new poor*, Open University Press, Buckingham.

Furze, B, Savy, P, Webb, R, James, S, Petray, T, Brym, RJ & Lie, J 2015, *Sociology in today's world*, 3rd edn, Cengage, South Melbourne.

Hamilton, C 2003, *Growth fetish*, Allen & Unwin, Crows Nest, NSW.

Figure 23: Shopping malls are focal points for consumerism. Bangkok Central Embassy shopping mall.

Cooking

Human have been cooking food for nearly 2 million years, although it is not certain where cooking started. When food is cooked it eases the chewing and digestive process, and humans have evolved to have smaller teeth and larger bodies as a result of cooking. As well as nutritional benefits, cooking has social bonding implications for humans.

FURTHER READING

Wrangham, RW, Jones, JH, Laden, G, Pilbeam, D & Conklin-Brittain, NL 1999, 'The raw and the stolen – cooking and the ecology of human origins', *Current Anthropology*, vol. 40, no. 5, pp. 567-594.

Creationist

A person who believes in the theory of 'special creation': that each species on Earth was created individually by God, in the same form that they exist today, and therefore species are not considered to be capable of evolution. Before Darwinism, this was a 'generally accepted explanation of the origin of life' (Martin & Hine 2014).

SOURCE

Martin, E & Hine, R 2014, *A dictionary of biology*, 6th edn, Oxford University Press (online).

Cultural imperialism

The dominance of one culture over others. It uses political and economic power to impose the values, customs, ideologies and practices of a more dominant culture over less dominant cultures, with the effect of supplanting the less dominant culture. It can often occur during colonisation. The new culture superimposes its cultural values and customs over the conquered culture. The imposition of the new culture can occur in a variety of ways, including through government, education, religion, language, art and law.

Cultural imperialism also occurs through several 'softer' means, including but not limited to economic (including trade), electronic (through the internet and social media), mass media (including film, television and news distribution networks) and advertising.

To be imperialistic, wealth is required to either colonise another culture or to distribute cultural 'products' from afar. Those without the means to produce their own culture are the most likely to receive a wealthy culture's products without conquest. Television is a good example of this process. Nations without the means to support a television industry will import television programs from places that can produce them. This is not to say that no local television is produced, but foreign television, regardless of the quantity, brings with it a window into the culture of its production. The more people are exposed to an outside culture, the more potential it has to influence them. The influence of the outside culture changes the original culture, and this process of external influence, and perhaps eventual supplanting, of culture is the process of cultural imperialism.

Americanisation is a form of cultural imperialism. The spread of American brands like McDonald's, Coca Cola and Nike across the world, accompanied by their associated cultural values and practices, is an example of cultural imperialism.

SOURCE

Chandler, D & Munday, R 2011, *A dictionary of media and communication*, Oxford Reference Online, Oxford University Press, Oxford.

Cultural truism

An idea, belief or proposition that is widely held by most members of a particular cultural group to be true. These are beliefs or attitudes that are rarely questioned and widely shared. For example, in contemporary Australian culture, 'everyone deserves a fair go' or 'it is a good idea to brush your teeth twice a day'.

SOURCE

Colman, A 2008, *A dictionary of psychology*, Oxford University Press, Oxford.

FURTHER READING

Breckler, S, Olson, J & Wiggens, E 2006, *Social psychology alive*, Thomson Wadsworth, Belmont.

Culture

The practices, customs, languages, symbols, beliefs, values, norms, artefacts and knowledge of a particular group. Individuals learn their culture through a process of socialisation, which involves entering a succession of different roles; this may also be referred to as enculturation. In everyday conversation, the term culture may be used to refer to the arts (e.g. ballet, film). A distinction is sometimes made between 'high culture' that is consumed by the elite and 'popular' or 'mass culture' that is consumed by people of all socioeconomic backgrounds.

SOURCE

Furze, B, Savy, P, Webb, R, James, S, Petray, T, Brym, RJ & Lie, J 2015, *Sociology in today's world*, 3rd edn, Cengage, South Melbourne.

Customs

Long-established patterns of behaviour within a cultural group. Shaking hands or bowing when greeting are examples of customs. See also culture

Cyborg

A term used in a published paper by Manfred Clynes and Nathan Kline to describe something that was both 'cybernetics' and 'organism' (Clynes & Kline 1960). The paper, published for NASA (National Aeronautics and Space Administration), explored the need to adapt the human body for effective travel into the harsh environment of space. From these origins, cyborg has come to refer to a being that, with the aid of machine technology, has enhanced human capabilities. The human–cyborg spectrum extends from a completely organic human with no machine assistance to a human with integrated machine parts that allow that person to perform tasks beyond a 'normal' human capacity.

In the middle of this spectrum are humans who use machines (such as smartphones, pacemakers and even spectacles) to improve their capabilities without integrating them into their bodies.

SOURCE

Clynes, ME & Kline, NS 1960, 'Cyborgs and space', *Astronautics*, Sept., pp. 24-27, 74-76.

FURTHER READING

Wittes, B & Chong, J 2014, *Our cyborg future: law and policy implications*, Centre for Technology Innovation, Brookings Institution, Washington, DC.

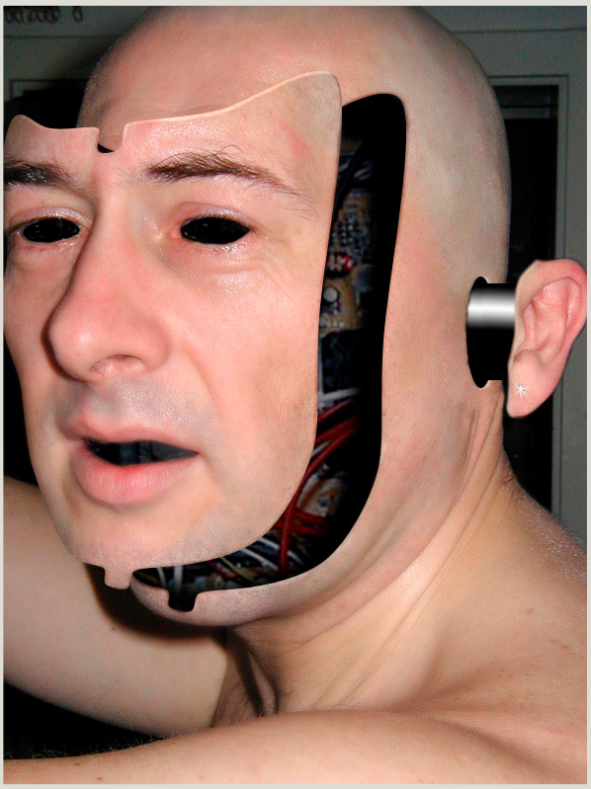

Figure 24: Artistic representation of a fictional cyborg.

Dark Ages

A period of time in Western European history which was thought to be in intellectual darkness. More commonly referred to as the Middle Ages, the period extended for approximately 1000 years between the demise of the Roman Empire in the 5th century CE and the beginning of Renaissance period in the 14th century CE. Following the fall of the Roman Empire, Western Europe experienced widespread technological and educational collapse, which resulted in the decline of intellectual and material cultural production. In some places, the collapse was rapid (e.g. Britain), and in others it was

more gradual (e.g. Spain). The term 'Dark Ages' can be misleading, because the people who lived in this period were not less intelligent or less capable than those that came before or after them; they were simply recovering from a collapse of infrastructure and government, as well as a series of invasions, that meant that much of what had been in existence before the period was lost. The lost knowledge and technology was steadily regained throughout the Middle Ages, rather than springing back into being with the onset of the Renaissance.

SOURCE

Yorke, B, 2015, 'Dark Ages', in R Crowcroft & J Cannon (eds), *The Oxford companion to British history*, Oxford University Press, Oxford.

FURTHER READING

Ward-Perkins, B, 2006, *The Fall of Rome and the End of Civilization*, Oxford: Oxford University Press.

Democracy

The word comes from the ancient Greek *demokratia*. *Demos* means 'people', and *kratia* means 'rule' or 'authority'. Therefore, democracy was conceived as a rule of the people. Democracy was practised in Athens during the 5th century BCE, where citizens (free males) would discuss and vote on issues directly – a 'direct democracy'. Contemporary democracies, although very different from one another, like ancient Greek democracy, are systems of governance that allows citizens to participate in political decision making. Citizens are actively encouraged to participate in political life by discussing and contesting relevant matters, and holding those in power accountable.

Australia is a representative democracy, which means that citizens vote for people to represent their interests and govern on their behalf. This differs from the 'direct democracy' in ancient Greece, which was a democracy without representation. In modern democracies, including Australia's, citizens vote to elect representatives to government bodies, and are governed by a set of laws and societal expectations designed to protect their citizenship, as well as to keep those in power honest.

SOURCE

Isakhan, B 2012, 'Introduction: the complex and contested history of democracy', in B Iskhan & S Stockwell (eds), *The Edinburgh companion to the history of democracy*, Edinburgh University Press, Edinburgh, pp. 1-12.

Descartes's challenge

René Descartes (1596–1650) is regarded as the founder of modern philosophy. In his *Meditations* (1641) he 'challenges us to reject everything we believe and start anew'.

His book establishes arguments that challenge traditional Aristotelian philosophies. Decartes held that anything that could be doubted was false, and attempts to find something that is beyond all doubt. What he discovered was that he existed and that was beyond doubt. Decartes's discovery of self was outlined in his Cogito Argument, which posited *cogito ergo sum* ('I think, therefore I am').

FURTHER READING

Williams, B 2015, *Descartes: the project of pure enquiry*, Routledge, London.

Detention

The state of being detained, or held in custody by the state or another group. In Australia, in recent years, 'detention centre' has been used by politicians to refer to the incarceration of asylum seekers and refugees. This has led to accusations that 'detention centre' is a weasel word for 'prison.' Weasel words (a term made popular by Don Watson) are intentionally ambiguous terms and are often used by those in power to make their actions seem more acceptable – for example, 'downsizing' to refer to firing staff. They frequently take the form of management jargon. The use of 'queue jumpers' and 'boat people' by commentators and politicians were also argued to be weasel words intended to dehumanise asylum seekers and refugees.

SOURCE

Keneally, T 2015, 'Politicians must stop using language to strip refugees of their humanity', *Sydney Morning Herald,* 11 June.

FURTHER READING

Watson, D 2005, *Watson's dictionary of weasel words, contemporary cliches, cant & management jargon*, Random House Australia, Milsons Point, NSW.

Development

Human development is defined by the United Nations Development Programme as 'the process of enlarging people's choices' so that people can live long and healthy lives with access to human rights, political freedom, education and reasonable living conditions.

The process of development involves economic and social change that improves the quality of life.

SOURCE

United Nations Development Programme 1997, *United Nations development report*, Oxford University Press, Oxford.

Dialectics, dialectical method

In ancient Greece, dialectic was 'the art of conversation'. Through conversation, Socrates used questions and their answers as a form of reasoning. Dialectics refers to a method of reasoning that compares and contrasts opposing points of view so that a new point of view that incorporates the true parts of each original perspective can be established.

FURTHER READING

Singer, P 2005, 'Dialectic', in T Honderich (ed.), *The Oxford companion to philosophy,* 2nd edn, Oxford University Press, Oxford.

Diaspora

From the Greek word meaning 'to disperse'. It is commonly used to refer to a group of people living outside their national territory but maintaining connections with their homeland. The community of a diaspora can include those who have emigrated and their children. In English, when the word is capitalised, it refers specifically to the Jewish diaspora. When uncapitalised, however, it can refer to any community living outside their ancestral homeland or country of origin.

FURTHER READING

Brubaker, R 2005, 'The "diaspora" diaspora', *Ethnic and Racial Studies*, vol. 28, no. 1, pp. 1-19.

Dichotomy

In general terms, a division of 2 things that are in opposition to each other. Dichotomy is also used in philosophical logic to refer to something that was whole being divided into 2 parts. Because of the division, each part possesses everything that belongs to it and nothing that belongs to the other part.

SOURCE

Grayling, A 2005, 'Dichotomy', in T Honderich (ed.), *The Oxford companion to philosophy*, 2nd edn, Oxford University Press, Oxford.

Dictator

In ancient Rome, 'Dictator' was an extraordinary political office that was invoked in times of crisis. The office granted complete power to the person who held the magistracy, but as soon as the crisis had subsided, it was the Dictator's responsibility to relinquish his extraordinary powers and reinstall the regular government. The term continues to refer to a ruler with unrestricted authority, and dictatorships are authoritarian governments.

FURTHER READING

Sherwin-White, AN & Lintott, AW 2014, 'Dictator', in S Hornblower, A Spawforth & E Eidinow (eds), *The Oxford companion to classical civilization*, Oxford University Press, Oxford.

Discourse

In popular usage, refers to spoken or written communication. However, when used by academics, discourse is often referring to knowledge of a particular area – for example, 'political discourse' or 'colonial discourse'. This usage is derived from Michel Foucault, for whom a discourse was 'a strongly bounded area of social knowledge, a system of statements within which the world can be known' (Ashcroft, Griffiths & Tiffin 2013, p. 83). We understand the world and our place within it through discourse. Having control of the discourse then is a source of power. For example, in Edward Said's book on orientalism he shows how particular ways of representing, or ways of presenting 'knowledge', about the 'Orient', is 'a way of maintaining power over it' (Ashcroft, Griffiths & Tiffin 2013, p. 84).

SOURCE

Ashcroft, A, Griffiths, G & Tiffin, H 2013, *Post-colonial studies: the key concepts*, 3rd edn, Routledge, Abingdon.

Divine right

The idea that mortal rulers were chosen to rule by a god. Divine rulers are protected from challenges to their authority because their authority is a god-given right.

SOURCE

Heywood, A 2012, *Political ideologies*, Palgrave Macmillan, Basingstoke.

Figure 25: Louis XIV of France: monarch by divine right between 1643 and 1715.

Doctrine/dogma

Doctrine is a set of rules, guidelines, values or norms. Dogma refers to the acceptance of religious doctrines without evidence, but based on the authority of the religion and its leaders.

FURTHER READING

Berman, D 2005, 'Dogma', in T Honderich (ed.), *The Oxford companion to philosophy*, 2nd edn, Oxford University Press, Oxford.

Dynasty

Refers to a succession of monarchs who belong to the same family. Families who have great power or authority, but are not monarchs, may also be referred to as dynastic – for example, the Rockefeller's, who made their fortune in oil, or the Murdoch's, who dominate media distribution internationally.

East, the

The terms 'the East' and 'the West', or the 'Orient' and the 'Occident' are constructed categories used to refer to different parts of the world. The Latin origins of the terms reference the movement of the sun: *orient* meaning 'rising or East' and *occident* meaning 'going down or setting'. Usage of these terms can be traced back to Europeans describing places (predominantly Asia) in relation to their geographic location to Europe – for example, China as being in the 'Far East' or Iran as the 'Middle East'. Through this categorisation, western culture or civilisation was characterised as being different to eastern culture or civilisation. Edward Said has referred to this process as Orientalism. Today, 'the West' is often used to refer to Europe and former European colonies where there is a substantial settler population — for example, Australia, Canada, New Zealand and the United States. Today, 'the East' is generally used to refer to Asia, especially eastern and southern Asia, but sometimes also extending as far west as Istanbul. Many scholars have pointed out the problems of grouping a vast range of diverse cultures together and making claims for a unified civilisation. However, the terms continue be used in popular discourse, in the media and by scholars. As Laura Nadar (2012, pp. xv-xvi) suggests, the 'Geographic organization of cultures' may be convenient, but it is a false form of ordering 'because the borders of geographic areas are not clean, not precise. Area categories ignore the effects on Europe or the Middle East of contact with each other and with Asia and Africa. We know that culture spreads by continuous contact of peoples whether by population movements or through other channels. Thus, the idea of a bounded area, geographic or not, is illusory'; however, the idea continues to be deeply 'embedded.'

SOURCE

Nader, L 2013, *Culture and dignity: dialogues between the Middle East and the West*, Wiley-Blackwell, Chichester.

Ecological imperialism

Alfred Crosby, in his 1986 book *Ecological imperialism: the biological expansion of Europe, 900–1900*, proposed that colonisation was the primary form of environmental terrorism, not just a type of cultural and political tyranny. Buchanan (2010) writes that Crosby's reason is the 'evident fact that wherever colonists settled they brought with them diseases that devastated the local populations (of both people and plants and animals) as well as invasive pests and weeds that encroached on the existing flora and fauna, and eventually starved them out of existence'.

SOURCE

Buchanan, I 2010, *A dictionary of critical theory*, Oxford University Press, Oxford.

FURTHER READING

Crosby, A 2004, *Ecological imperialism: the biological expansion of Europe, 900–1900*, 2nd edn, Cambridge University Press, Cambridge.

Economic growth

An increase in a nation's productivity or, more precisely, an increase in an economy's capacity to produce goods and services. Economic growth is usually measured by indicators such as gross domestic product (GDP) and gross national income (GNI), and can be calculated both in nominal terms and real terms (where it is adjusted for inflation).

FURTHER READING

Durlauf, SN & Blume, LE (eds) 2010, *Economic growth*, Palgrave Macmillan New York.

Egalitarian

Someone described as egalitarian supports equality among individuals. Two types of egalitarianism are often identified: support for equality of opportunity (a position closely linked to Liberal/liberalism) and equality of condition (closely associated with socialism and communism) (Calhoun 2002). For example, whereas liberals will likely advocate for

Figure 26: British colonial territories. All areas of the world that were ever part of the British Empire between the 16th and 20th centuries.

an equal starting point for individuals, this may not lead to equal outcomes, which for some is seen as positive, in that it may provoke greater effort and competition among individuals.

SOURCE

Calhoun, C (ed.) 2002, 'Egalitarian', in *Dictionary of the social sciences*, Oxford University Press, New York.

FURTHER READING

Arneson, R 2013, 'Egalitarianism', in E Zalta (ed.), *The Stanford encyclopedia of philosophy,* summer edn, Metaphysics Research Lab, Stanford University, Stanford.

Emotional quotient (EQ)

Similar to the intelligence quotient (IQ), but indexing emotional intelligence rather than conventional intelligence. A person's EQ is determined by taking a standardised test.

Empire

Ruled by an imperial leader who exerts power over people and territory, often imposing on the sovereignty of the people and places under imperial control. A feature of empires is that they are generally ruled from a central location, but include distant territories inhabited by people of multiple cultures, ethnicities and national identities.

Empires have long been part of human history. An early empire was the Akkadian Empire in Mesopotamia, which existed between the 24th and 22nd century BCE and encompassed parts of modern Iran, Iraq, Lebanon, Syria and Turkey. The Roman Empire became the model of imperial state rule between the 2nd century BCE and the 4th century CE. More recent empires include the 19th century British Empire, which encompassed territories on the African, Asian and Australasian continents. It was so large that it was said to be 'the empire on which the sun never sets'.

Large companies are often described as empires. The McDonald's franchise and the Coca Cola Corporation can be described as empires because they exert cultural imperialism on distant people from a central location.

FURTHER READING

Mattingly, DJ 2013, *Imperialism, power, and identity: experiencing the Roman Empire*, Princeton University Press, Princeton.

Empiricism

A philosophical position connected to the emergence of the scientific method. Since it claims that knowledge is limited to that which can be observed, it is therefore critical of theoretical abstraction and most forms of psychology (Calhoun 2002). Empiricism is often seen as being in opposition to rationalism. An empiricist is someone who believes that our senses and experiences are the only reliable sources of knowledge.

SOURCE

Calhoun, C (ed.) 2002, 'Empiricism', in *Dictionary of the social sciences*, Oxford University Press, New York.

FURTHER READING

Markie, P 2015, 'Rationalism vs. empiricism', in EN Zalta (ed.), *The Stanford encyclopedia of philosophy,* summer edn, Metaphysics Research Lab, Stanford University, Stanford.

End of history

This term is taken from the title of Francis Fukuyama's book *The end of history and the last man*, published in 1992. In this book, Fukuyama contends that, post–Cold War, the cultural and social evolution of human governments would end with western liberal democracy. These ideas were based on an article published a few years earlier, in which Fukuyama states that the 'end of history' is 'the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government' (Fukuyama 1989, p. 4). Fukuyama's theory reflected the mood in the West, during the early 1990s, when communist regimes were falling and the only remaining dominant political institution was liberal democracy. The world has changed significantly

since Fukuyama wrote his book and, although his theory is now considered obsolete, it is still important when trying to understand the historical context of the late 20th century.

SOURCES

Fukuyama, F 1989, 'The end of history?', *National Interest*, vol. 16, pp. 3-18.

Fukuyama, F 1992, *The end of history and the last man*, Hamilton, London.

Enlightenment

A historical period, also referred to as the Age of Reason, that occurred during the 17th and 18th centuries in Europe. The term was coined by scholars in the late 19th century. The exact time and geographical location of the Enlightenment is impossible to define because numerous localised enlightenments occurred throughout Europe at different times. As ideas spread across Europe, people would interpret them in their own ways based in their own contexts. Enlightenment thought also crossed the Atlantic Ocean, and ideas were spread throughout North America by key thinkers such as Thomas Jefferson and Benjamin Franklin.

The ideas central to the Enlightenment included freedom, democracy, republicanism and tolerance (particularly religious tolerance). During this period, references were commonly made to light, and the power of illumination, when pursuing knowledge.

During the 18th century, people were gaining increased access to printed materials and the quantity of information consumed in one's lifetime significantly increased. Books were still expensive, but borrowing from newly established libraries was popular, as was visiting cafes, which often kept periodicals, journals and books for their patrons to read. Some coffee houses even produced reading materials, to further encourage reading and discussion on their premises.

