

**KEYWORDS :  
MASTER LIST**

**Political Science 2300**

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**Purpose and Instructions:** You will be given 20 keywords from this list which you must interpret in about two to five lines, depending on how you construct your answer. In other words, while one cannot make a word mean what one wants it to mean, these keywords can be explained in many ways. Furthermore, the key words are not to be memorized but to be understood. Thus what follows are mere suggestions. This list also is designed to be a study aid and should help you on the essay portion of your exam. An X after the listed key word and interpretation indicates that it is for study purposes (=usually for clarification) and will not appear on the quiz.

1. Civilization = from L. *civitas*=city. An ensemble of cultures with varying degrees of melding. Civilizations have ‘fuzzy’, ‘porous’ boundaries, that expand and contract over time and are thereby flexible. Civilizations are – in varying degrees – tolerant, accessible, inclusive, urban and cosmopolitan.
2. Culture = L. *cultus* – cult. Also, associated with: worship, care, cultivation. Verb form, *colere* = to till, to guard, to tend, to respect. Hence agriculture. Therefore, culture is associated with the particular as opposed to the universal, to the provincial as opposed to the urban, the rustic as opposed to the sophisticated. Cultures have ‘hard’, ‘rigid’ boundaries making them difficult to cross and thereby are exclusive, often requiring perceptions and practices in the form of initiation and ritual.
3. Material Cause=– Most fundamental element, i.e. wood
4. Formal Cause = Necessary but not the sufficient cause i.e. door
5. Agency = Learning the relation between #3 and #4 and bringing it into appearance (usually with tools)
6. Final Cause = The justification of the object with either use or beauty as a measure.
7. Public vs Private = Traditionally the private realm was that of the home, linked to biological necessity, associated with darkness and thereby the unseen. (=non-appearance) and tied to the rhythms of the body(=necessity). The function of the private is housekeeping (=G. *O’Ekonomiea* / the Economy). What takes place here? That which is necessary for life, production, through **labor** and reproduction through breeding. The Private Realm(=household) consists of a man, woman and children, and, perhaps slaves. On leaving this realm one crosses the threshold (=boundary)O End enters into the public, a.k.a., ‘the bright light of appearance’, a realm that is potentially both public and political. It is a realm where **work** can be done and cities can be built providing a stage where free men can speak and act before others, and acting (=action) and speaking are the substance of politics.

8. Action = Entails a risk because you can never know for certain how it will work out. Because action is risky, it is dangerous and therefore requires courage. Action involves choice or the will, to decide, and to do. The result of action is Process. The “raging flood” of Process “sweeps” other actors in it wake and forces them upon the stage. Action begets History.
9. Perceptions = Ways of seeing, ways of viewing (=pertains to consciousness and thought)
10. Practices = Ways of being, ways of doing (=pertains to making and acting)
11. Spiritual Crisis = a crisis of the spirit. ( G. *krisis* + *thymos*) a situation that is so acute that one is not able to make sense of his experience because the cognitive roots together with the vocabulary that is used to express it no longer function. A Spiritual Crisis occurs when our Over Arching Metaphor becomes up rooted from its experiential ground which disallows the identification of what in our experience concerns us most. A Spiritual Crisis is a loss of s sense of where we are going, where we have been or who we are. Crisis can mean death, but also rebirth.
12. Over-arching metaphor = a comprehensive comparison used to explain the world around you. G. *meta* and *phoros* = to carry across, up
13. Underlying Concern(s) – That which one focuses upon in the multi-varied ensemble of experience because it is familiar (=habit/comfort), or appears helpful (=interest) or curious( = desiring to know what it *is* ) or because it is utterly unknown and must be radically , hence dangerously questioned ( what it means, i.e., desiring to know *why* it is what it is, therefore the limit of our questioning, hence its authority) [ This is not the kind of definition we would expect. I did this for my (and your) benefit. Do you know what I am interpreting in order to generate the definition?
14. Renaissance = rebirth, revival X
15. to Represent = to symbolize, act as an embodiment of, call up again in the mind, to reflect. X
16. to Reflect = to reproduce an image from the actual ‘eye’ by transferring it to the ‘Mind’s Eye’, hence to move from description to meaning. Reflection is a ‘throw-back’ an ‘afterthought’, a movement from the present to the past. Reflection is the lighted path to memory. X
17. Technology =– *techne* +*logos*, therefore a marriage of making and knowing, hence knowing and doing, thought and action, wisdom and power. Technology results in degrees of systemization of nature both human and non-human
18. Philosophy = the love of wisdom, the desire to know
19. Descriptive = Telling what is X
20. Prescriptive = Telling what ought to be X
21. Ideology = excuses or explanation for the use or abuse of power
22. Ideological wars = the crypto-religious Western Civil War(s) of the twentieth century which were fights to determine who had the right to rule the planet
23. Society = the co-penetration of public and private X
24. Politics = is the art of the possible, power, friends and enemies, masters and slaves. Politics is war/War is politics
25. Stoicism = all you need is the idea of freedom in order to be free