FURTHER READING

Outram, D 2013, *The Enlightenment*, 3rd edn, Oxford University Press, Oxford.

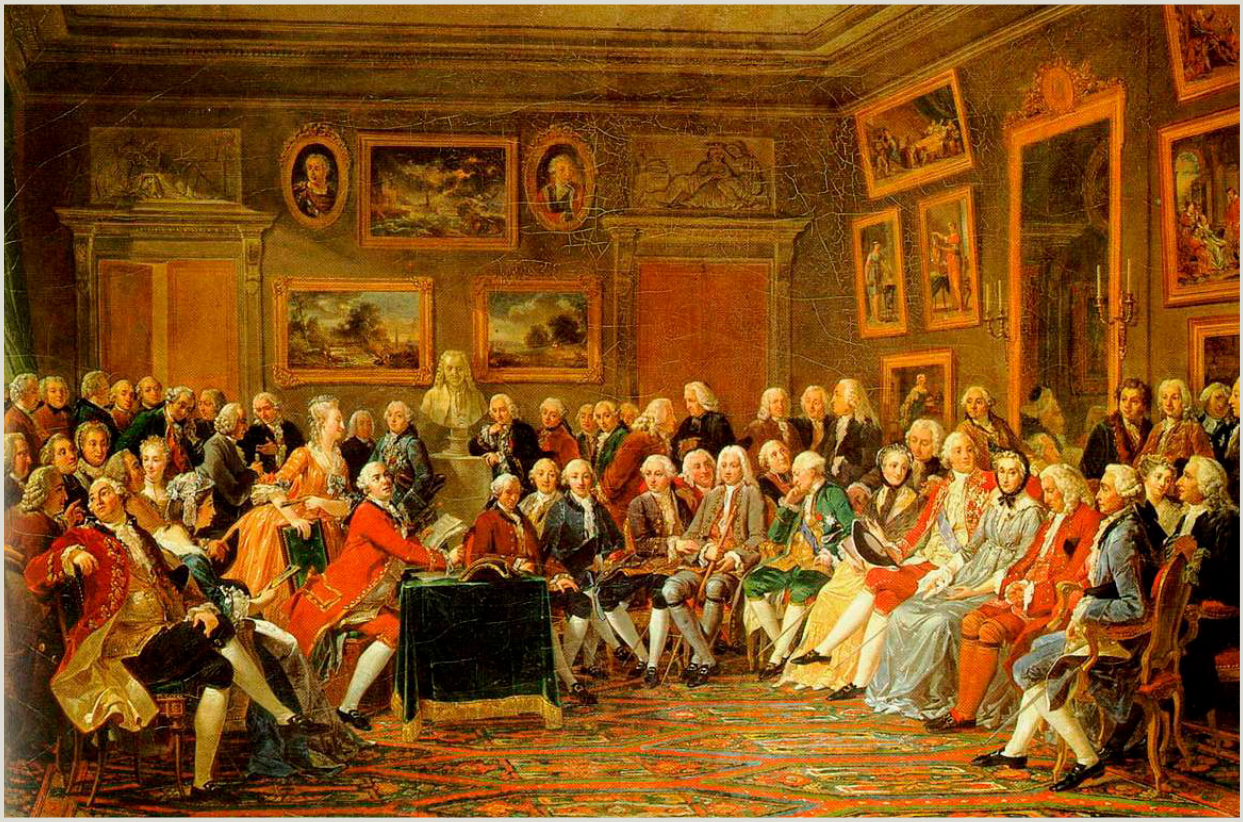

Figure 27: A Room full of Enlightenment thinkers, including Francois-Marie Arouet, better known by his pen-name, Voltaire*Reading of Voltaire's L'Orphelin de la Chine (a tragedy about Ghengis Khan and his sons, published in 1755), in the salon of Madame Geoffrin*, 1812.

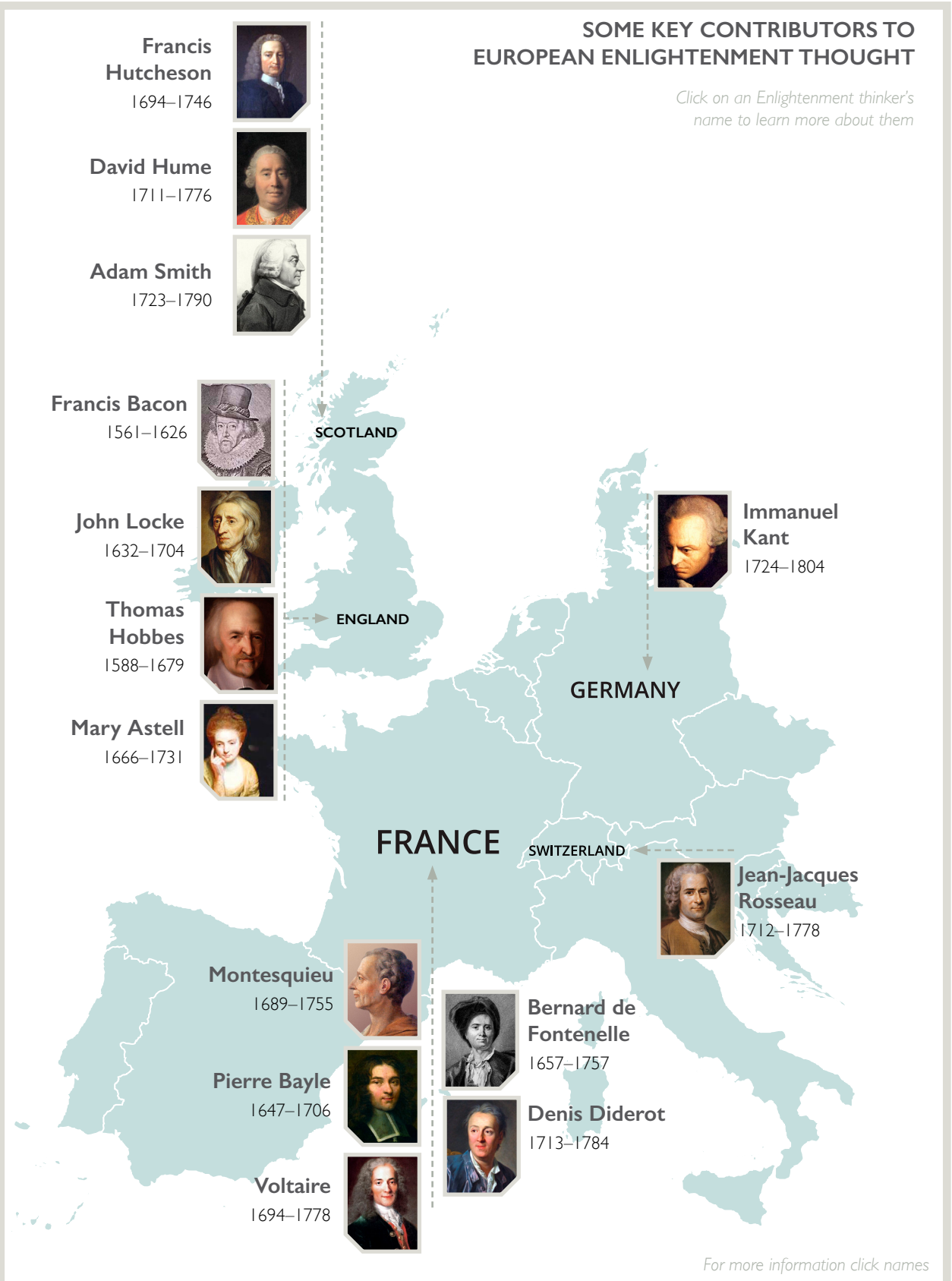

Figure 28: Some key contributors to European Enlightenment thought.

Figure 29: Francis Hutcheson. Figure 30: David Hume. Figure 31: Adam Smith. Figure 32: Francis Bacon. Figure 33: John Locke. Figure 34: Thomas Hobbes. Figure 35: Mary Astell. Figure 36: Immanuel Kant. Figure 37: Jean-Jacques Roseau. Figure 38: Montesquieu. Figure 39: Bernard de Fontenelle. Figure 40: Pierre Bayle. Figure 41: Denis Diderot. Figure 42: Voltaire.

Epistemology

The study or theory of knowledge; the word is derived from the Greek *episteme*, meaning 'knowledge'. This inquiry focuses on 'the conditions, paradigms, and limits of knowledge, including the nature of truth claims and the historical contexts that have shaped human inquiry' (Calhoun 2002). Epistemology is concerned with propositional knowledge, or the knowledge of facts, such as '3 plus 3 is 6'. This is distinct from practical knowledge, such as 'knowing' how to ride a bike. Epistemology seeks to answer questions such as How can we know reality? What are acceptable sources of knowledge? How does knowledge differ from opinion or belief? If someone has an epistemology, this means that they have a theory that addresses these questions. One of the key debates within epistemology is the extent to which we can rely on our senses to acquire knowledge, this is a debate between empiricism and rationalism. Empiricists argue that the senses are the ultimate source of knowledge, while rationalists suggest that we also gain knowledge independently from our senses (Markie 2015).

SOURCES

Calhoun, C (ed.) 2002, 'Epistemology', in *Dictionary of the social sciences*, Oxford University Press, New York.

Markie, P 2015, 'Rationalism vs. empiricism', in EN Zalta (ed.), *The Stanford encyclopedia of philosophy,* summer edn, Metaphysics Research Lab, Stanford University, Stanford.

FURTHER READING

Steup, M 'Epistemology', in EN Zalta (ed.), *The Stanford encyclopedia of philosophy*, fall edn, Metaphysics Research Lab, Stanford University, Stanford.

Essentialism

A theoretical perspective that understands social reality as being 'the product of ahistorical, inevitable forces, such as "natural law" or "divine will"' (Shapiro 2010, p. 5). Essentialists believe that social structures have key intrinsic or 'essential' properties that are unchanging – they do not vary across time and place. This perspective is often seen as being in opposition to social constructionism.

SOURCE

Shapiro, E 2010, *Gender circuits: bodies and identities in a technological age*, Routledge, London.

Ethics

In common usage, this term generally refers to the moral principles of a person, situation or group. For example, the ethics of a society determine their standards of what is right or wrong, or what is and is not morally acceptable behaviour. In the discipline of philosophy, ethics is one of the main branches of study and broadly describes the study of morality. This can be divided further into 'the general study of goodness, the general study of right action, applied ethics, metaethics, moral psychology, and the metaphysics of moral responsibility' (Audi 1999, p. 284).

SOURCE

Audi, R (ed.) 1999, *The Cambridge dictionary of philosophy*, Cambridge University Press, New York.

Ethnicity

Broadly refers to cultural identity. Ethnicity is usually defined in terms of shared traits, including ancestry, language, religion, culture or history. For example, a person might be born in Australia but describe their ethnicity or ethnic background as Egyptian or Irish. Although 'ethnic' is often used in the media to refer to minority groups, it is important to understand that everyone has ethnicity. Additionally, although ethnicity is sometimes used as a euphemism for race, they are not the same.Sources

Calhoun, C (ed.) 2002, 'Ethnicity', in *Dictionary of the social sciences*, Oxford University Press, New York.

Chandler, D & Munday, R 2011, *A dictionary of media and communication*, 1st edn, Oxford Reference Online, Oxford University Press, Oxford.

Ethnic nationalism

Distinct from 'civic nationalism', which locates nationality in political and legal terms in one's citizenship. Ethnic nationalism is derived from one's cultural heritage. Civic nationalism can be chosen, but ethnic nationalism is inherited. For example,

one might be an Australian citizen and therefore ascribe to Australian civic nationalism, but have Jewish heritage and therefore identify with Jewish ethnic nationalism.

FURTHER READING

Kim, J 2016, 'Ethnic nationalism, globalization, and the future of transborder membership politics', in *Contested embrace: transborder membership politics in twentieth-century Korea*, Stanford University Press, Stanford, pp. 227-240.

Eurocentrism

Eurocentrism describes the belief, past or present, that Europeans are superior to non-Europeans (Blaut 1993, p. 8). A Eurocentric perspective presupposes that European cultures, or 'the West', are inherently more civilised, and that their ways of thinking and understanding the world are better than others. It is understood that western cultures advance and modernise in advance of non-western cultures because of this superiority. Eurocentrism establishes an 'us' and 'them' approach to the world, and 'others' are those on the periphery of the west. It has global implications because exploration and colonialism has brought Europeans into contact with distant parts of the world.

FURTHER READING

Blaut, JM 1993, *The colonizer's model of the world: geographical diffusionism and eurocentric history*, The Guildford Press, London.

Evolution

A process of descent that involves biological adaptation and alteration from an ancestor. Hine and Martin (2015) define evolution as 'the gradual process by which the present diversity of plant and animal life arose from the earliest and most primitive organisms, which is believed to have been continuing for at least the past 3000 million years'.

In 1858, Charles Darwin and Alfred Russel Wallace published a paper that outlined a theory of evolution by natural selection. Building on this work and providing evidence using a study of fossil anatomy, Darwin outlined his theory of evolutionary

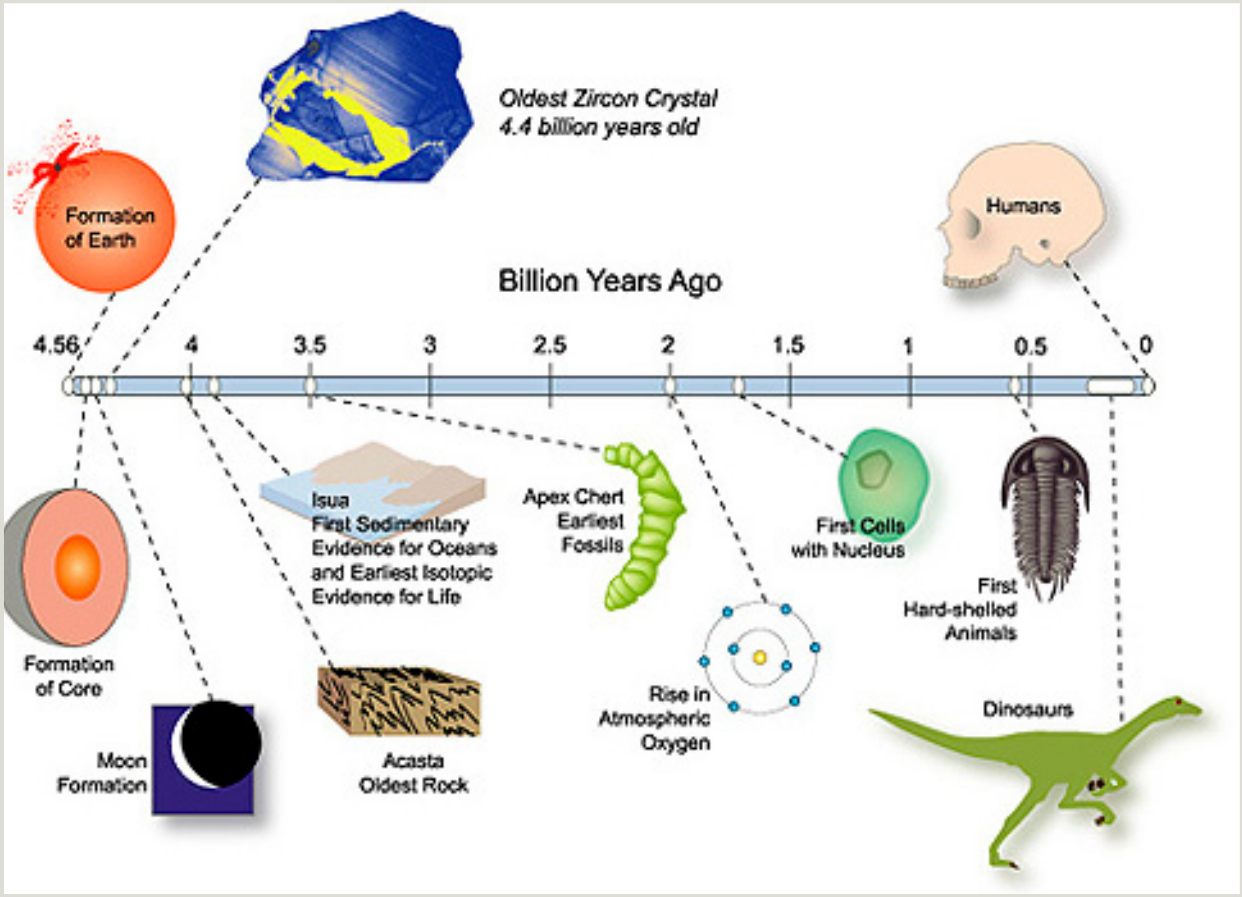

Figure 43: Evolution timeline: from the formation of the planet earth to the emergence of human animals.

mechanics in *On the origin of species* (1859). Today, Darwinism refers to the most widely accepted theory of species evolution, although advances in genetics have led to the development of Darwin's original theory.

SOURCE

Hine, R & Martin, E (eds.) 2015, *A dictionary of biology*, 7th edn, Oxford University Press, Oxford.

FURTHER READING

Darwin online

Exotic/exoticism

Originally used to refer to something foreign. In the 19th century, 'exotic' took on connotations of 'a stimulating or exciting difference, something with which the domestic could be (safely) spiced' (Ashcroft, Griffiths & Tiffin 2013, p. 110), reflecting the discoveries of empire (including, plants, artefacts and foods) and their reception in Britain. Indigenous people were also brought back to London and other European cities and presented as curiosities, including, famously, Bennelong from Australia. As Ashcroft et al. (2013, p. 111) explain, these indigenous individuals 'isolated from their own geographical and cultural contexts … represented whatever was projected onto them by the societies into which they were introduced'. Similarly, in his book *Orientalism*, Edward Said describes how the 'Orient' or 'the East' was constructed in the European thinking as a place of 'exotic beings' (Said 1978, p. 1), with many representations drawing on a strikingly similar set of stereotypical images, thereby exoticising the Orient and creating an unfamiliar 'other'.

SOURCES

Ashcroft, B, Gareth, G & Tiffin, H (eds.) 2013, *Post-colonial studies: the key concepts*, Routledge, Abingdon.

Said, E 1978, *Orientalism: western conceptions of the Orient*, Penguin, London.

Figure 44: Paul Friedrich Meyerheim, *The Menagerie*, 1894. This painting represents the exotic animals and people that have been brought to Europe from Africa.

Fallacy

In everyday usage, a false and often deceitful idea; in logic, a fallacy is a line of reasoning that may seem valid but is not. Common fallacies, much used in political and social discourse, have a basis in the classical era and have Latin names.

They include the following:

- *Argumentum ad baculum* – using a threat to have a point accepted.
- *Argumentum ad hominem* – attempting to disprove a point by attacking the character of those making the point.
- *Argumentum ad populum* – appealing to popular opinion, preference and predisposition.
- *Non sequitur* – when a statement includes points that do not lead to the conclusion drawn.
- *Post hoc ergo propter hoc* – claiming that A was the cause of B, based purely on the notion that A came before B.

SOURCE

McArthur, T (ed.) 1998, *Concise Oxford companion to the English language*, Oxford University Press, Oxford.

Fascism

A right-wing nationalist ideology and political movement involving an authoritarian(ism) government. Fascist regimes believed that the people of a nation should be unified, pure and strong, and oppressed minorities and dissenters. It was also common for fascist regimes to expand their territory through war and conquest.

Fascism developed in Europe between World War I and World War II. At the forefront of this development was Benito Mussolini's National Fascist Party, which governed Italy between 1922 and 1944. Italian fascism held that the Leader, 'Il Duce', was always right – *Mussolini ha sempre ragvione*.

The word fascism is derived from *fasces*, which were a bundle of rods bound together with an axe carried by the protectors of elected magistrates in ancient Rome. The *fasces* symbolised power and unity in ancient Rome – power because the bodyguards held authority over life and death, and unity because the rods were bound together, making them stronger. Mussolini used the *fasces* as the National Fascist Party's emblem.

Germany was also ruled by a fascist party in the 1920s and 1930s – the Nazi Party.

FURTHER READING

Bosworth, RJB 2006, *Mussolini's Italy: life under the dictatorship 1915–1945*, Penguin, New York.

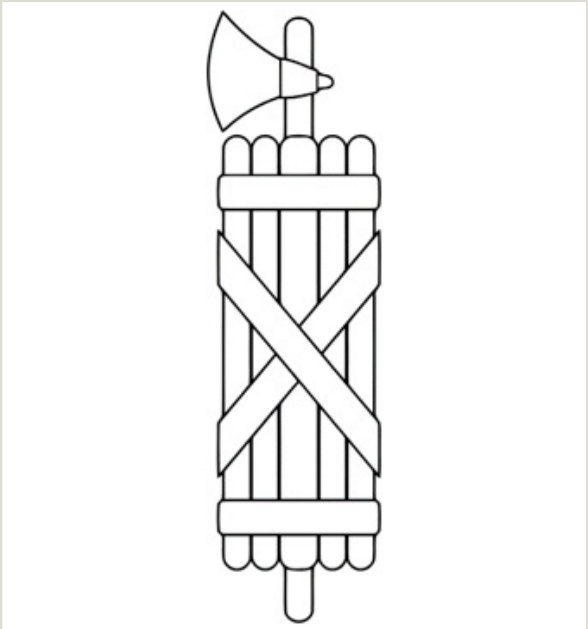

Figure 45: Ancient Roman *fasces, symbols of power and unity.*

Figure 46: Founder of the National Fascist Party, Benito Mussolini depicted on a fascist propaganda poster, Office of War Information, 1942.

Federalism

Australia, Canada and the United States are federal governments, and comprise largely autonomous regional states linked to a political centre. The regional state is responsible for aspects of government, and the power and function of each regional state may vary based on the needs and wants of its citizens. The constitution of a democratic federated government gives citizens the right to vote at a regional and federal level. Some federated states may have additional levels of government. All federal governments arrange the powers and responsibilities of their regional states and the political centre differently.

Australia was federated in 1901. Each Australian state is responsible for the legislation of things that occur within their borders, such as education, hospitals, the police force and transport. The federal government is responsible for the legislation of defence, foreign affairs, postal services, taxation and telecommunications.

FURTHER READING

Hueglin, TO & Fenna, A 2015, *Comparative federalism: a systematic inquiry*, 2nd edn, University of Toronto Press, Toronto.

Federation

In 1901, 6 Australian colonies federated to become the Commonwealth of Australia. These colonies became the 6 Australian States: New South Wales, Queensland, South Australia, Tasmania, Victoria and Western Australia.

The process to become a federated nation began in 1885 when the Federal Council of Australasia was formed and began meeting. By the mid-1890s, federation was popularly supported in the colonies. In 1898, a referendum was held in New South Wales, South Australia, Tasmania and Victoria on the Commonwealth of Australia Constitution Bill. Western Australia voted in their referendum in 1899. Each colony voted to federate, although the vote was close in some colonies (see table below). On 17 September 1900, Queen Victoria signed a proclamation declaring that the Australian colonies would form a federal government, the Commonwealth of Australia, on 1 January 1901.

SOURCE: Australian Electoral Commission n.d., *The referendums 1898–1900*, fact sheet 1, AEC, Canberra

FURTHER READING

Hirst, J 2001, 'Federation', in G Davison, J Hirst & S Macintyre (eds), *The Oxford companion to Australian history*, Oxford University Press, South Melbourne, pp. 44-246.

Referendum year	Vote	NSW	Qld	SA	Tas	Vic	WA	Total
1898	Yes	71,595	–	35,800	11,797	100,520	–	219,712
	No	66,228	–	17,320	2,716	22,099	–	108,363
1899	Yes	107,420	38,488	65,900	13,437	152,653	–	377,898
	No	82,741	30,996	17,953	791	9,805	–	142,286
1900	Yes	–	–	–	–	–	44,800	44,800
	No	–	–	–	–	–	19,691	19,690

Figure 47: Table outlining the results of the 1898, 1899 and 1900 Federation referenda by colony.

Feminism

A political ideology and a social movement, feminism has challenged inequality between the sexes and the historical subordination of women (Calhoun 2002). Mary Wollstonecraft's *A vindication of the rights of women* (1792) is often identified as the origin of feminist thought. In the 19th century, feminist activism focused on the right to vote, but also equal opportunities for education and work. In the 1960s, a 'second wave' of feminism is identified, emerging in conjunction with the sexual revolution. This movement focused on issues such as reproductive rights, legal rights, sexuality and domestic violence. Although there is debate about exact periods and the content of these movements, many scholars identify a third wave of feminism beginning in the 1990s, and some a fourth wave in the 2000s. One of the hallmarks of much contemporary feminist thought is intersectionality, which describes how different aspects of one's identity (e.g. sex, gender, ethnicity, class) intersect, and argues that all of these aspects of identity must be considered together rather than in isolation. Within academia, feminist theory has focused on, among other things, the way that patriarchy (the system of male domination in society) effects people's life chances and how it operates at different levels of society. A key understanding of feminist theory is that the male domination of society is not a consequence of biological necessity but of social norms and power structures, and that gender inequality therefore can and should be challenged (Furze et al. 2015, p. 18).

SOURCES

Calhoun, C (ed.) 2002, 'Feminism', in *Dictionary of the social sciences*, Oxford University Press, New York.

Furze, B, Savy, P, Webb, R, James, S, Petray, T, Brym, RJ & Lie, J 2015, *Sociology in today's world*, 3rd edn, Cengage, South Melbourne.

FURTHER READING

Hannam, J 2007, *Feminism: a short history of a big idea*, Routledge, Abingdon.

Feudalism

A social hierarchy of reciprocal duty between a lord and the nobility. A landlord would grant land to his or her tenants in exchange for service and allegiance, which included military service. In Mediaeval/medieval England, for example, a king would grant his knight land as a fee for his defence of the kingdom.

Medieval England, France and Sweden were feudal societies. Beyond Europe, feudalism existed in China and Japan until the 19th century.

FURTHER READING

Bloch, M 1962, *Feudal society*, Routledge, London.

Freedom

In its simplest form, freedom is the absence of constraints. For an individual, social group or nation, it is the ability to be autonomous and determine one's own fate. Another word for freedom is liberty. Freedom is also an ideal closely associated with democratic politics, particularly in the West. The connection between freedom and democracy has its origins in ancient Greece. According to the ancient Greek philosopher, Aristotle, 'The underlying principle of democracy is freedom, and it is customary to say that only in democracies do men have a share in freedom, for that is what every democracy makes its aim' (Aristotle, *On politics*, 1317b). Freedom in a political context refers to access to certain basic human or natural rights, rather than the absence of constraints. Societies need boundaries, rules and laws to operate effectively, so those that exist within a particular society consent to abide within its constraints in exchange for particular liberties. These might include the right to assembly, freedom of speech, and other rights that are associated with citizenship in a democratic context.

SOURCE

Aristotle, *On politics*, 1317b cited in Martin, TR, Smith, N & Stuart JF, 'Democracy in the politics of Aristotle', in CW Blackwell (ed.), *Démos: classical Athenian democracy* (A Mahoney and R Scaife (eds), *The Stoa: a consortium for electronic publication in the humanities*, edition of July 26, 2003.

FURTHER READING

Miller, D 1991, *Liberty*, Oxford University Press, Oxford.

Figure 48: French coin, 1851, promoting values of freedom, liberty and brotherhood.

Free trade

A system of unrestricted trade between countries and businesses where the governments interfere by imposing tariffs or import duties. Free trade agreements are international treaties free from protectionism.

Free trade originated in the work of economic theorist Adam Smith (1723–90), a Scottish economist who published *Wealth of nations* in 1776. Smith argued for unregulated foreign trade, and is widely held as the founder of modern free-market economics.

FURTHER READING

Milgate, M & Stimson, S 2009, *After Adam Smith: a century of transformation in politics and political economy*, Princeton University Press, Princeton.

Fundamentalism

Fundamentalist movements support 'the primacy of religious values in social and political life' and advocate that people should follow a more '"fundamental" or pure form of religion' (Calhoun 2002), generally also promoting a return to a more traditional way of life and a literal interpretation of religious scripture. Fundamentalism has been used to describe groups in a number of religions, including Christian fundamentalism, Hindi fundamentalism and Islamic fundamentalism.

SOURCE

Calhoun, C (ed.) 2002, 'Fundamentalism', in *Dictionary of the social sciences*, Oxford University Press, New York.

FURTHER READING

Ruthven, M 2005, *Fundamentalism: the search for meaning*, Oxford University Press, Oxford.

Gender

Gender is not the same thing as sex. Gender is a 'social status and, personal identity' (Shapiro 2010, p. 8). Gender, as a social status, varies in different cultures; it is 'a set of values, beliefs and norms … that are created and enforced by society and assigned to individuals on the basis of birth sex' (Shapiro 2010, p.8). What is considered to be masculine in one society, may be regarded as a feminine trait in another. Gender is also part of our personal identity. 'Gender identity' refers to 'an individual's sense of self as a man, woman, or alternative gender' (Shapiro 2010, p. 8).

SOURCE

Shapiro, E 2010, *Gender circuits: bodies and identities in a technological age*, Routledge, London.

Genderqueer

An umbrella term generally used by individuals to describe their gender identity when it is non-binary, or not exclusively feminine or masculine. Individuals who identify as genderqueer may identify as both male and female, neither male nor female, as different genders at different times, or as having no gender. As Stachowiak (2016, p. 1) notes, 'what makes a person genderqueer is not clearly defined, but is organic and personal, and brings forth negotiations of social and felt sense of gender, and internal and external oppression'. Genderqueer identities are increasingly being recognised in legal, social and medical structures.

SOURCE

Stachowiak, D 2016, 'Queering it up, strutting our threads, and baring our souls: genderqueer individuals negotiating social and felt sense of gender', *Journal of Gender Studies*, vol. 26, no. 5, pp. 532-543.

Global financial crisis (GFC)

A financial recession that effects many nations at the same time. This recession results from investors deciding en masse that the financial contracts they hold will not be honoured and/or the assets they have are not worth as much as they thought they were. These investors include banks, and, when banks believe their assets are worth less than expected, they become conservative lenders – limiting loans, raising interest rates and demanding earlier payback of existing loans. This can lead to individuals becoming concerned about their own investments, and withdrawing their money from financial institutions and markets. This compounds the problem and can result in a frozen financial market because people are too afraid to trade at any cost.

In 2008, global markets crashed following the collapse of the Lehman Brothers investment bank in the United States. An earlier GFC was the Great Depression, which followed the New York stock market crash in 1929.

FURTHER READING

Pauly, LW 2016, 'The political economy of global financial crises', in J Ravenhill (ed.), *Global political economy*, 5th edn, Oxford University Press, Oxford, pp. 225-252.

Shiller, R 2012, *The subprime solution: how today's global financial crisis happened, and what to do about it*, Princeton University Press, Princeton.

Globalisation

The process of increasing global interactions between people, cultures and markets. The world has become increasingly more connected as communication speeds have increased, trade networks cover greater distances, migration has become truly be global, and travel and transport costs decrease. The consequence of these increased connections is more integrated international economies, cultures and societies. As the process of globalisation progresses, the world will become even more like a single place, and local economies and cultures will contract.

FURTHER READING

Glenn, J 2007, *Globalization*, Routledge, London.

Governor-General

In Australia, the Governor-General is the head of state, responsible for ensuring Australia is governed according to its constitution. The Queen appoints the Governor-General to a 5-year term as her representative upon the Prime Minister's recommendation. Section 1 of the constitution states that the parliament 'shall consist of the Queen, a Senate, and a House of Representatives'. Section 61 of the constitution states that 'the executive power of the Commonwealth is vested in the Queen and is exercisable by the Governor-General as the Queen's representative'.

The Governor-General is the commander in chief of the Australian Defence Force, gives Royal Assent to Bills that were passed in the House of Representatives and the Senate, is responsible for initiating federal elections, and, once a new government has been elected, fixes the time and date for it to assemble for the first time.

FURTHER READING

Reid, GS & Forrest, M 1989, *Australia's Commonwealth Parliament 1901–1988: ten perspectives*, Melbourne University Press, Carlton.

Figure 49: The first Australian-born Governor-General Sir Isaac Isaacs receiving a VIP at Government House, 1934.

Gross domestic product (GDP)

A commonly used measure of a country's economic growth. GDP can be defined as 'the total market value of all final goods and services produced within a country in a given period of time (usually a calendar year)' (Black, Hashimzade & Myles 2009). 'Domestic' refers to all activities that took place

within the country, regardless of ownership, so that activities of a foreign-owned business are included in GDP. GDP is often referred to in discussions around the success and development of particular nations compared with others. This had provoked critique in recent years because it does not involve any consideration of social inequality, non-financial wellbeing, sustainability or environmental concerns. Critics suggest that we should challenge the argument of 'growth for growth's sake' and that GDP should not be the sole measure of a nation's success (Hamilton 2009).

SOURCES

Black, J, Hashimzade, N & Myles, G 2009, *A dictionary of economics*, 3rd edn, Oxford University Press, Oxford.

Hamilton, C 2003, *Growth fetish*, Allen & Unwin, Crows Nest, NSW.

Gross national happiness (GNH)

Since 1972, the Kingdom of Bhutan has used the measure of GNH as a measure of success, as opposed to gross domestic product (GDP) or gross national income (GNI). For more than 40 years, Bhutan has evaluated its progress in terms of the happiness or wellbeing of its people, as opposed to its economic growth. Nine domains are considered when evaluating GNI: psychological wellbeing, living standards, health, education, culture, time use, good governance, community and ecology (Metz 2014).

SOURCE

Metz, T 2014, 'Gross national happiness: a philosophical appraisal', *Ethics and Social Welfare*, vol. 8, no. 3, pp. 218-232.

Gross national income (GNI)

Includes all income from a nation's residents and the businesses they own, even if this income is earned in a foreign country. It includes wages and income from investments. GNI is frequently used as an indicator of the health of an economy. Like gross domestic product (GDP), GNI is often taken as a key factor in evaluating the relative success of different nations, which has come under critique in recent years.

SOURCE

Black, J, Hashimzade, N & Myles, G 2009, *A dictionary of economics*, 3rd edn, Oxford University Press, Oxford.

Happiness

The concept of 'happiness' has a long history, with many different attempts to define it. For Aristotle, happiness, or *eudaimonia*, was a 'certain kind of activity of the soul expressing virtue' (cited by McMahon 2005, p. 62), not simply an emotional state, but a good and satisfying life. For Ed Diener, a contemporary scholar of happiness studies, an individual is thought to be happy or have a high level of wellbeing if they experience 'life satisfaction and frequent joy, and only infrequently experiences unpleasant emotions such as sadness of anger' (cited by Bok 2010, p. 105). Since the 1970s, research on happiness – sometimes referred to as 'subjective wellbeing' or 'life satisfaction' – has surged, with a focus on what factors contribute most to happiness and comparing the happiness rankings of nations around the world (Bok 2010).

SOURCES

Bok, D 2010, *The politics of happiness: what government can learn from the new research on well-being*, Princeton University Press, Princeton.

McMahon, D 2005, 'The quest for happiness', *Wilson Quarterly*, vol. 29, no. 1, pp. 62-71.

Hegemony

A dominant authority that exerts power over others without force. Often associated with imperialism, hegemony can be used to describe the cultural, governmental and religious influence of a colonial power over a subjugated people. This power is exerted from a distant centre and is therefore indirect.

Hegemonic ideas influence the way individuals operate within society because they define what is 'normal' and what is 'other'. An example of a hegemonic idea would be that marriage is an institution between a man and a woman.

SOURCE

Simpson, P & Mayr, A 2009, *Language and power: a resource book for students*, Routledge, London.

Heritage

Heritage connects people to the past, and supports and consolidates cultural identity. It provides people with a sense of belonging. Heritage includes architecture, physical artefacts and cultural

expression, such as arts, crafts, music, literature, art and folklore. It also extends to values, customs, spiritual beliefs/religion and language. Heritage is passed on from generation to generation.

Heritage can be of local, national or international significance. The legacy of the past is valuable, and cultural heritage is preserved by cultural institutions to prevent its disappearance. In Australia, most states and territories provide for the protection and preservation of heritage places and objects by listing them on a heritage register and placing restrictions on their use and management.

FURTHER READING

Kirshenblatt-Gimblett, B 2017, 'From ethnology to heritage: the role of the museum', in CK Dewhurst, P Hall & C Seeman (eds), *Folklife and museums: twenty-first century perspectives*, Rowman and Littlefield, Lanham, MA.

Figure 50: Bendigo Pottery's kilns are listed on the Victorian Heritage Register.

High culture

Cultural products enjoyed by the elite are sometimes referred to as 'high culture'. Great value is placed on arts, including opera, ballet, symphony and painting, because of the skill and expense required to produce and therefore consume these arts. Popular culture and 'low culture' stands in contrast to high culture.

FURTHER READING

Ganns, H 1999, *Popular culture and high culture: an analysis and evaluation of taste*, Basic Books, New York.

Hinduism

A very old religion with close to one billion followers, predominately in India and Nepal. Unlike many religions, there is no single Hindu text or founding prophet. There are a number of philosophies of Hinduism, which are taught through various holy books, including the Bhagavad Gita (c. 300 BCE) and the Upanishads (c. 800 BCE). The Veda (which means 'knowledge' in Sanskrit) is the body of sacred Hindu texts containing sacred scripture. Dharma is the Hindu value system and can be variously interpreted as 'duty', 'law' and 'code of conduct'. Hinduism is less institutional than many religions, and is often seen more as a way of life.

FURTHER READING

Knott, K 2016, *Hinduism: a very short introduction*, Oxford University Press, Oxford.

History

Herodotus was a 5th-century ancient Greek historian who has been described as the 'Father of History' because he was the first writer we know to have systematically collected materials, tested their accuracy and then arranged them in a well-constructed narrative. The name he gave to this process was *historía* or 'inquiry'. *Historía* later passed into Latin usage where it started to take on its modern meaning of 'history'. Herodotus was concerned with recording a specific account of 'what men have done'. This clearly distinguishes Herodotus' Histories from earlier writing

styles, including epic poetry. It was important to Herodotus that his history presented his version of events without comment on their 'truth or falsity' (Herodotus, 1.5.3).

Today, history refers to the study of the past. Historians continue to arrange events into a sequence so that their accounts of the past are narrative in nature. This also allows those reading history to contextualise events and understand patterns and relationships between these events over time.

SOURCE

Herodotus, 1992, *Herodotus, The Histories: New Translation, Selections, Backgrounds, Commentaries*, J Hart (transl.), W Blanco & JT Roberts (eds), WW Norton, New York and London.

Human

An animal species known by the scientific name *Homo sapiens*. Sharing a common primate ancestor with apes, humans began evolving on the African continent somewhere between 6 million and 2 million years ago. The ability to walk on 2 legs occurred approximately 4 million years ago. Many different species of humans evolved during this period; some survived for longer than others, but all died out. *Homo neanderthalensis* (Neanderthal) is the closest species to *Homo sapiens*. Neanderthals are thought to have died out approximately 40 000 years ago. The chimpanzee (genus *Pan*) is the closest relative of the human (*Homo*) species.

Approximately 2 million years ago, humans began migrating to the Asian and European continents. Approximately 60 000 years ago, humans migrated to the Australian continent, and approximately 30 000 years ago they migrated to the North and South American continents.

The human brain is large and complex. The species is characterised by its capacity for language, its ability to design and use sophisticated tools, and to understand and represent abstract concepts. Following the growth of complex social structures, humans developed culture approximately 70 000 years ago. Human development accelerated more quickly after the start of agriculture approximately 12 000 years ago, and has continued to accelerate since as improvements in technology and communication have facilitated more connections between humans, and scientific discoveries, including in medicine, have improved health and lifespan.

The human species exhibits racial, ethnic, gender and cultural diversity. Humans also differ in their physical appearance, their blood type and their DNA sequence – no 2 humans are exactly alike (even identical twins).

FURTHER READING

Harari, YN 2015, *Sapiens: a brief history of humankind*, Harper, New York.

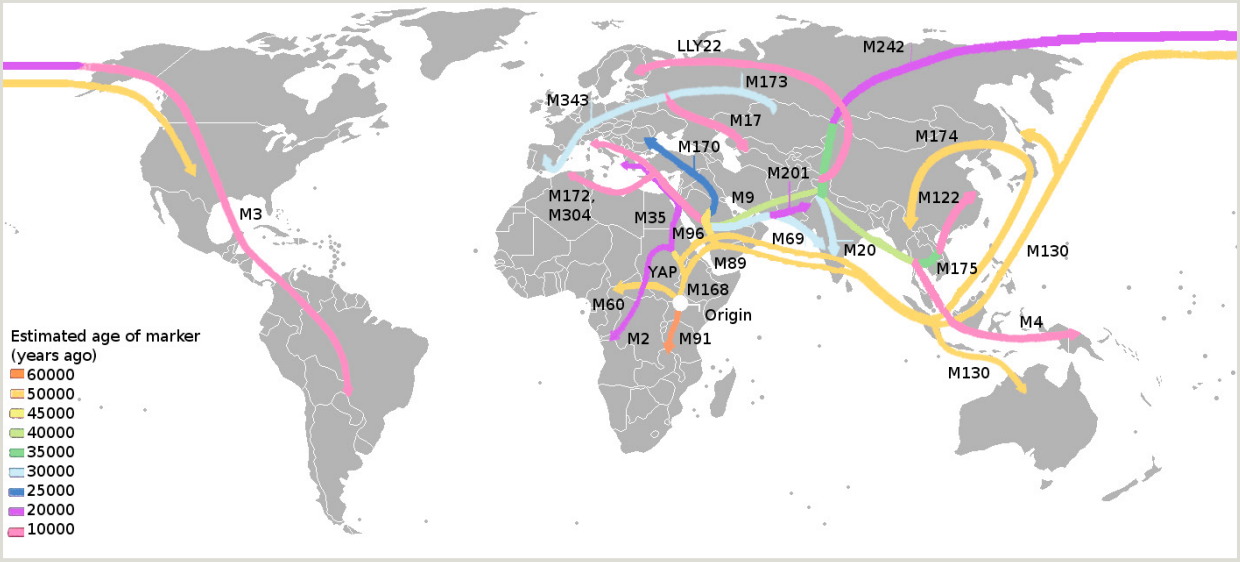

Figure 51: Human migration over history.

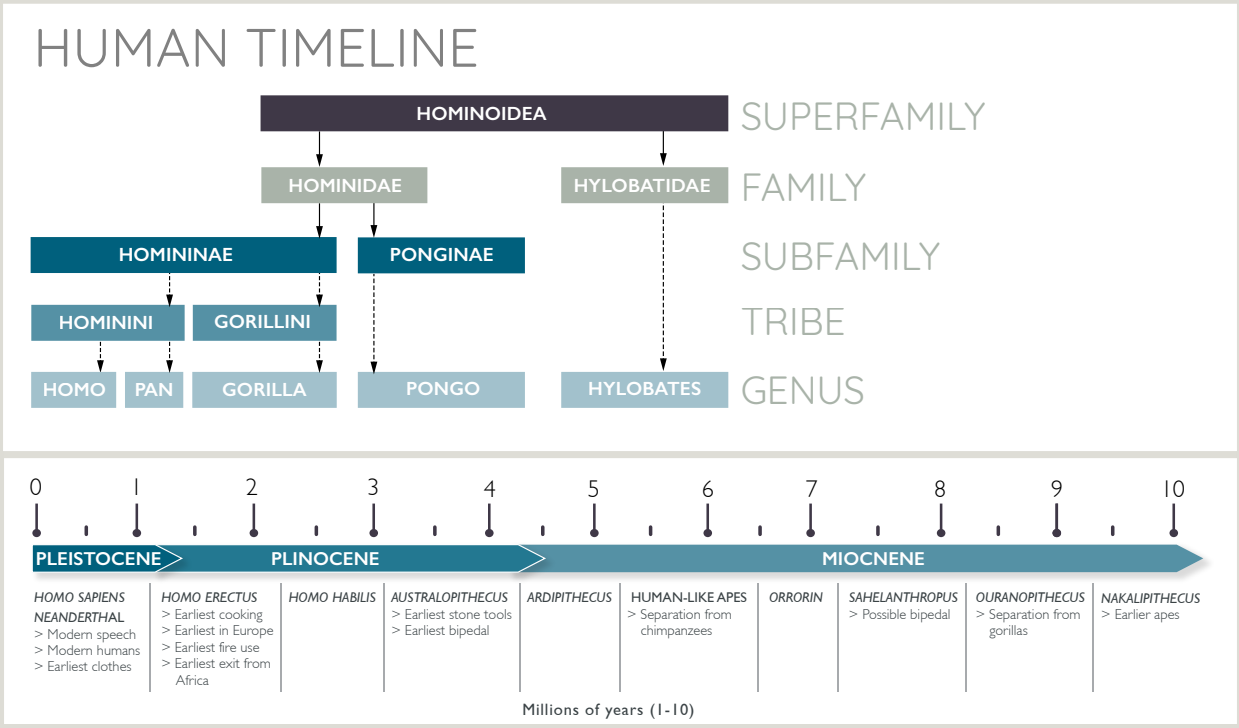

Figure 52: Human homindae chart (top) and Figure 53: evolutionary history (bottom).

Human exceptionalism

The belief that humans are unique and different from all other animals. This understanding is not universal. Various cultures in different time periods have held beliefs that understand the division (or lack thereof) between animals and humans differently. A common belief in the West is that humans possess intellect, consciousness, communication skills and free will in a manner superior to any other animal. This is the foundation of a belief in human superiority and has been used to justify the control of other animal species. However, in other cultures, animals can be considered sacred, holy or even divine. In these cultures, human exceptionalism is a less powerful notion.

FURTHER READING

DeMello, M 2005, *Animals and society: an introduction to human–animal studies,* Columbia University Press, New York.

Humanism

Although the idea of humanism was taken from classical texts, it was reinvented for the Renaissance. At its simplest, it is a belief in the agency of humans as individuals or as a group. It champions the notion that people should not submit to authority, but look to themselves to change their world. Renaissance humanists believed in the importance of reading and writing, and were not in opposition to the Catholic Church – in fact, several Popes were humanists. The collection of books and creation of large libraries was a primary objective of the humanist, who relished in the freedom that came from knowledge.

FURTHER READING

Kircher, T 2015, 'Renaissance humanism and its discontents', *European Legacy*, vol. 20, no. 5, pp. 435-449.

Humanities

The academic discipline focused on the study of human culture. The term and the discipline of study came to prominence in the Renaissance period, and are connected to the rise in humanism and humanist thought. During the Renaissance, studying the humanities was thought to make one more cultured and refined. Students of the humanities would read the classics, poetry, history and philosophy, and learn about grammar and rhetoric.

Humanity

The state of being human, involving a certain set of human qualities, ethics and morals universal to all. An essential component of humanity is the capacity to negotiate between reason and emotion. Because there is an assumption that humanity is essentially 'good', the word can also be used to describe the virtue of altruism.

Human rights

Legal and moral guidelines that recognise and aim to protect the dignity of all individuals. After World War II, in 1948, the United Nations adopted the Universal Declaration of Human Rights, which outlines the fundamental rights and freedoms that should be accorded to all. Article 1 states, 'All human beings are born free and equal in dignity and rights' (United Nations 1948). Rights outlined in the declaration include the right to peaceful assembly, the right to seek asylum and the right to education. This document has been the basis for the establishment of many international human rights laws and it has been translated into more than 500 languages.

SOURCE

United Nations 1948, *Universal Declaration of Human Rights*, United Nations, Geneva.

Figure 54: First Lady of the United States (1933–45) Eleanor Roosevelt and the *Universal Declaration of Human Rights*.

Identity

A person's identity is their 'sense of self'; it is the 'answer to the question "who am I?"' (Shapiro 2010, p. 10). In sociology, 'identity' is used to describe the way that various social categories (such as class, gender and ethnicity) influence an individual's perception of themselves and how they are perceived by others. As Jenkins (2008, p. 17) explains, identity 'involves two criteria of comparison between persons or things: similarity and difference'; we define ourselves in comparison with others. Because it is socially constructed, identity is never fixed: 'There is something active about identity that cannot be ignored: it isn't "just there", it's not a "thing", it must always be established … Identity can only be understood as

a process of "being" or "becoming". One's identity – one's identities, indeed, for who we are is always multi-dimensional, singular and plural– is never a final or settled matter' (Jenkins 2008, p. 17).

SOURCES

Jenkins, R 2008, *Social identity*, Taylor and Francis, Florence.

Shapiro, E 2010, *Gender circuits: bodies and identities in a technological age*, Routledge, London.

Identity politics

Political activity that is 'founded in the shared experiences of injustice of members of certain social groups' (Heyes 2016) such as sexuality or ethnicity. Identity politics is distinguished from traditional politics, because the organisation of political groups is not founded on beliefs or party affiliation, but around an aspect of identity. These movements 'typically aim to secure the political freedom of a specific constituency marginalized within its larger context. Members of that constituency assert or reclaim ways of understanding their distinctiveness that challenge dominant oppressive characterizations, with the goal of greater self-determination' (Hayes 2016). In other words, the demand of identity politics is typically a demand for respect for a particular social group, where difference is celebrated and asserted. As Benhabib argues, 'Since every search for identity includes differentiating oneself from what one is not, identity politics is always and necessarily a politics of the creation of difference' (Benhabib 1996, p. 3).

SOURCES

Benhabib, S 1996, 'Introduction: the democratic moment and the problem of difference', in S Benhabib (ed.), *Democracy and difference: contesting the boundaries of the political*, Princeton University Press, Princeton, pp. 3-18.

Heyes, C 2016, 'Identity politics', in EN Zalta (ed.), *The Stanford encyclopedia of philosophy*, summer edn, Metaphysics Research Lab, Stanford University, Stanford.

Ideology

Attitudes, beliefs, ideas and ideals that inform the way individuals, institutions and governments think and act. Some examples of ideologies include communism, feminism and environmentalism.

FURTHER READING

Thompson, JB, 2013, *Ideology and modern culture: critical social theory in the era of mass communication*, John Wiley & Sons, New York.

Imagined community

A term coined by Benedict Anderson in his 1983 book *Imagined communities* to describe the bonds that bind people from the same political community or nation together. According to Anderson, a nation's political community is 'imagined' because it is abstract. It is not possible to know everyone within a nation, but this does not prevent people in the same community from identifying with the same ideologies and feeling the same sense of belonging. According to Anderson, 'members of even the smallest nation will never know most of their fellow-members, meet them, or even hear of them, yet in the minds of each lives the image of their communion' (Anderson 1983, p. 6). This communion can never occur in real space or time, and it is therefore 'imagined'. Although the community may be imagined, it is not false.

Essential to the understanding of nationality (and therefore imagined communities) is the notion of borders. If a nation is bound by its borders, then those who are outside those borders are not part of that nation. As with all identities, an imagined community is defined not only by what they are, but also by what they are not.

Anderson extends his argument beyond the limits of nationality and posits that all communities that do not involve face-to-face interactions between individuals are imagined (Anderson 1983, p. 6). This allows the term to be applied broadly to multiple cultural identities.

SOURCE

Anderson, B 1983, *Imagined communities: reflections on the origin and spread of nationalism*, Verso, London.

Imperialism

David Day's theory of 'supplanting societies' explains the process of imperialism. A society supplants another when it 'moves onto the land of another with the intention of making that land its own' (Day 2005, p. 9). Supplanting society must involve 3 things over a prolonged period to retain control over the conquered territory. First, a legal claim must be made. This can be as simple as raising a flag or erecting a plaque. Second, the land is claimed by establishing new buildings and industries, as well as imposing new names of landscape features. The occupants of the land are compelled to assimilate or leave. Third, the society being supplanted is represented as uncivilised or savage to justify the conquest. Economic benefits are touted, as are the benefits of spiritual enlightenment brought by the conquerors.

SOURCE

Day, D 2005, *Conquest: a new history of the modern world*, Harper Collins, New York, pp. 10-14.

Incarceration

When a person is incarcerated they are removed from society, confined to an institution such as a prison, mental hospital or juvenile detention centre.

FURTHER READING

Jewkes, Y, Bennett, J & Crewe, B (eds) 2016, *Handbook on prisons*, 2nd edn, Routledge, London & New York.

Figure 55: James Gillray, *The Plumb-pudding in danger*, 1805. This political cartoon illustrates the British Prime Minister, William Pitt, and Napoleon Bonaparte carving up the globe. The caption says, 'The Plumb-pudding in danger, or, State Epicures taking un Petit Souper, 'the great Globe itself and all which it inherit' is too small to satisfy such unsatiable appetites'. Although Pitt has the larger share, you can see that Napoleon is focused on Europe – representing the respective British and French imperialist agenda at the time.

Indigenous

Indigenous people are the first people to inhabit a region. Therefore, there are indigenous populations all over the world.

In the Australian context, Aboriginal and Torres Strait Islander people are Indigenous Australians. Indigenous Australians make up many social, cultural and nation groups across the Australian continent and on the Torres Strait Islands who have different languages, traditions and beliefs. There were more than 250 known Indigenous Australian language groups at the time of European settlement, but only approximately 120 of these survive today, with many of these at risk of extinction.

FURTHER READING

Australian Institute of Aboriginal and Torres Strait Islander Studies 2004, *AUSTLANG: Australian Indigenous languages database*, Aboriginal Studies Press, Canberra.

Australian Institute of Aboriginal Torres Strait Islander Studies 2012, *The little red yellow black book: an introduction to indigenous Australia* (3rd ed.), Aboriginal Studies Press, Canberra.

Horton, D (ed.) 2001, *The encyclopaedia of Aboriginal Australia: Aboriginal and Torres Strait Islander history, society and culture*, Australian Institute of Aboriginal and Torres Strait Islander Studies, Canberra.

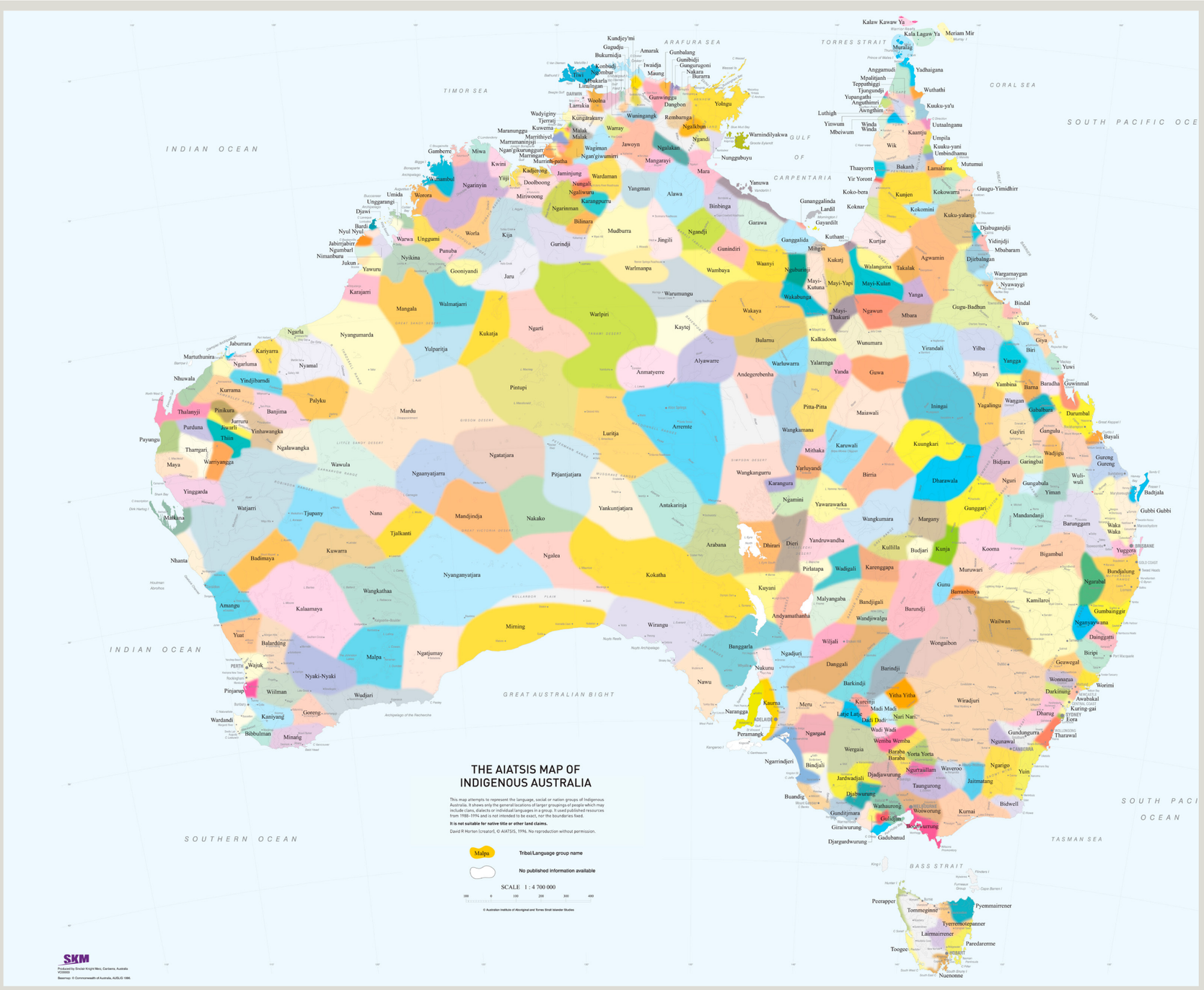

Figure 46: AIATSIS map of Indigenous Australia. This map attempts to represent the language, social or nation groups of Aboriginal Australia. It shows only the general locations of larger groupings of people which may include clans, dialects or individual languages in a group. It used published resources from 1988-1994 and is not intended to be exact, nor the boundaries fixed. It is not suitable for native title or other land claims.

SOURCE: David R Horton (creator), © AIATSIS, 1996. No reproduction without permission. To purchase a print version visit: www.aiatsis.ashop.com.au

Individualisation

A process of social change. 'As societies modernise and globalise, individuals become increasingly disembedded from traditional forms of support and constraint … and are located instead as individuals in social, legal and welfare systems that foster and encourage independence' (Hughes 2015, pp. 707-708). In contemporary societies, individuals are less bound by social institutions such as family, neighbourhood and gender roles. However, at the same time, new demands and constraints are also arising: 'Through the job market, the welfare state and institutions, people are tied into a network of regulations, conditions, provisos. From pension rights to insurance protection, from educational grants to tax rates' (Beck & Beck-Gernsheim 2002, p. 2).

SOURCES

Beck, U & Beck-Gernsheim, E 2002, *Individualization: institutionalized individualism and its social and political consequences*, SAGE, London.

Hughes, J 2015, 'The decentring of couple relationships? An examination of young adults living alone', *Journal of Sociology*, vol. 51, no. 3, pp. 707-721.

Individualism

An ideology characterised by a belief 'in the supreme importance of the individual over any social group or collective body' (Heywood 2012, p. 28). From this perspective, in making policy decisions, priority should be given to the rights, interests and freedoms of people as individuals. A belief in the importance of the individual over other interests is one of the key ideas of Liberal/liberalism, although, as Heywood (2012, p. 28) notes, it has influenced liberals in different ways: 'Classical liberals and the new right subscribe egoistical individualism, which places emphasis on self-interestedness and self-reliance. Modern liberals, in contrast, have advanced a developmental form of individualism that prioritizes human flourishing over the quest for interest satisfaction'.

SOURCE

Heywood, A 2012, *Political ideologies: an introduction*, Palgrave Macmillan, Basingstoke.

Industrialisation

A process through which economies increasingly rely on technology, science and mechanised production.

The industrial revolutions in Europe and America during the late 18th and early 19th centuries demonstrate the extent to which industrialisation can transform a society as production methods improved and more could be produced for less. Capitalism flourished during the Industrial Revolution and drove trade across long distances. Democratic governments and nation-states were also being established at this time, and this confluence of events led to urbanisation, which in turn led to better health and education. For this reason, industrialisation is often associated with the rise of modernity.

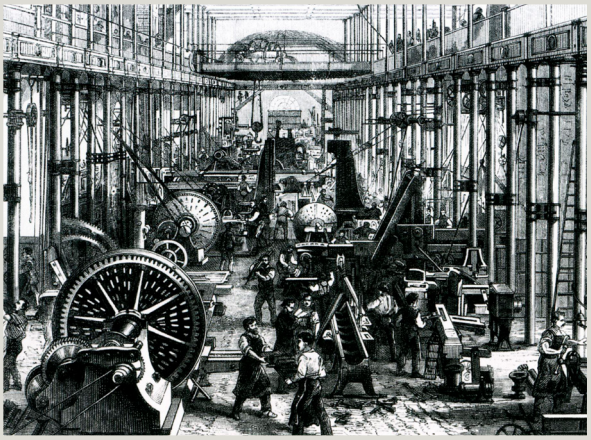

Figure 57: Industrialisation in practice: Hartmann Maschinenhalle, 1868. This image shows the machine works of Richard Hartmann in Chemnitz. Hartmann was one of the most successful entrepreneurs and largest employers in the Kingdom of Saxony.

FURTHER READING

More, C 2000, *Understanding the Industrial Revolution*, Routledge, London.

Industrial society

The economy of an industrial society is founded in machine, rather than human or animal, labour. Industrial societies prospered in the 19th century, during a period that has come to be known as the Industrial Revolution.

FURTHER READING

More, C 2000, *Understanding the Industrial Revolution*, Routledge, London.

Intelligence quotient (IQ)

An index of intelligence determined by taking a standardised test. See also emotional quotient (EQ)

International relations

The study of the interactions (both political and social) between 'state, non-state actors, and individuals' (Roach, Griffiths & O'Callaghan 2007, p. vii). As such, international relations is concerned with issues including global politics, the functioning of international institutions such as the United Nations and the World Trade Organization, and issues that require international cooperation, including climate change, migration, terrorism and trade (Roach, Griffiths & O'Callaghan 2007, p. vii).

SOURCE

Griffiths, M, O'Callaghan, T & Roach, S 2008, *International relations: the key concepts*, 2 edn, Routledge, London.

Islam

The word Islam means submission, which refers the surrender of its followers, Muslims, to the will of Allah (God). Muslims believe that Muhammad was the last of God's prophets. Earlier prophets included Adam, Noah, Abraham, Moses, Solomon and Jesus.

The religion of Islam was spread by the Prophet Muhammad in the Middle East during the 7th century CE. Muhammad was Allah's messenger and the sacred scriptures of the Qur'an were the message.

The Five Pillars of Islam direct the actions of Muslims. To demonstrate commitment to Islam, each pillar must be upheld. The Five Pillars are testimony of faith, prayer, charity, fasting and pilgrimage.

Islam is an Abrahamic faith, along with Christianity and Judaism. Islam has prospered in the Middle East, Asia and Africa. Denominations of Islam include Sunni and Shia.

FURTHER READING

Corrigan, J, Denny, FM, Eire, CMN & Jaffee, MS (eds) 2012, *Jews, Christians, Muslims: a comparative introduction to monotheistic religions*, 2nd edn, Routledge, London & New York.

Nasr, SH & Leaman, O (eds) 1996, *History of Islamic philosophy*, Routledge, London & New York.

Figure 58: Sunshine Mosque in Victoria, Australia. Those who practice Islam (ie. Muslims), worship in mosques.

Journalism

The compilation of stories (the news) by journalists, designed to inform people about significant things that happened in society that day. Journalists communicate verified information on local and global current issues and events. News is designed to furnish consumers with information about their world, to help make informed decisions about things that impact their lives. Kovach and Rosenstiel (2014 p. 42) write that 'Journalism does not pursue truth in an absolute or philosophical sense … but a practical and functional form of truth'.

In a world of online news, fake news and free news, there is increasing alarm about the fate of traditional journalism and the businesses that employ journalists. Anyone can write anything they want and upload it to the internet without verification. This unverified information can then circulate rapidly and be taken as 'fact' before it is possible to remove it. Social media platforms such as Facebook

and search engine algorithms such as that used by Google are increasingly involved in curating newsfeeds for their users, which are also tailored to their advertisers' needs.

SOURCE

Kovach, B & Rosentiel, T 2014, *The elements of journalism: what newspeople should know and the public should expect*, 3rd edn, Random House, New York.

FURTHER READING

Simons, M 2012, *Journalism at the crossroads: crisis and opportunity for the press*, Scribe, Melbourne.

Judaism

A monotheistic religion originating in the Middle East in approximately 1800 BCE. The Torah is the core text for the Jewish people, and Abraham and Moses are the Hebrew prophets to whom God revealed himself.

Being Jewish is part of a long cultural and religious tradition. Judaism involves ethics and laws that must be practised in all parts of one's life. It is not a hierarchical religion, and the rabbi serves as a spiritual leader and teacher to his or her community. Jewish people gather in synagogues, which are the centre of religious activity.

Judaism is an Abrahamic faith, along with Christianity and Islam.

FURTHER READING

Corrigan, J, Denny, FM, Eire, CMN & Jaffee, MS (eds) 2012, *Jews, Christians, Muslims: a comparative introduction to monotheistic religions*, 2nd edn, Routledge, London & New York.

Knowledge

Propositional knowledge or 'knowledge-that' is the knowledge of facts – for example, knowing that cows are mammals. This is distinct from practical knowledge or 'knowledge-how' – for example, knowing how to play the guitar (Fantl 2016). Epistemology is concerned with propositional knowledge. Sociologists such as Peter Berger and Thomas Luckmann have pointed out that knowledge is social constructionismed: knowledge is something that is created by humans and as such will vary culturally and historically.

SOURCE

Fantl, J 2016, 'Knowledge how', EN Zalta (ed.), *The Stanford encyclopedia of philosophy*, spring edn, Metaphysics Research Lab, Stanford University, Stanford.

FURTHER READING

Berger, P & Luckmann, T 1967, *The sociological construction of reality: a treatise on the sociology of knowledge*, Double Day, Garden City, New York.

Laïcité

The French term for their version of state secularism. It is enshrined in the French constitution and has traditionally been understood as a principle of state neutrality about religious matters. However, in recent years, laïcité has been 'invoked against certain expressions of private religiosity in the public sphere' (Daly 2016), including the wearing of religious symbols in French schools.

FURTHER READING

Daly, E 2016, 'Laïcité in the private sphere? French religious liberty after the baby loup affair', *Oxford Journal of Law and Religion*, vol. 5, no. 2, pp. 211-229.

Figure 59: Freedom, equality and secularism. Sign from a marriage equality demonstration in Paris, 2013.

League of Nations

An international security organisation that was a precursor to the United Nations, formed in 1920 after the 1919 Treaty of Versailles, which ended World War I. It used economic and military sanctions by member states against any nation committing aggression and ignoring procedures for the peaceful settlement of disputes. The United States never joined, Germany was a member between 1926 and 1933, Japan withdrew in 1933, and the Soviet Union joined in 1934 and was expelled in 1940. The League successfully administered mandates during the 1920s, including Australia's mandate in the former German New Guinea. However, it was powerless in the face of German, Japanese, Italian and Soviet aggression in the 1930s, and did not survive World War II.

FURTHER READING

Scott, G 1973, *The rise and fall of the League of Nations*, Hutchinson, London.

Left wing

Left-wing politics is defined in opposition to right-wing politics. Those who identify with left-wing ideals champion social justice and equality, and believe in egalitarianism.

The term has its origins in the Estates-General, a French general assembly that comprised the first, second and third French estates, or the clergy, the aristocrats and the commons, respectively. Those who sat to the left of the King were in favour of a French republic, whereas those who sat to his right supported the monarchy and were opposed to revolution.

FURTHER READING

Norberto, B 1997, *Left and right: the significance of a political distinction* (trans. C Allan), University of Chicago Press, Chicago.

Liberal/liberalism

Central to liberalism is the idea that humans are individuals with the capacity to reason. Liberals believe that each individual has the right to freedom, on the condition that it does not negatively impede anyone else's freedom.

Liberals recognise that government has a role in protecting an individual's freedoms, but also acknowledge that governments can to pose threats to liberty.

SOURCE

Heywood, A 2012, *Political ideologies*, Palgrave Macmillan, Basingstoke.

FURTHER READING

Smith, GH 2013, *The system of liberty: themes in the history of classical liberalism*, Oxford University Press, Oxford.

Liberty

Another word for freedom. Liberty protects one from the oppression and restriction of an authority. Slavery is in direct opposition to liberty. John Stuart Mill wrote *On liberty* in 1859, in which he discusses 'the nature and limits of the power which can be legitimately exercised by society over the individual' (Mill 1863, p. 7). In this book he sets up liberty in opposition to authority, as the remedy to tyranny.

SOURCE

Mill, JS 1859, *On liberty*, John W Parker and Son, London.

Linguistics

The scientific study of language, including context, form, meaning, phonetics, grammar, syntax and structure. Linguists study how a language is organised and its rules, to better understand humans. Because language is a key part of being human, to understand what it is to be human requires a thorough understanding of language.

FURTHER READING

Baker, AE & Hengeveld, K (eds) 2012, *Linguistics*, Wiley, Oxford.

Literature

Written works, including novels, short stories and poetry. Literature is a collective term and the boundaries of what it encompasses are porous. The term implies that the written work is of high quality and is held in esteem.

FURTHER READING

Bennett, T 1990, *Outside literature*, Routledge, London.

Love

In contemporary usage, the term is most often used to refer to romantic or sexual love, but love is a much broader term. For instance, the ancient Greeks identified at least 3 different types of love: *agape* (sacred or selfless love), *eros* (desire or passionate love) and *philia* (friendship) (Carroll 2008, pp. 69-70). In *The symposium* (385-370 BCE), Plato recounts a story told by Aristophanes about why humans long to find their 'other half': human bodies originally had 2 heads, 4 legs and 4 arms; they angered the gods who split them in 2, leaving them forever searching for their 'other half' (Borchert, Zucker & Trevas 1997). This manifests today in the idea that finding one's 'soulmate' is the key to fulfilment in love. While it is the norm in the contemporary societies of the West for a marriage to be based on romantic love, this only began to occur in the 18th century; previously, a marriage was primarily a political and economic alliance (Coontz 2005, p. 145).

SOURCES

Borchert, D, Zucker, A & Trevas, R 1997, *Philosophy of sex and love: a reader*, Prentice Hall, Upper Saddle River.

Carroll, J 2008, *Ego and soul*, Counterpoint, Berkeley.

Coontz, S 2005, *Marriage, a history*, Viking, New York.

Figure 60: Representing love in the contemporary world: Banksy, 'Mobile Lovers', 2014.

Mapping

Representing something, most conventionally geographical information. Humans have been making maps for approximately 5000 years. However, just like a written text can demonstrate the bias of the author, a map can also represent things in a way that suits those who have produced it. It is common for the African continent to be represented as smaller than North America, and for Scandinavia to be represented as larger than India. These distortions alter perceptions of the planet according to Eurocentric and western biases. Maps are value-laden images that reflect a perspective on a socially constructed world.

FURTHER READING

Harley, JB 2009, Maps, knowledge and power, in G Henderson & M Waterstone (eds), *Geographic thought: a praxis perspective*, Routledge, Oxford, pp. 129-148.

AUTHAGRAPH WORLD MAP

Most maps of the world are deficient, because projection involves compromise. Either the land area proportions are incorrect, or the oceans are skewed; representations of land masses further away from the equator appear larger than they really are.

For centuries humans have been jostling with the challenge of creating a faithful flat-surface projection of our spherical planet, and the latest addition to these efforts is like nothing we have seen before.

The AuthaGraph World Map looks a bit odd at first, especially if you are used to the ubiquitous and flawed Mercator-type map, seen everywhere from classroom posters to Google Maps. Australia is actually bigger than Greenland and Antarctica was not even discovered when that map was invented.

But this new version of the world is potentially the most proportional map we have ever had.

Keep reading about the map on the SBS website.

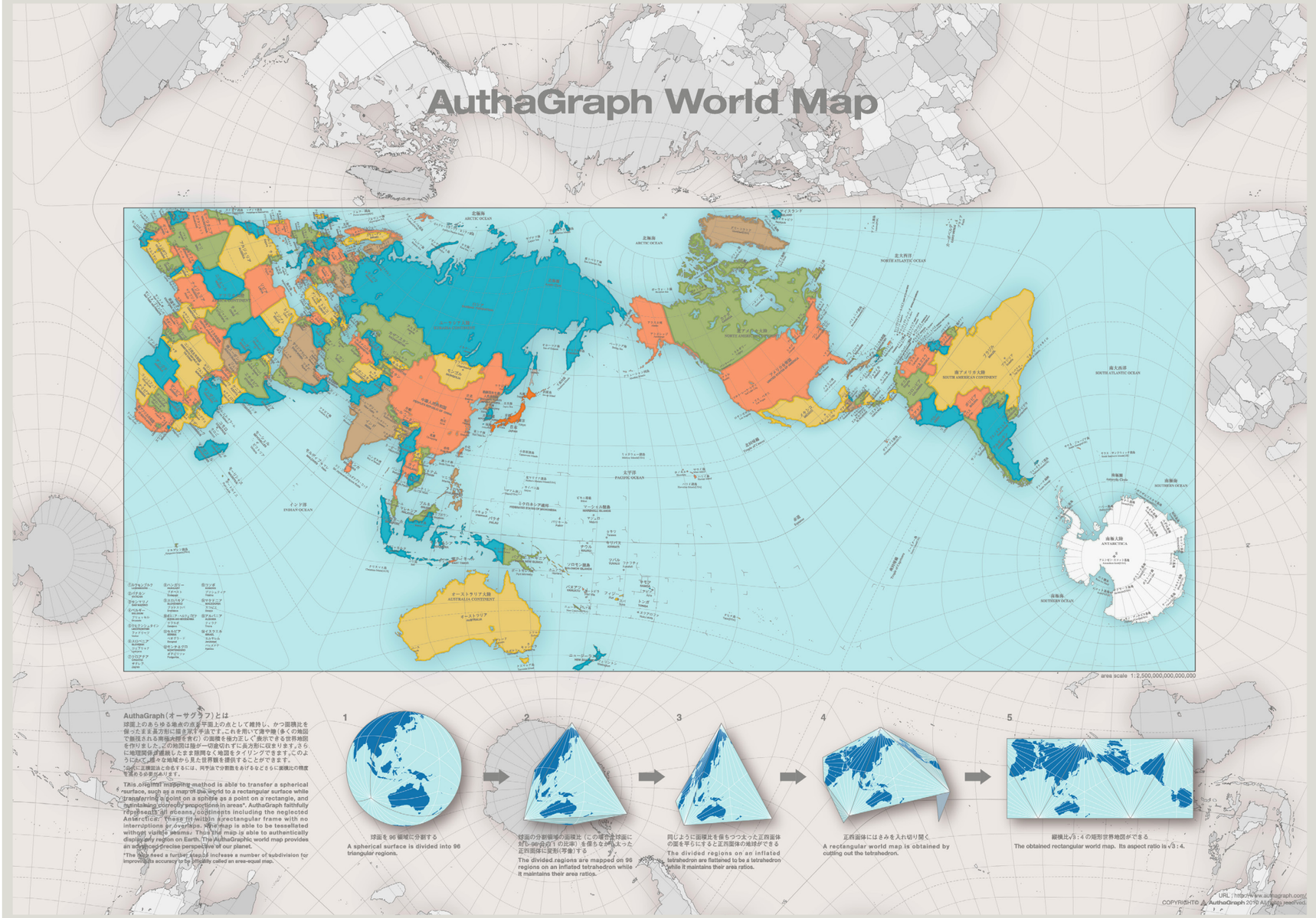

Figure 61: Authagraph World Map.
Source: AuthaGraph CO. Ltd., all rights reserved

Marxism

The school of thought based on the writings of Karl Marx (1818–53). Marx worked intermittently as a journalist in Germany and London where he wrote for the *New York Daily Tribune*, while also writing his major work *Das Kapital* (published 1867–94) in the British Library. Marx envisaged a classless society, where the state would wither away, and believed that human actions and institutions are driven mainly by economic factors (the theory of surplus value), and that social change is driven mainly by the class struggle. He wrote the *Communist manifesto* in the revolutionary year 1848 with Friedrich Engels (1820–95), his long-term collaborator and translator. It ends, 'The workers have nothing to lose but their chains. They have a world to win. Workers of the world, unite!'

Marxism was crucial in the thought and work of later revolutionaries such as the Bolshevik Vladimir Ilyich Lenin. Marxism–Leninism emphasises the controlling role of the 'vanguard' political party – the Communist Party. The Chinese Communist Party under Mao adapted this to allow for a peasant agricultural class to take the leading role rather than the proletariat, the working class. It is important to distinguish between the still influential social and economic analysis of Marx and its political expression in the various authoritarian(ism) communist governments after the Russian Revolution in 1917.

FURTHER READING

McLellan, D 2006, *Karl Marx, his life and thought*, 4th edn, Palgrave Macmillan, London.

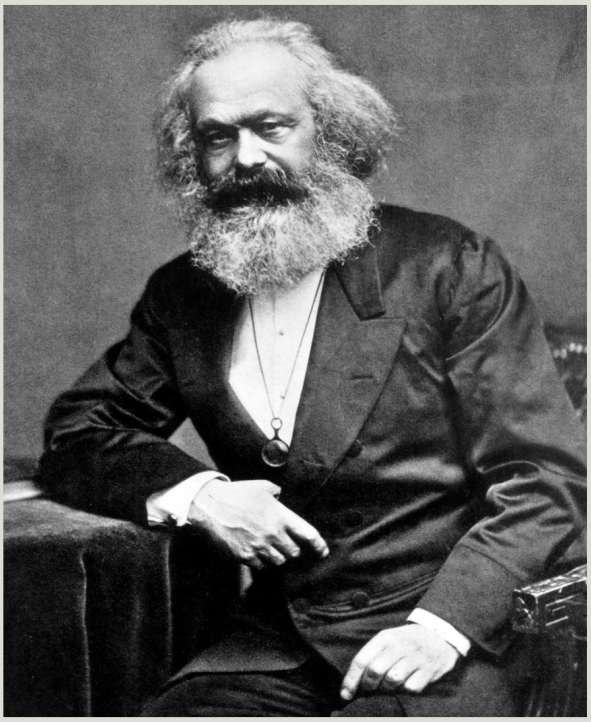

Figure 62: Karl Marx, the philosopher responsible for Marxism.

Material culture

The things humans make – from tools and domestic items such as axes and cooking pots, to art and religious ritual items, roads and built structures. Archaeologists often rely on material culture to draw conclusions about the cultural practices of the civilisation they are studying, especially when that society pre-dates the written word. The objects produced by a culture provide valuable information about the way people lived, what they ate, how they arranged their society, the gods they worshipped and which other societies they interacted with.

FURTHER READING

Mayne, A 2012, 'Material culture', in S Gunn & L Faire (eds), *Research methods for history*, Edinburgh University Press, Edinburgh, pp. 48-65.

Mediaeval/medieval

A historical period in Europe, which spanned from c. 500 to 1450 CE. Some date the start of the Middle Ages as early as 300 CE. Also referred to as the Middle Ages, the period is roughly defined by the fall of the Roman Empire and the Renaissance.

See Also Dark Ages.

FURTHER READING

Galloway, A (ed.) 2011, *The Cambridge companion to medieval English culture*, Cambridge University Press, Cambridge.

Figure 63: During the Mediaeval Period the earth was considered flat, even though the Romans had understood the planet earth to be spherical. This is the Psalter map of the world as it was conceived in the Middle Ages.

Meritocracy

A word coined by Michael Young in his 1958 book *The rise of the meritocracy*. Young satirises a society where work is strictly allocated by IQ testing, which continues from school throughout a person's life. This dystopian vision meant that as a worker's test score declined, they were demoted. The formula was IQ + effort = merit. The argument of the book for a multidimensional approach to what constitutes 'merit' in education is still underappreciated, and testing is increasingly used to measure ever-younger students. However, 'meritocracy' was quickly adopted in the social sciences. A 'meritocratic' approach to society argues that social inequality is the result of an unequal distribution of talent (IQ) and unequal application of hard work (effort) – or by luck (birth). A meritocratic society pays no attention to gender, race or religion – whereas a socially equal society is unjust because it treats every individual alike.

FURTHER READING

Celarent, B 2009, 'The rise of the meritocracy, 1870–2033 by Michael Young', *American Journal of Sociology*, vol. 115, no. 1, pp. 322-326.

Rawls, JA 1971, *A theory of justice*, Harvard University Press, Cambridge.

Young, M 1958, *The rise of the meritocracy, 1870–2023: an essay on education and equality*, 2nd edn, Taylor & Francis, London.

Metaphor

When a word or phrase is used to figuratively describe something. Metaphors are not literal, but use comparison to represent something that explicates meaning. For example, 'all the world is a stage' or 'life is a rollercoaster'. See also analogy

FURTHER READING

Ritchie, LD 2013, *Metaphor*, Cambridge University Press, Cambridge.

Middle Ages

See mediaeval/medieval

Modernity

Term generally used to refer to culture and society following the political and industrial revolutions of the late 18th and early 19th centuries. This was a period of rapid 'modernisation', encompassing fast-paced social and political change and technological development. It has led to widespread processes of change, including secularisation and globalisation. Modernity can also be understood as the period preceding and different to postmodernity/postmodern, and in this sense is often seen as an optimistic period characterised by a belief in

progress driven by human reason and individual freedom. Although most frequently used to refer to this particular historical period, the term modernity has also been used more broadly to refer to any period of significant change. It is also worth noting that 'modernity' has been the subject of much critique, with some scholars suggesting we should talk about multiple modernities and others arguing that we can identify periods of late modernity or high modernity. This leads into a debate about whether the contemporary era should be considered modern, postmodern or something else.

SOURCE

Wagner, P 2013, *Modernity*, Polity Press, Cambridge.

Figure 65: A 'modern' city.

Monarchy

Kings, queens, emperors and empresses rule monarchies as sole leaders. Monarchs ordinarily inherit their position. Traditionally, monarchs held absolute power; however, this is now rare. Most current monarchies are constitutional monarchyies, where governance is the purview of democratically elected politicians and the royal family has a primarily ceremonial function.

FURTHER READING

Jackson B and Mabbet B (ed.) 2011, 'Reflections on monarchy', *Political Quarterly*, vol. 82, no. 3, pp. 329-331.

von Daniels, D 2016, 'On monarchy', *Critical Review of International Social and Political Philosophy*, pp. 1-22.

Figure 64: The Danish Royal Family. Queen Margrethe II of Denmark (wearing the blue dress) is the head of the Danish monarchy.

Multiculturalism

A concept based on the idea that different cultural or ethnic groups have the right to recognition and respect, especially with regard to language and religion, but also gender and race, within a common polity. 'Living together in harmony', a 'respectful mosaic of culture', 'diversity in unity' are phrases that describe aspects of multiculturalism. All groups are encouraged to participate in society. This socially inclusive idea contrasts with policies of assimilation and the absorption of minority cultures into a mainstream culture that had been prevalent in the West.

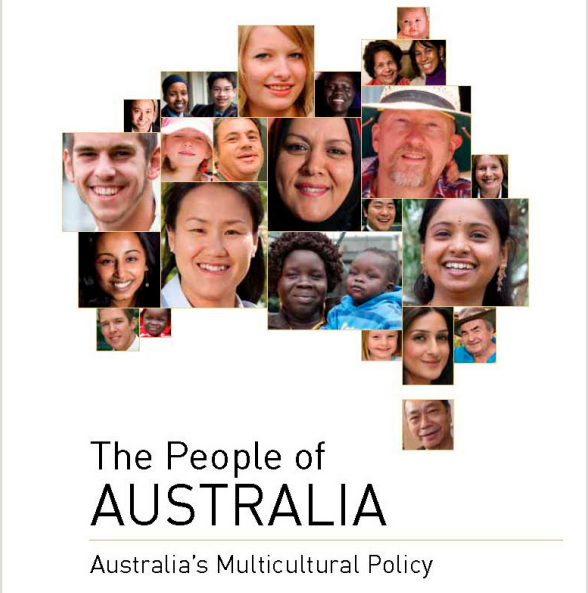

Figure 66: Cover of Australia's Multicultural Policy, February 2011.

Multiculturalism has come under attack in recent decades as undermining traditional, 'old' Australian (or western) values and traditions. Contemporary debates in Australia over immigration and issues such as marriage equality are testament to this.

Australia officially became a multicultural society in 1973 when the White Australia Policy was abolished and migrants from any country could become citizens (after 3-years residence). Under the policy, race was to be disregarded in the process of selecting migrants. In 1973, Al Grassby, Minister for Immigration in the Whitlam government, published a paper 'A multi-cultural future for Australia', and through the 1970s both sides of politics supported equality of treatment of all Australians regardless of background.

FURTHER READING

Kymlicka, W 2007, *Multicultural odysseys: navigating the new international politics of diversity*, Oxford University Press, Oxford.

Modood, T, Triandafyllidou, A & Zapata-Barrero, R 2006, *Multiculturalism, Muslims and citizenship: a European approach*, Routledge, London.

Moran, A 2011, 'Multiculturalism as nation-building in Australia: inclusive national identity and the embrace of diversity', *Ethnic and Racial Studies*, vol. 34, no. 12, pp. 2153-2172.

Nation

Nations are formed by groups of people who share customs, history, religion and/or language. Benedict Anderson described the nation as 'imagined communityies', because the people who form a nation construct it from perceived commonalities that unite them. The nation-state is the legal and political expression of a nation in a fixed geographical location. In 2017, there are 195 nation-states throughout the globe.

FURTHER READING

Anderson, B 2006, *Imagined communities: reflections on the origin and spread of nationalism*, rev. edn, Verso, London.

Nation-state

See nation

Figure 67: The 195 national flags arranged in alphabetical order.

Native title

In Australia, a recognition of the traditional land (and water) rights of Aboriginal and Torres Strait Islanders. The Native Title Act was enacted by parliament in 1993, and set out the process for making native title claims. Section 223(1) of the Act states:

The expression native title or native title rights and interests means the communal, group or individual rights and interests of Aboriginal peoples or Torres Strait Islanders in relation to land or waters, where:

(a) the rights and interests are possessed under the traditional laws acknowledged, and the traditional customs observed, by the Aboriginal peoples or Torres Strait Islanders; and

(b) the Aboriginal peoples or Torres Strait Islanders, by those laws and customs, have a connection with the land or waters; and

(c) the rights and interests are recognised by the common law of Australia

The Act has been amended significantly in the years since it was established. Before 1992, Australia did not recognise Indigenous rights to land. The Mabo case, heard in the High Court, changed this when it ruled in favour of a claim to native title by the Meriam people of Murray Island. This was the first time that land ownership was granted based on traditional law and custom.

SOURCES

Native Title Act 1993, viewed 22 October 2017.

Sutton, P 2003, *Native title in Australia: an ethnographic perspective*, Cambridge University Press, Cambridge.

Figure 68: High Court of Australia where the Mabo native title case was heard in 1992.

Negative freedom

In a 1958 essay entitled 'Two concepts of liberty', Isaiah Berlin distinguished between negative liberty and positive liberty – or negative freedom and positive freedom. Negative freedom is freedom in the absence of external restrictions, obstacles or constraints, whereas positive freedom is the potential for self-realisation: 'the possibility of acting – or the fact of acting – in such a way as to take control of one's life and realize one's fundamental purpose' (Carter 2016). These two different theories are sometimes referred to as 'freedom from' (negative freedom) and 'freedom to' (positive freedom). Heywood (2012) points out that although classical liberal thinkers tended to understand freedom in negative terms, contemporary liberals have been more drawn to positive understandings of freedom.

SOURCES

Carter, I 2016, 'Positive and negative liberty', in En Zalta (ed.), *The Stanford encyclopedia of philosophy,* Metaphysics Research Lab, Stanford University, Stanford.

Heywood, A 2012, *Political ideologies: an introduction*, 5th edn, Palgrave MacMillan, Basingstoke.

Norm

A social norm is the accepted way of doing something within a particular social group or community. A norm is an 'informal or formal rule for behaviour, belief, appearance, or attitude, within a society or community' (Shapiro 2010, p. 5). As such, what is considered the norm varies considerably across cultures and social groups. Norms can range from formal laws about what acts are considered legally acceptable by society, to informal expectations of behaviour such as table manners or norms to do with physical space. Although there is no formal punishment for the latter, individuals who break informal norms may be subject to negative sanctions from others, such as raised eyebrows or snide comments.

SOURCE

Shapiro, E 2010, *Gender circuits: bodies and identities in a technological age*, Routledge, London.

Objectivism

An Ontology/ontological perspective; in other words, it is a particular understanding of the nature of reality. With regard to research methods in the social sciences, an objectivist perspective holds that 'social phenomena and their meanings have an existence that is independent to social actors' (Bryman 2004, p. 16). Objectivism is also the name given to a philosophical system developed by the writer Ayn Rand.

SOURCE

Bryman, A 2004, *Social research methods*, 2nd edn, Oxford University Press, Oxford.

Objectivity

In general usage, to be objective is to remain neutral and free from bias. For example, in journalism, objectivity is a professional standard, with journalists expected to provide impartial and factual reporting. Similarly, in scientific research, methodological objectivity refers to conducting research and interpreting findings without bias. Some argue, however, that it is not possible for a researcher to be totally objective and that the values of the researcher will inevitably influence the research. This has prompted some scholars (particularly in the social sciences) to suggest that researchers should acknowledge their subjectivity in their writing; this is sometimes referred to as being reflexive.

FURTHER READING

Madden, R 2010, *Being ethnographic: a guide to the theory and practice of ethnography*, SAGE, London.

Occident, the

See East, the

Ontology/ontological

The philosophical study of 'being'. It is concerned with what we know about reality or what exists. An example of an ontological problem is the question of whether numbers exist. Ontology is also associated with research methods in the social sciences. A researcher can be said to have an ontological position that influences their research. This relates to whether they believe that 'social entities can and should be considered objective entities that have a reality external to social actors, or whether they can and should be considered social constructions built up from the perceptions and actions of social actors' (Bryman 2004, p. 16). The positions researchers can take on this question are often referred to as objectivism and constructionism. Objectivism asserts that social phenomena, like organisations or culture, exist independently of social actors (people). Constructionism, on the other hand, argues that social entities cannot exist separately of social actors because they are produced through social interaction and are therefore constantly changing (Bryman 2004, pp. 16–17). For example, the social order of an institution like a hospital or a school is continually evolving. As Strauss et al. explain, a hospital is a place 'where numerous agreements are continually being terminated or forgotten, but also as continually being established, renewed, reviewed … In any pragmatic sense, this is the hospital at the moment: this is its social order' (cited by Bryman 2004, p. 17). A constructionist perspective then stresses 'the active role of individuals in the social construction of social reality' (Bryman 2004, p. 18). See also social constructionism

SOURCE:

Bryman, A 2004, *Social research methods*, 2nd edn, Oxford University Press, Oxford.

FURTHER READING

Hofweber, T 2014, 'Logic and ontology', in EN Zalta (ed.), *The Stanford encyclopedia of philosophy*, Metaphysics Research Lab, Stanford University, Stanford.

Orient, the

See East, the and orientalism

Orientalism

In his 1978 book *Orientalism: western conceptions of the Orient*, Edward Said puts forward his theory of orientalism, which describes how an image of the Orient (the East) was constructed by the Occident (the West). This occurred through representations of the Orient in films, novels and art, but also in academic work. The East is presented as an exotic 'other'; 'a place of romance, exotic/exoticism beings, haunting memories and landscapes' (Said 1978, p. 1), a place that is dangerous and unpredictable, in contrast to the West's image of itself as orderly and governed by reason. He goes on to explain how orientalism was a product of imperialism; it

was 'the corporate institution for dealing with the Orient – dealing with it by making statements about it, authorizing views of it, describing it, by teaching it, settling it, ruling it: in short, Orientalism as a Western style for dominating, restructuring and having authority over the Orient' (Said 1978, p. 3).

SOURCE

Said, E 1978, *Orientalism: western conceptions of the Orient*, Penguin, London.

FURTHER READING

Ashcroft, B, Griffiths, G & Tiffin, H 2013, *Post-colonial studies: the key concepts*, Routledge, Abingdon.

Figure 69: Orientalist art. Jean-Léon Gérôme, '*The snake charmer*', 1879.

Other, the

Used in the broadest sense to describe someone separate from yourself. It is a key concept in philosophy, psychoanalysis and postcolonial theory. As Ashcroft, Griffiths and Tiffin (2013, p. 186) explain, 'The existence of others is crucial in defining what is "normal" and in locating one's own place in the world'. Identity is defined in relation to others: I am not that. For instance, 'Woman is the other of man, animal is the other of human, stranger is the other of native' (Bauman 1991, p. 8). 'Othering', a term coined by Gayatri Spivak, refers to 'the social and/or psychological ways in which one group excludes or marginalizes another group' (Ashcroft, Griffiths & Tiffin 2013, p. 188). People are characterised as 'other' through discourses that construct them as different. For example, the European colonisers' use of the discourses of orientalism and primitivism in describing colonised peoples as fundamentally different to themselves.

SOURCES

Ashcroft, B, Griffiths, G & Tiffin, H 2013, *Post-colonial studies: the key concepts*, Routledge, Abingdon.

Bauman, Z 1991, *Modernity and ambivalence*, Polity Press, Cambridge.

Pacifism

Although there are different types of pacifism, all involve a belief that conflict resolution should be approached by non-violent – or peaceful – means. For pacifists, war is unjustifiable. Some pacifists are opposed to all violent force against humans, and possibly other living things too (Dower 2013).

SOURCE

Dower, N 2013, *The ethics of war and peace*, Polity Press, Cambridge.

FURTHER READING

Holmes, R 2017, *Pacifism: a philosophy of nonviolence*, Bloomsbury, London.

Personhood

Refers to the status – either legal or social – of being a person. The question of what constitutes personhood has been a key focus of philosophy; is it determined by rational thought, consciousness or the conception of the self? The debate extends into the areas of animal and human rights. Legal personhood is used to determine the legal rights, protections and responsibilities of individuals; it is not the same as human rights, so some entities, such as corporations, can be considered persons. In recent years there have been increasing claims that some animals – including parrots, dolphins and great apes – should be considered non-human persons and granted legal personhood because of their inherent qualities, including the capacity for language, self-awareness and intelligence (DeMello 2012). In 2017, the Whanganui River in

New Zealand, and the Ganga and Yamuna rivers in India were granted legal personhood to ensure their protection. Personhood is also a key issue in debates about abortion and euthanasia.

SOURCE

DeMello, M 2012, *Animals and society: an introduction to human–animal studies*, Columbia University Press, New York.

Figure 70: The Whanganui River in New Zealand was granted legal personhood in 2017.

Philosophy

According to Anthony Quinton (2005), philosophy is 'thinking about thinking'. Socrates (c. 470–399 BCE) is regarded as the founder of western philosophy. Socrates, as recorded by his student Plato, did not enquire into natural phenomena – 'things in the sky and earth' – but devoted his life to a single question: how could he and others become good human beings or, at least, as good as possible? His key phrase was 'the unexamined life is not worth living'. In modern times this area of philosophy is ethics or the conduct of life. With epistemology (theory of belief), logic and metaphysics (theory of existence), ethics (theory of value) is one of the major branches of philosophy – thinking about the formation of beliefs and claims to knowledge. Major areas of intellectual enquiry, including politics, history, science, religion and art, have their own philosophies.

Later philosophers include Augustine, William of Ockham, Hobbes, Descartes, Locke, Spinoza, Kant, Hegel, Schopenhauer, Kierkegaard, Nietzsche, Frege, Husserl, Wittgenstein, Popper and Sartre.

FURTHER READING

Deleuze, G, Guattari, F, Tomlinson, H & Burchell, G 1994, *What is philosophy?* Columbia University Press, New York.

Law, S 2007, *The great philosophers: the lives and ideas of history's greatest thinkers*, Quercus, London.

Quinton, A 2005, 'Philosophy', in T Honderich (ed.), *The Oxford companion to philosophy*, 2nd edn, Oxford University Press, Oxford.

Figure 71: Socrates is thought of as the founder of Western philosophy. Marcello Bacciarelli, *Alcibiades being taught by Socrates*, c. 1776.

Platonic love

A deep but non-sexual love between 2 people named after the ancient Greek philosopher Plato. Although Plato never used the term 'platonic love', the nature of non-sexual love discussed in his Symposium informs its meaning. In this work, love is divided into 2 types: sexual and non-sexual love. Sexual love is described as carnal and vulgar, whereas non-sexual love is of supreme beauty and capable of enriching the mind and soul.

FURTHER READING

Hunter, R 2004, *Plato's symposium*, Oxford University Press, New York.

Figure 72: Anselm Feuerbach, *The symposium*, 1869. The scene depicts the moment in Plato's Symposium when Agathon welcomes the drunken Alcibiades into his house.

Politics

In its simplest form, the practice of governance; particularly the administration of a state. The ancient Greek word *politica* translates to 'affairs of the cities'. However, since Machiavelli wrote *The prince* (1532), the machinations of politics have been seen as having strategic motivations. These motivations could be called 'political agendas'. In democratic states, political parties are organised groups that campaign for positions in the government using policies designed to represent the ideologies of voters. The political process involves principled decision making, debates and negotiations between parties about the best way to organise the state (i.e. resource distribution, justice and law enforcement, international relations). The word 'politics' is often employed beyond the government, to describe the way organisations work – for example, 'office politics'. Individuals can have their own 'politics', which refers to their values and beliefs, particularly about how society should be organised. See also identity politics

FURTHER READING

Heywood, A 2013, *Politics*, 4th edn, Palgrave, London.

Machiavelli, N 2003, *The prince*, Penguin, London.

Figure 73: Niccolò Machiavelli wrote The Prince in 1513 (published 1532). He is thought to be the father of modern political science. Santi di Tito, *Portrait of Niccolò Machiavelli*, second half of 16th century.

Positive freedom

See negative freedom

Positivism

An epistemologyical position. At the most basic level, positivists argue that in studying social reality we should apply the methods of the natural sciences. 'Positivism' is used in different ways by different authors, but usually involve the assertions that science should be objective and should proceed by gathering facts, and that only knowledge that can be confirmed by the senses should be considered true knowledge (Bryman 2014, p. 11).

SOURCE

Bryman, A 2004, *Social research methods*, 2nd edn, Oxford University Press, Oxford.

Postmodernity/postmodern

Generally used to refer to contemporary culture and society. It must be understood in relation to modernity: the postmodern follows the modern. When used as a descriptor for a historical period, the beginning of the postmodern era is usually identified as being between 1960 and 1980, when processes of globalisation intensified and there was a shift in the richest countries from producer capitalism to consumer capitalism. This was also the era of counterculture and the sexual revolution. Since this time, careers and relationships have become less secure and more fragmented. The internet and affordable international travel has accelerated the flows of people and information. Postmodern culture is associated with ambiguity and uncertainty, and the end of the optimism and grand narratives of modernity. There is much debate among scholars about whether 'postmodern' is an appropriate descriptor for our current era and culture, with some arguing that rather than moving beyond modernity, what we are experiencing is an intensification of modernity. Others suggest that we have moved beyond the postmodern.

FURTHER READING

DeKovan, M 2014, *Utopia limited: the sixties and the emergence of the postmodern*, Duke University Press, Durham, NC.

Ray, L 2007, 'From postmodernity to liquid modernity: what's in a metaphor?', in A Elliott (ed.), *The contemporary Bauman*, Routledge, Abingdon, pp. 63-80.

Privacy

Privacy, wrote United States Justices Brandeis and Warren in an article in the *Harvard Law Review* in 1890, is 'the right to be let alone'. It is the foundation of privacy law in the United States. Privacy – the condition of being withdrawn from the world, free of public or government attention or interference – is a social value that has acquired more attention as the digital age has proceeded. Intrusions into our private world by unsolicited text or email messages, for example, might well be legal in Australia, but are often felt as unwanted intrusions into our private world. It is argued that each person has a moral right to their body and, in Jeffrey Reiman's words, 'ownership of his or her physical and mental reality'. The private sphere is family, home and personhood. Privacy is therefore at the centre of law related to property, trespass, defamation, personal information, journalism, and medical and financial data and communication.

A key area today concerns privacy and the internet, especially with regard to terrorism, pornography, paedophilia and sexting. Governments conduct digital surveillance of phones and internet use in monitoring potential terrorists, and increased use of CCTV has been a cause of concern to some.

FURTHER READING

Reiman, JH, 1976, 'Privacy, intimacy, and personhood', *Philosophy & Public Affairs*, vol. 6, no. 1, pp. 2-44.

Schoeman, FD 1984, *Philosophical dimensions of privacy: an anthology,* Cambridge University Press, Cambridge.

Protestantism

On 31 October 1517, Martin Luther published his '95 theses', which attacked the corruption of the papacy and the sale of indulgences. Luther had come to believe that Christians would be saved through faith alone, and not through their own efforts, nor from being absolved by another mortal. His beliefs turned him against much of what the Catholic Church taught. In the 1530s, this movement spread to France, Italy, Spain and the Netherlands. These dissidents were referred to as 'protestants' because they were protesting against the establishment. The Protestant Reformation had begun and western Christendom had become irreparably fragmented. In England, Henry VIII's inability to obtain a divorce led to the establishment of the Church of England outside the Pope's authority, and thus part of the broad protestant movement. Many different

Protestant churches came into existence in following years: Baptist, Calvinist Methodist, Presbyterian. Protestants all reject the authority of the Pope, and most of the Catholic sacraments – excluding baptism and the Lord's supper. They are justified by faith alone, and in an individual relationship with God.

FURTHER READING

Noll, MA 2011, *Protestantism: a very short introduction*, Oxford University Press, Oxford.

Figure 74: The first head of the Church of England, King Henry VIII. Hans Holbein the Younger, *Portrait of Henry VIII of England*, c. 1537.

Protestant Reformation, the

A movement that brought an end to united Christianity in Europe and resulted in religious fighting that lasted for more than 100 years. It started in Germany during the 16th century and was largely a result of the ideas of a single man, the monk turned scholar Martin Luther. Although it started by questioning the legitimacy of the Catholic Church, it became a political and social movement as much as a religious one. Luther's ideas spread through Europe in the first half of the 16th century. In England, King Henry VIII successfully separated the Church of England from Rome by 1537, and this Protestant denomination is now known as Anglicanism. Churches throughout Europe separated themselves from Rome in the same fashion, all doing so for different political and moral reasons, and all interpreting Christianity and the Bible in different ways.

In 1522, Luther published the Bible in a widely understood form of German. Until then (with a few unsuccessful exceptions), it was only available in Latin and so could only be read by educated people. For most people, this meant that access to their religion was mediated through a priest. Luther's Bible was popular and widely read. Its publication meant that those seeking to understand their religion could do so independently, without the prejudice or motivation of a priest influencing their beliefs.

The Protestant Reformation weakened the power of the Catholic Church and was an important precursor to the Enlightenment period. Enlightenment thinkers would not have been able to champion the individual and promote the freedom to choose religious beliefs without the foundations of societal, religious and political change put in place the previous century.

FURTHER READING

Lehmann, H 2016, 'The quincentenary of the Protestant Reformation in Germany', *Lutheran Quarterly*, vol. 30, no. 3, pp. 329-335.

Figure 75: Martin Luther kick-started the Protestant Reformation in the 16th century. Workshop of Lucas Cranach the Elder (1472–1553), Portrait of Martin Luther, 1528 .Workshop of Lucas Cranach the Elder (1472–1553), *Portrait of Martin Luther*, 1528.

Pure relationship, the

Coined by the sociologist Anthony Giddens to describe the type of relationship that he argues is becoming the norm in contemporary life, where there is less social and financial pressure for individuals to remain in a relationship that is not satisfying. Giddens (1992, p. 58) defines it as, 'A relationship entered into for its own sake, for what can be derived by each person from a sustained association with another; and which is continued only so far as it is thought by both parties to deliver enough satisfactions to stay within it'. Critics of Giddens' argument have suggested that while these types of relationships may be the ideal, empirical research tends to show that many people's personal lives continue to be 'structured by inequalities' (Jamieson 1999, p. 477).

SOURCES

Giddens, A 1992, *The transformation of intimacy*, Polity, Cambridge.

Jamieson, L 1999, 'Intimacy transformed? A critical look at the "pure relationship"', *Sociology*, vol. 33, pp. 477-494.

Qualitative research

Qualitative research uses methods that allow the researcher to interpret or understand a problem (they look into the 'qualities' of a particular problem). For example, if the research topic was the popularity of marriage in Australia, qualitative research might involve in-depth interviews with people about their views on marriage or an analysis of people's wedding vows.

SOURCE

Willis, E 2011, *The sociological quest*, 5th edn, Allen & Unwin, Crows Nest, NSW.

FURTHER READING

Ruane, JM 2016, *Introducing social research methods: essentials for getting the edge*, John Wiley & Sons, New York.

Quantitative research

Quantitative research uses methods that allow the researcher to quantify, or measure the extent of, something. For example, if the research topic was the popularity of marriage in Australia, a quantitative approach might look at the statistics for marriage rates in Australia in the past 20 years, or could involve a large representative survey.

SOURCE

Willis, E 2011, *The sociological quest*, 5th edn, Allen & Unwin, Crows Nest, NSW.

FURTHER READING

Ruane, JM 2016, *Introducing social research methods: essentials for getting the edge*, John Wiley & Sons, New York.

Race

The concept of race is used to categorise people based on physical appearance. Although scientific arguments about the inherent inferiority of racial groups have been continually debunked, race is a social construct that continues to have significant effects on people's lives (Furze et al. 2015). 'Race' started to be used in the 16th century; however, the concept that biological features such as hair type or skin colour were indications of behavioural traits can be traced back to ancient civilisations (Rattansi 2007). In the 18th and 19th centuries, many attempts were made by scientists to classify and explain race, underpinned by the idea that there was a hierarchy of civilisations with some races being superior to others. At this time, European colonisers regarded the peoples they colonised as inferior. This was linked to Enlightenment ideas of civilisational 'progress'. Today, 'race as a biological category has lost nearly all meaning' (Furze et al. 2015, p. 338), prompting some biologists to suggest that 'race' should no longer be used in science. Many social scientists, however, argue that it is necessary to continue to use the term because '*perceptions* of race affect the lives of many people profoundly' (Furze et al. 2015, p. 338). The idea or perception of race continues to lead to social inequality and discrimination. Finally, it is important to note that although they are sometimes used interchangeably, race and ethnicity have different meanings.

SOURCES

Furze, B, Savy, P, Webb, R, James, S, Petray, T, Brym, RJ & Lie, J 2015, *Sociology in today's world*, 3rd edn, Cengage, South Melbourne.

Rattansi, A 2007, *Racism: a very short introduction*, Oxford University Press, Oxford.

Rationalism

As a philosophical position, rationalism is often contrasted with empiricism. Rationalists believe that 'there are significant ways in which our concepts and knowledge are gained independently of sense experience' (Markie 2015), whereas for empiricists, our senses are 'the ultimate source of all our concepts and knowledge' (Markie 2015). More generally, rationalism is the belief that our world 'has a rational structure, and that this can be disclosed through the exercise of human reason and critical enquiry' (Heywood 2012, p. 32).

SOURCES

Heywood, A 2012, *Political ideologies*, Palgrave Macmillan, Basingstoke.

Markie, P 2015, 'Rationalism vs. empiricism', in EN Zalta (ed.), *The Stanford encyclopedia of philosophy*, summer edn, Metaphysics Research Lab, Stanford University, Stanford.

Renaissance

A period in Europe between the 14th and 17th centuries. The word literally means 'rebirth', and refers to a rediscovery of classical texts, art, architecture, science and philosophy from ancient Greece and Rome. The period preceding the Renaissance is often called the Dark Ages, because it was understood as a time of cultural darkness. The Renaissance began in Florence, Italy, and extended north throughout Europe in the centuries to follow. It was based on an intellectual understanding known as humanism.

The Renaissance period is characterised by its pursuit of truth, beauty and wisdom in all things. Beautiful Renaissance cities, including Florence and Venice, embody these ideals in their function, design, architecture and artistic decoration. Artworks were commissioned during this period to promote humanist values and were painted by some of Europe's most well-known artists, including Michelangelo Buonarroti, Sandro Botticelli, Leonardo da Vinci, Raphael and Titian. The ideas that flourished during the Renaissance paved the way for the Protestant Reformation of the 16th century and the Enlightenment of the 17th and 18th centuries.

FURTHER READING

Fletcher, S 2013, *The Longman companion to Renaissance Europe 1390–1530*, Routledge, London.

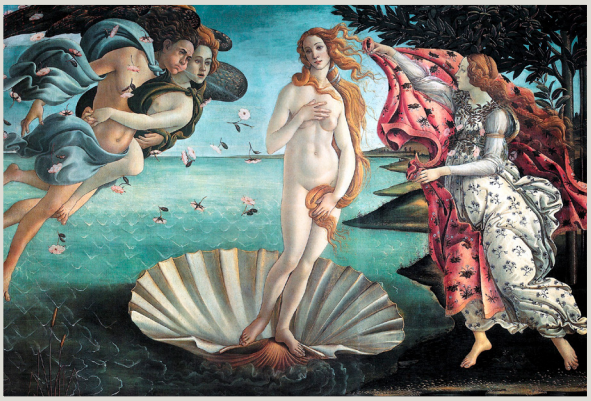

Figure 76: An example of Renaissance art: Sandro Botticelli, *The birth of Venus*, c. 1486.

Republic

In ancient Rome, the business of the state was known as the *res publica*, and it is from this phrase that the word 'republic' is derived. Today, a republic refers to a system of government that does not focus power in the hands of a single person (i.e. a monarchy). Modern republics take different forms, but are usually representative democracies, or commonwealths. In the United States, the 2 major political parties are the Democrats and the Republicans. The American Revolution (1765–83) was fought to overthrow British monarchical rule, and the Republican Party is named in support of republicanism – fought for during the revolution and subsequently embedded into the foundation of the American nation. Although the party was not founded until 1854, republican ideology still dominated American politics. Australians have been debating whether to become a republic for decades. In 1999, a referendum was held. Australians were asked whether they agreed 'to alter the Constitution to establish the Commonwealth of Australia as a republic with the Queen and Governor-General being replaced by a President appointed by a two-thirds majority of the members of the Commonwealth Parliament' (Australian Government 1999). At the time, 45% of citizens voted 'Yes' and 55% voted 'No'. Support for an Australian republic continues through the Australian Republican Movement.

SOURCE

Australian Government 1999, *Constitution Alteration (Establishment of Republic)*, Canberra.

FURTHER READING

Jones, BT & McKenna, M 2013, *Project republic: plans and arguments for a new Australia*, Black Inc., Melbourne.

Revolution

Comes from the Latin *revolution*, the act of turning around. In a revolution, the population of a state comes together in revolt against its rulers. The aim is to overturn or significantly modify the government or political regime. Since the French and American revolutions in the 18th century, revolutions have been romanticised and characterised as progressive – overturning the old, traditional and corrupt. Revolutions can also be ideological – for example, the Sexual Revolution of the 1960s to the 1980s, which challenged traditional ideologies about heterosexual and marital sex, and fought for sexual liberation.

FURTHER READING

DeFronzo, J 2014, *Revolutions and revolutionary movements*, Westview Press, Boulder, CO.

Figure 77: This painting depicts the French Revolution. Eugène Delacroix, *Liberty leading the people (28th July 1830)*, 1830.

Romanticism

In the early- to mid-19th century, European literature, art and music that romanticised nature and the past proliferated as a reaction to the rapid progress of the Industrial Revolution. Rather than look to a classical past, which was too ordered, the romantics preferred to look back to the Mediaeval/medieval past, which was less bound by rules and conventions. An individual's imagination and self-expression were central to romanticism, which was nostalgic, not just for a historical past, but also for the past that could be found in memories and childhood. The rural was favoured over the urban, and the emotional was favoured over the intellectual. Romantic writers include William Blake, Charlotte and Emily Brontë, Lord Byron and Percy Shelley.

FURTHER READING

Stanners, B 2009, *Romanticism*, Phoenix Education, Putney, NSW.

Figure 78: Caspar David Friedrich, *Wanderer above the sea of fog*, c. 1819. An example of romanticism in art.

Scramble for Africa

European colonisation of the African continent between 1880 and 1914 is often referred to as 'the scramble for Africa'. Driven by the desire for resources to fuel industries and new markets to sell the products of the same industries, Europeans invaded, occupied and colonised African territories. During the scramble, the only independent African states were Liberia and Ethiopia. In 1914, World War I broke out and the imperial powers that had colonised Africa during the 19th century shifted their attention from conquest of foreign lands to defence of their homelands.

FURTHER READING

Chamberlain, ME 2013, *The scramble for Africa*, 3rd edn, Routledge, New York.

Secularisation

Refers to the declining influence of religion on society. It is the process 'whereby religion loses its influence over the various spheres of social life' (Giddens 2006, p. 553). In sociology, there is significant debate about the extent to which secularisation is or is not occurring around the world, with some scholars arguing that the power and influence of religion is diminishing, while others argue that it is still a significant and powerful force, even if it appears in unfamiliar forms (Giddens 2006, p. 554).

SOURCE

Giddens, A 2006, *Sociology*, 5th edn, Polity, Cambridge.

Secularism

The belief that religious institutions should be separate from the state and that religion should not be part of public education. In Australia, according to section 116 of the constitution, the Australian Government cannot establish a state church, but the government can and does fund schools run by religious organisations and recognises marriages conducted by religious celebrants. By contrast, France practises a more rigorous form of secularism (laïcité) that prohibits the state from any form of religious involvement. Recently, this has included the prohibition of large religious symbols in schools.

FURTHER READING

Bhargava, R 2012, 'Secularism', in HK Anheier & MK Juergensmeyer (eds.), *Encyclopedia of global studies*, SAGE, London.

Sex

A way of categorising people based on biological characteristics. Shapiro (2010, p. 8) defines sex as 'socially interpreted meanings of chromosomes, genitalia, and secondary sex characteristics'. In Australia, three sexes are recognised by the Australian Government: male, female and intersex. In the Australian Government guidelines on the recognition of sex and gender, sex is defined as 'the chromosomal, gonadal and anatomical characteristics associated with biological sex' (Australian Government 2013, p. 4). Although the 2 terms are commonly confused and used interchangeably, sex is not the same thing as gender, which is a 'social status and, personal identity' (Shapiro 2010, p. 8). An individual's sex and gender are not necessarily the same.

SOURCES

Australian Government 2013, *Australian Government guidelines on the recognition of sex and gender,* Attorney-General's Department, Canberra.

Shapiro, E 2010, *Gender circuits: bodies and identities in a technological age*, Routledge, London.

Simile

See analogy

Slavery

The legal ownership of people by other people. As the legal property of another, slaves are not remunerated for their labour. Many societies throughout human history have supported slavery in different forms. In ancient Rome, slaves were often captured as part of military conquest, but it was also possible to sell oneself into slavery as a means of reconciling a debt. Ancient Roman slaves were not defined by race, and it was possible to be freed by one's slave master, or by raising enough money to pay for freedom. The North American slave trade started in the 17th century. The race-based trade trafficked people from Africa, across the Atlantic, to work in the American colonies, particularly in the tobacco and cotton industries.

FURTHER READING

Paquette, RL, Drescher, S & Engerman, SL, 2001, *Slavery*, Oxford University Press, Oxford.

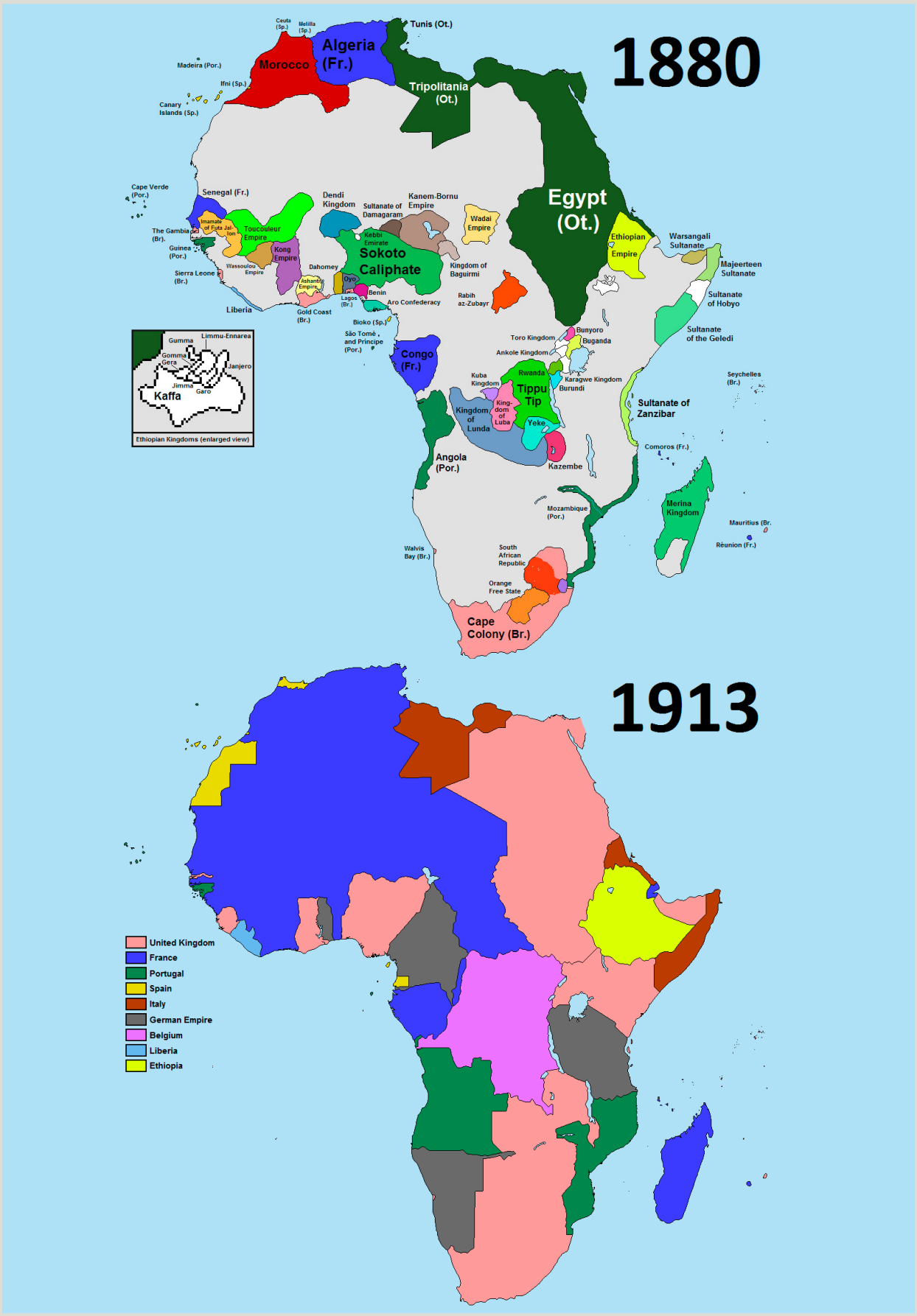

Figure 79: The Scramble for Africa. Extent of European colonisation in Africa in 1880 and 1913.

Social constructionism

A theoretical perspective that understands societal structures as being 'the product of social processes and are not naturally or biologically inevitable' (Shapiro 2010, p. 5). For example, this perspective sees gender norms as being a product of a particular time and place, and there is plenty of evidence to show that they have varied historically and culturally. As Shapiro (2010, p. 5) explains, social constructionism 'asserts that the forces that shape the lives of individuals (e.g. gender, race, law, governance structures) are created and recreated over time out of social interaction and guided by reigning worldviews in a society'. Social constructionism is often seen as being opposed to another theoretical perspective called essentialism.

SOURCE

Shapiro, E 2010, *Gender circuits: bodies and Identities in a technological age*, Routledge, London.

Social institution

These are 'established aspects of society' (Scott & Marshall 2015) such as the state, family, schools or religious organisations. The main activities and social needs of society are organised through social institutions. They encompass patterns of behaviour based on value systems that change over time.

SOURCE

Scott, J & Marshall, G 2014, *A dictionary of sociology*, 4th edn, Oxford University Press, Oxford.

Socialisation

The process through which a person learns their culture (Furze et al. 2015). This occurs by the person entering different roles and increasing their self-awareness as they interact with other people. A role is 'the behavior expected of a person occupying a particular position in society' (Furze et al. 2015, p. 79). Through socialisation, individuals become familiar with social sciences and learn what is, and what is not, considered acceptable behaviour in their society. Socialisation is a lifelong process. Primary socialisation, in which the person learns the basic skills required to function in their society, occurs in childhood, usually within the family. Secondary socialisation occurs after early childhood outside the family through other agents of socialisation, including schools, peer groups, the mass media and workplaces (Furze et al. 2015).

SOURCE

Furze, B, Savy, P, Webb, R, James, S, Petray, T, Brym, RJ & Lie, J 2015, *Sociology in today's world*, 3rd edn, Cengage, South Melbourne.

Figure 80: The family is an agent of primary socialisation.

Socialism

As an ideology, socialism believes in the equal distribution of resources throughout a community. As an economic and political practice, socialism is the organization of a society characterised by collective ownership and administration of the community's means of production.

Socialists, broadly, are egalitarians committed to social equality, but differ on how best to achieve it. Inequality, they believe, is not only the result of personal ability but of the unequal structure of society the unequal structure of society due to the circumstances of one's birth. Socialism is the belief in a society where the means of production, distribution and exchange.should be regulated or owned by the community as a whole.

The ideology of socialism has been at the heart of Australian politics since the late 19th century, and particularly prevalent in the values of the Australian Labor Party (ALP). The ALP committed to review its 'socialist objective' in 2016. It now reads, 'The Australian Labor Party is a democratic socialist party

and has the objective of the democratic socialisation of industry, production, distribution and exchange, to the extent necessary to eliminate exploitation and other anti-social features in these fields' (ALP 2015).

The gradualist rather than revolutionary approach to the socialist objective evolved through the 20th century into social democracy. Social democracy looks to balance capitalism and market forces and state intervention – thus programs such as universal health care. In Australia and elsewhere, social democracy has come under the pressure of neoliberal privatisation of public assets.

SOURCE

ALP (Australian Labor Party) 2015, ALP National Constitution, adopted 26 July 2015, p. 4.

FURTHER READING

McMullin, R 1991, *The light on the hill: the Australian Labor Party, 1891–1991*, Oxford University Press, Melbourne.

Sassoon, D,2014, *One hundred years of socialism: the West European left in the twentieth century*, IB Tauris, London.

Wright, T 1996. *Socialisms: old and new*, 2nd edn, Routledge, New York.

Social sciences

The 'social sciences' is a categorisation of academic disciplines that study social life including sociology, human geography, economics, linguistics, anthropology and political science. Whereas the life sciences analyse the physical world, the social sciences analyse the social world. Social science research is concerned with things such as how society functions, human relationships, social policy, and social change and the influence this has on individuals. The social sciences became core curricula in universities from the late 19th century onwards.

Social scripts

Established ways of doing things within a culture. They are 'blueprints for behaviour, beliefs and identity' (Shaprio 2010, p. 9). Social scripts can be seen as 'resources that individuals use to construct socially legible lives' (Shaprio 2010, p. 9). Although individuals have agency to deviate from social scripts, they still have a significant influence on their lives.

SOURCE

Shapiro, E 2010, *Gender circuits: bodies and identities in a technological age*, Routledge, London.

Sociology

The study of the social world. 'Sociology' was coined by Auguste Comte in 1838. It is concerned with the relationship between individuals and society, or the connection between 'personal troubles' and 'public issues' (Mills 2000, p. 8). It seeks to show how social structures influence our lives. The discipline was born as a response to significant social transformation, particularly 3 modern revolutions: the Scientific Revolution, the Democratic Revolution and the Industrial Revolution (Furze et al. 2015, p. 10). Sociologists are interested in a broad range of issues, including inequality, power, social institutions, order, culture, socialisation, social interaction and social change.

SOURCES

Furze, B, Savy, P, Webb, R, James, S, Petray, T, Brym, RJ & Lie, J 2015, *Sociology in today's world*, 3rd edn, Cengage, South Melbourne.

Mills, CW 2000, *The sociological imagination*, Oxford University Press, New York.

Sovereignty

A sovereign is a ruler – a dictator, king or emperor who has ultimate power, supreme authority over her or his people. In a democracy, sovereignty rests with the people and parliament. The struggle over sovereignty between the kings who claimed to rule by divine right and the people was played out in Europe in the French Revolution and the United States in the American Revolution during the 18th century.

The concept of sovereignty also has implications for individual persons and whether they have sovereignty in and over themselves – personhood. In international law, sovereign states must have supreme control over their internal affairs, subject to international law and such treaties as might be agreed. No state or international organisation is permitted to interfere with anything in the internal jurisdiction (sovereignty) of another state – this has obvious implications for human rights, and the justification (or not) for aggressive war in places such as Iraq, Myanmar and North Korea.

FURTHER READING

Edkins, J 2013, 'Politics and personhood: reflections on the portrait photograph', *Alternatives*, vol. 38, no. 2, p. 139.

Grimm, D & Cooper, B 2015, *Sovereignty: the origin and future of a political and legal concept*, Columbia University Press, New York.

Hinsley, FH 1986, *Sovereignty*, 2nd edn, Cambridge University Press, New York.

Figure 81: The struggle for sovereignty during the American Revolution. John Trumbull, The death of General Mercer at the Battle of Princeton, 3 January 1777. Painted c. 1787–1831, during the American Revolution (also known as the US War for Independence).

Soviet Union

Also known as the USSR (Union of Soviet Socialist Republics), the Soviet Union was a unification of states that existed between 1922 and 1991. Each state within the Soviet Union was a separate republic of equal status. The USSR was governed by the Communist Party based in the capital, Moscow, Russia.

FURTHER READING

Waldron, P 2007, *The Soviet Union*, Ashgate, Aldershot.

Spirituality

Refers to the experience or expression of the sacred. Although sometimes used interchangeably with 'religion', spirituality does not necessarily involve formal or organised practice. People sometimes state that they are 'spiritual but not religious'. Being spiritual involves some kind of transcendent experience that takes the individual beyond the self. Gary Bouma (2006, p. 12) sees spirituality as an 'experiential journey of encounter and relationship with otherness, with powers, forces and beings beyond the scope of everyday life'. Both spirituality and religion allow humans to find meaning in existence.

SOURCE

Bouma, G 2006, *Australian soul: religion and spirituality in 21st century Australia*, Cambridge University Press, Cambridge.

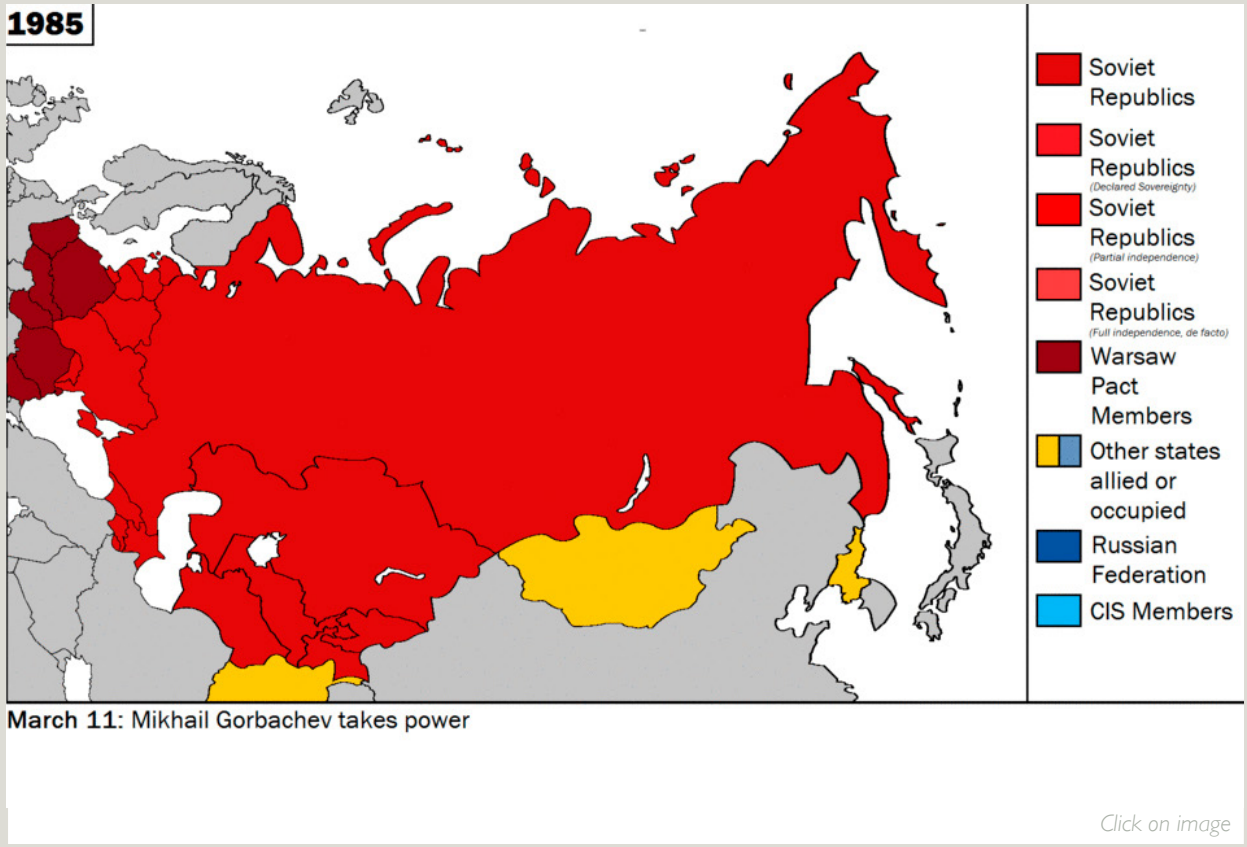

Figure 82: Animated map of the Soviet Union, showing the independent states and territorial changes in chronological order.

Subject/subjectivity

'Subject' is often used interchangeably with 'person' or 'individual'; however, it has a distinct meaning, referring to the self as being socially constructed (Calhoun 2002). Referring to a person as a subject acknowledges that they are not an 'isolated entity' and instead emphasises the 'social and cultural entanglement' of the self, capturing 'the way our immediate daily life is always already caught up in complex political, social and philosophical – that is, shared – concerns' (Mansfield 2000, pp. 2–3). Therefore, 'subjectivity' refers to 'an abstract or general principle that defies our separation into distinct selves and that … helps us to understand why, our interior lives inevitably seem to involve other people, either as objects of need, desire and interest or as necessary sharers of common experience' (Mansfield 2000, p. 3).

SOURCES

Calhoun, C (ed.) 2002, *Dictionary of the social sciences*, Oxford University Press, New York.

Mansfield, N 2000, *Subjectivity: theories of the self from Freud to Haraway*, Allen and Unwin, Crows Nest, NSW.

Suffragette

Suffrage is the right to vote, and suffragettes were women who campaigned for equal voting rights during the late-19th and early-20th centuries. 'Suffragette' is particularly associated with the British Women's Social and Political Union (1903–17), founded by women's rights activist Emmeline Pankhurst. This organisation employed extreme methods, including prolonged hunger strikes, violence and property damage to get the attention of legislators and politicians. Eventually, women were granted the right to vote, and by 1928 all British women over the age of 21 were enfranchised with suffrage. Women's suffrage was granted earlier in New Zealand (1893), Australia (1911) and the United States (1920).

FURTHER READING

Fletcher, IC, Nym Mayhall, LE & Levine, P (eds) 2000, *Women's suffrage in the British Empire: citizenship, nation and race*, Taylor and Francis, London & New York.

Figure 83: Suffragettes. Annie Kenney and Christabel Pankhurst, c. 1908. Annie and Christabel came to notoriety when they were briefly imprisoned in 1905 for assault and obstruction in pursuit of women's suffrage. Christabel Pankhurst was Emmeline Pankhurst's daughter.

Symposium

A drinking party in ancient Greece, where men would meet and discuss a topic. Symposia often followed banquets.

FURTHER READING

Plato, *Symposium*. *Collected works of Plato*, 4th edn, Oxford University Press, 1953, p. 520-525.

Figure 84: Men at a symposium. Detail of a fresco from the north wall of the tomb of the diver in Paestum, Italy.

Terminus ante quem (TAQ)

Translates to 'the limit before which'. It is the latest possible date for something.

Terminus post quem (TPQ)

Translates to 'the limit after which'. It is the earliest possible date for something.

Third World

Term coined in August 1952 by Alfred Sauvy in an article *Trois mondes, une planète*, which discussed the disempowerment of the newly independent countries of Asia and Africa, concluding that 'the Third World has, like the Third Estate, been ignored and despised and it too wants to be something'. In the French Revolution, the Third Estate was the people – as opposed to the First Estate (the Church) and the Second Estate (the nobility).

During the 1950s and 1960s, Third World or 'developing' countries were those that did not agree with the policies or practices of the United States (first or developed world) or the Soviet Union (second or communist world). These 'non-aligned' countries first met in Indonesia in 1955. By the end of the 20th century, with the fall of communism and the rise of a globalisation, the term 'Third World' has fallen in to disuse – although not its contested history.

FURTHER READING

Tomlinson, BR 2003, 'What was the Third World', *Journal of Contemporary History*, vol. 38, no. 2, pp. 307–321.

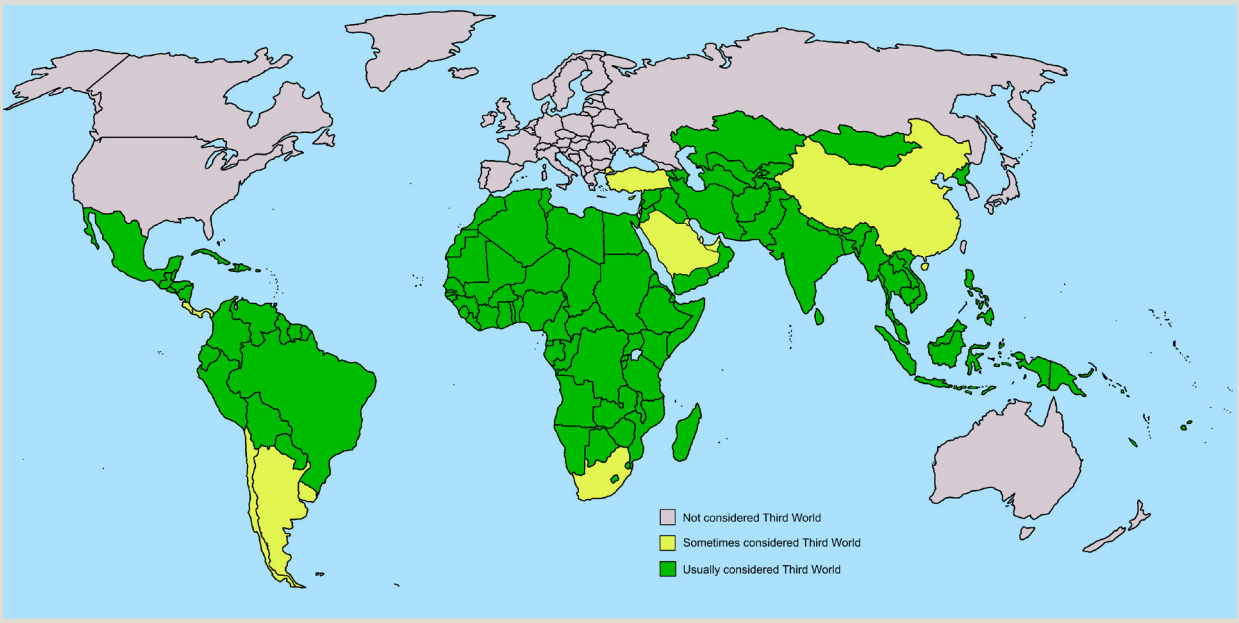

Figure 85: A map representing countries considered 'Third World' (green), 'Second World' (yellow) and 'First World' (grey).

Toleration

That we say we can tolerate pain or something objectionable, but do not say we tolerate pleasure or something we agree with is one of the philosophical underpinnings of the concept. Another is that to tolerate involves accepting – for example, a political or religious view that we believe is wrong, but not so wrong that it would be intolerable. Toleration involves both a *tolerating* subject – individual, group, organisation and a *tolerated* subject. Thus, we might tolerate different views on same-sex marriage, but not on racism. In philosophy, if not in civil society, toleration is a voluntary action, otherwise it would simply be enduring or suffering pain or prejudice. Philosophers have long argued about what should be tolerated, but society makes laws about, for example, racist speech.

Toleration has a basis in the idea of individualism – that is, the primacy of the individual over any social group or organisation – a process that began with Enlightenment thinkers in the 18th century: Immanuel Kant challenged us to *sapere aude* – dare to think – and gave a non-religious basis for ethical action, challenging us to 'act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end' (Kant 1993, p. 30).

Voltaire suggested that there was also a pragmatic basis for toleration, where trade in trade made a tolerant society unthreatening.

FURTHER READING

Grell, OP & Porter, R 2000, *Toleration in Enlightenment Europe*, Cambridge University Press, Cambridge.

Kant, I 1993 [1785], *Grounding for the metaphysics of morals* (transl. JW Ellington), 3rd edn, Hackett, Indianapolis.

Figure 86: The philosophy of Immanuel Kant promoted Toleration. Johann Gottlieb Becker, *Immanuel Kant*, 1768.

Figure 87: Voltaire considered Toleration had a practical foundation. Jacques Augustin Catherine Pajou, *Voltaire 1694–1778 reading 'L'année littéraire'*, 1811.

Totalitarianism

A political system in which all authority is in the hands of the state. In a totalitarian society, all control of public and private life is in the hands of a single political party dominated, in some cases, by 1 dictator. Totalitarian regimes use mass surveillance, arbitrary detention, and control of media and culture in the service of an ideology. Hannah Arendt was the first major theorist of totalitarianism. In her book *The origins of totalitarianism* (1951), she traced the roots of Stalinism and Nazism in both antisemitism and imperialism, and argued that totalitarianism was a 'novel form of government', different from other forms of tyranny in that it applied terror to subjugate mass populations rather than just political adversaries. Totalitarianism involves the abolition of civil society and the concept of privacy. Contemporary totalitarian states include North Korea; earlier totalitarian states were Nazi Germany and the Soviet Union.

FURTHER READING

Arendt, H 1951, *The origins of totalitarianism*, rev. edn 2004, Schocken, New York.

Figure 88: Totalitarian regimes. Spiridon Ion Cepleanu, drawings inspired by 1930s propaganda posters of Hitler (left) and Stalin (right), 2014.

Transgender

A broad term that refers to 'a diverse group of individuals whose gender does not match their biological sex at birth' (Tauches 2009). However, the term is used in different ways. It is sometimes used as an umbrella term to refer to a person who changes 'their sex or gender after birth through social or medical means' (Shapiro 2010, p. 19).

But, it is also used to refer to a person 'whose gender differs from their birth sex but who do not take medical steps to alter their body accordingly' (Shapiro 2010, p. 19).

SOURCES

Shapiro, E 2010, *Gender circuits: bodies and identities in a technological age*, Routledge, London.

Tauches, K 2009, 'Transgender', in J O'Brien (ed.), *Encyclopedia of gender and society*, vol. 2, SAGE Publications, Thousand Oaks, CA.

Transsexual

A person who has taken 'medical steps (e.g. hormones and surgery) to bring their body into alignment with their gender' (Shapiro 2010, p. 19). This may involve either 'partial or complete sex reassignment surgery' (Tauches 2009). This process is often referred to as 'transitioning' (Tauches 2009).

SOURCES

Shapiro, E 2010, *Gender circuits: bodies and identities in a technological age*, Routledge, London.

Tauches, K 2009, 'Transgender', in J O'Brien (ed.), *Encyclopedia of gender and society*, vol. 2, SAGE Publications, Thousand Oaks, CA.

Treaty

An agreement between 2 (bilateral) or more (multilateral) sovereign states. In Australia, treaties are made by the executive (the government) not by the parliament, although treaties are tabled in both Houses of Parliament at least 15 days before ratification or binding action. Australia has signed more than 600 bilateral treaties since 1990 for such diverse matters as air services, aid and film production. More than 145 multilateral treaties have been signed, including for climate change, chemical weapons and transnational organised

crime. One treaty that has not been entered into is with Indigenous Australians, which some have campaigned for since it was promised by then prime minister Bob Hawke in 1988.

FURTHER READING

Australian Government Department of Foreign Affairs and Trade n.d., *Treaty making process*, DFAT, Canberra.

Brennan, S 2005, *Treaty*, Federation Press, Annandale, NSW.

Figure 89: The indigenous Australian band Yothu Yindi are famous for their song 'Treaty'. Mandawuy Yunupingu performs with the band Yothu Yindi.

Turing test

A method of determining artificial intelligence (AI) in machines. The test was developed by the British mathematician Alan Turing. In his article 'Computing machinery and intelligence', Turing (1950) argued that if a machine was able to convince a human through textual conversation that it was a human, then it had passed the test and it could be considered a 'thinking' machine. Turing predicted that, by the year 2000, it would take computers 5 minutes to fool 30% of human judges (Christian 2011, p. 4). Since that time, numerous computer programs have been written for Turing test competitions, which take place each year. Although a number of programs have passed the test – including a virtual 13-year-old boy named Eugene Goostman – there is considerable debate about whether this truly constitutes artificial intelligence (AI).

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Urbanisation

A process that involves more and more people inhabiting urban areas (i.e. towns and cities). People have been living in towns and cities for thousands of years, but, during the Industrial Revolution in Europe and North America, the process accelerated as people sought paid work and cities grew rapidly. London was the first city to achieve a population of 1 million in the early-19th century. Urbanisation brought about many changes – in culture, social and political organisation, and problems in health, sanitation, housing and transport.

In the 19th century, Lionel Frost argued that a transnational process transferred capital, technology and labour from Europe to resource-rich colonies such as Australia. European traders and settlers produced a surplus for market (wool, wheat, gold) and towns expanded, part of an involvement in the global economy. High-productivity primary export industries such as wool and gold created a relatively high urban population. In 1870, 37% of the Australian population lived in towns compared with 26% in the United States (Frost 1991).

The 2014 revision of the United Nation's *World urbanization prospects* reported that in 2007, for the first time, 'Globally, more people live in urban areas than in rural areas, with 54 per cent of the world's population residing in urban areas in 2014. In 1950, 30 per cent of the world's population was urban, and by 2050, 66 per cent of the world's population is projected to be urban' (UN 2014). In 2016, 67% of Australians lived in state or territory capital cities (ABS 2017). In Victoria, 76.5% lived in greater Melbourne (ABS 2017).

SOURCE

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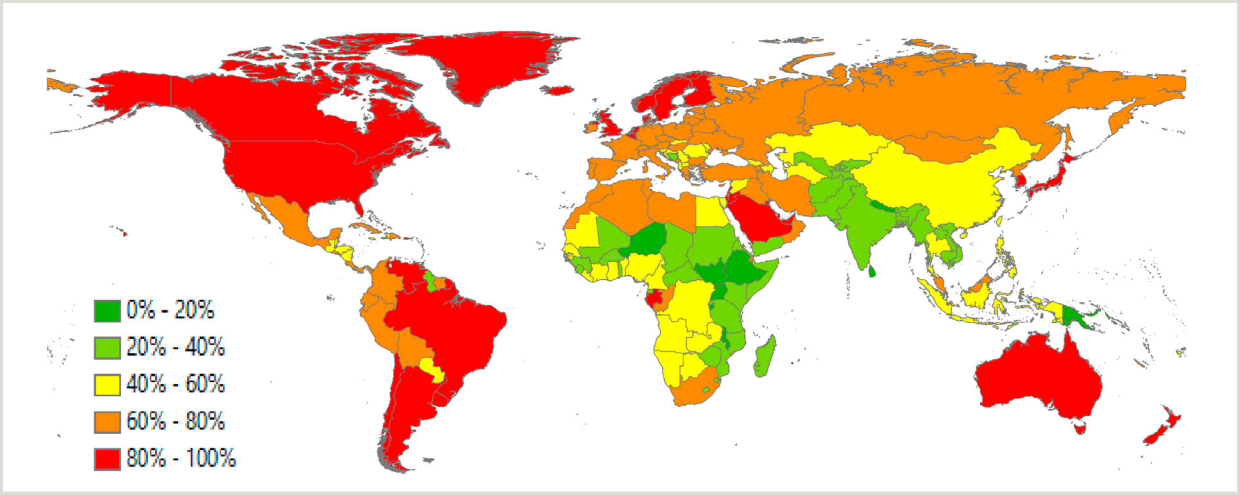

Figure 90: Global urbanisation map showing the percentage of urbanisation per country in 2015.

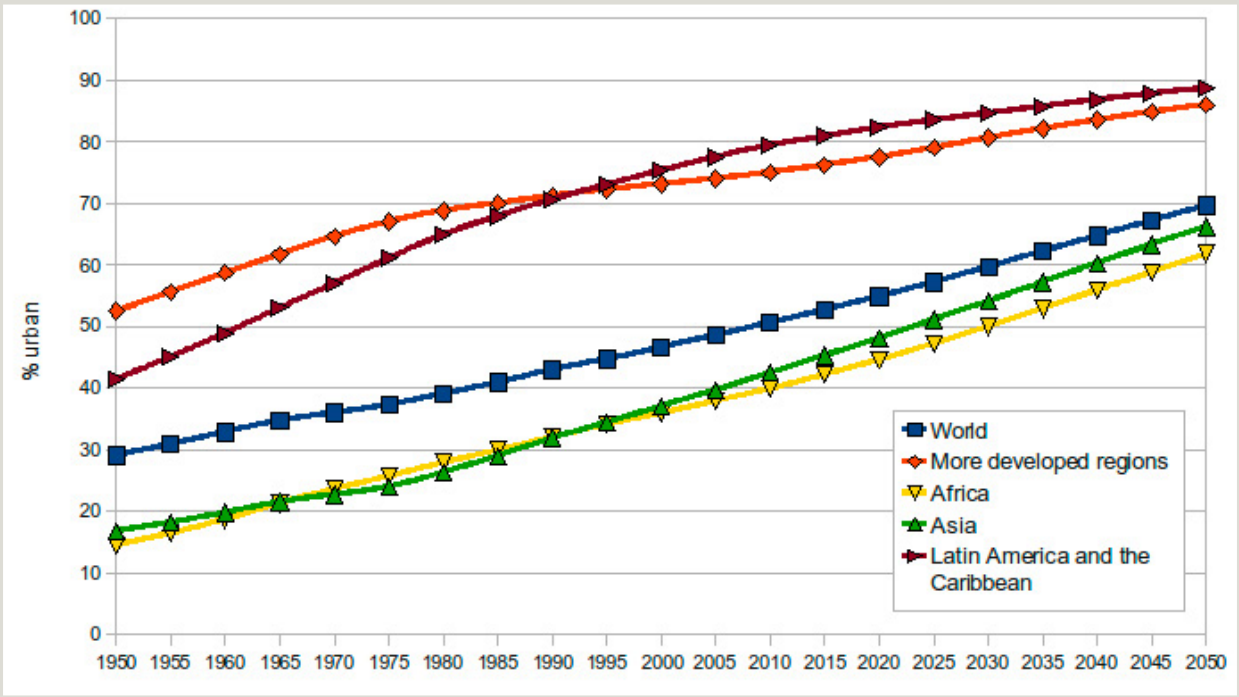

Figure 91: Global urbanisation map showing the percentage of urbanisation per region in 2015.

Values

Ideas or beliefs about what is acceptable and what should or should not be 'valued'. Ideas are principles that guide activity. Individuals have values, but so does society. For example, the Australian Government has set out an 'Australian values statement', which lists the values of Australian society, including freedom of religion, equality of men and women, and tolerance. Those applying for provisional, permanent and temporary visas are required to sign a statement saying that they have read the Australian values statement. Each year since 1981, the World Values Survey identifies continuities and change in the patterns of values around the world.

SOURCE

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Voluntourism

A combination of volunteering and tourism. Voluntourists participate in voluntary work in places that are not their homes, usually as part of a travel experience or holiday. Voluntourists can arrange their experiences through private or not-for-profit volunteering organisations or charities. Although less common, it is also possible for voluntourists to arrange their volunteering independently.

The nature of the volunteering can vary, but it is common for voluntourists to be occupied with teaching English, and/or building and sanitation projects. Voluntourists do not receive remuneration for their services, and often pay money to a company, local government or community to participate. Voluntourism experiences vary in duration, from days to months, or years. At the heart of voluntourism is an individual's desire to help people.

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Figure 92: Voluntourists involved in reconstruction works, Nevitsky Castle, western Ukraine, 2011.

West, the

See East, the

Xenophobia

The fear of foreigners or those that are different or strange that extends to culture and customs. Xenophobia is related to racism, ethnicity and nationality, but also extends to more abstract types of difference.

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Source: 'The British Empire Anachronous' by The Red Hat of Pat Ferrick from Wikimedia Commons used under CC BY-SA 4.0

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Source: This map attempts to represent the language, social or nation groups of Aboriginal Australia. It shows only the general locations of larger groupings of people which may include clans, dialects or individual languages in a group. It used published resources from 1988-1994 and is not intended to be exact, nor the boundaries fixed. It is not suitable for native title or other land claims. David R Horton (creator), © AIATSIS, 1996. No reproduction without permission. To purchase a print version visit: www.aiatsis.ashop.com.au/

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Hartmann Maschinenhalle, anon, 1868.

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