26. Scepticism = the world is full of contradiction and means little to nothing
27. Nihilism = nothing means anything and therefore anything is allowed
28. Pseudo-ideology, pseudo-religion = designer ideology derived from one of a combination of the three parent ideologies, Liberalism, Socialism or Fascism. All ideology whether of the original parent(s) or 'designer' pseudo-religions, A.K.A. crypto-religions. All ideology, whether pseudo( designer) or parent are "Second order Realities" and therefore a manifestation of a "pathopsychological" condition.
29. Recognition = identify a thing that is already known, acknowledge the existence of something, validity or character of something, re-cognize. To recognition is to re-member (= to connect the of parts/the moments into a whole/of time)
30. Efficiency = is a ratio measured by the diminishing difference between cause and effect, means and ends
31. Huntington's 'Civilizations' = 1) Western; 2) Islam; 3) Orthodox, i.e. Russia and Balkans; 4) Hindu; 5) Senic, i.e., China and parts of South East Asia; 6) Japan; 7) Buddhist; 8) African; 9) Latin American
32. Bloody Fringe = where Civilizations and or Cultures 'bump up' against each other geopolitically. Here marks the points of tension, the places where 'clashes' occur. X
33. Core states = for Huntington a state within a Civilization that can both restrain other states within it from action or induce them to act. Example the Core State of the West used to be the UK(then =the British Empire) but since WWII it has been the USA. The Core State of Orthodox Civilization is Russia. Islam has no Core State. X
34. Empire = a politicized civilization i.e. Hellenism under Philip and Alexander , Rome, British Empire, USSR, USA ? X
35. War = is politics by other means. War *is* politics and politics *is* war.
36. UHS = universal and homogeneous state= planetary rule; Hegel et al. It only has happened in principle. Universal=everywhere=the planet ; Homogenous=equal=the same
37. *eros* = lust, desire, love X
38. *thymos*= spiritedness X
39. The End of History = ended in principle, nothing new will happen, everything else is just recycled from the garbage can of history
40. Cosmopolitan = from *Kosmos*= everything, everywhere + *polis*=city. Therefore, the word 'Cosmopolitan' pertains to a city that is universal. See, Culture and Civilization, above. X
41. Power = uneven relation; has to do with such relations as masters and slaves, friends and enemies. No power without authority because power is about perception.
42. Trespassing =--over passing the boundary; going somewhere one should not, doing something or going some where one is not 'fitted' to do, to go.
43. Crime = crossing a boundary that ought not be crossed, trespassing, doing (causing) something beyond repair
44. Authority = no more, no less than that which is not questioned
45. *doxa* – opinion X

46. *episteme* = knowledge X
47. Revolution = turning around (= a total destruction of the old order requiring a completely new start (=a “New World”))
48. *fortuna* = circumstance, metaphorically a raging river(flood), woman)
49. *virtu* = for Machiavelli is related to *fortuna* and is manifest as success. You might contrast and compare to classical notion of virtue.
50. Zones of Authority= in (art, religion, science, politics), A.K.A., Autonomous Spheres or Sovereign Regimes. Appearing during Early Modern Period. Suggest you consult lecture notes.
51. Spirit ( L. *animus*) = vital and instinctual concerning our biological life but when exclusively human it is about purpose (G. *thymos*. Ger. *Geist*), and thus pertaining to the future in relation to the past and to the present. Therefore, because Spirit is about where we are going, where we have been and who we are, Spirit is Time.
52. Power Unit (PU) = a self-contained political *arrangement* which is, to a degree, an Autonomous Sphere, a Sovereign Regime, or a Zone of Authority. The Power Unit thus explained becomes the basis for the ‘New Zones of Authority’ in art, religion, science and politics which emerged in the early modern period. However, a power unit is any political arrangement anywhere and anytime, i.e., a city (=city state), a republic, a kingdom, a duke, a nation state, an empire.
53. *mythos(i)*= myth(s), a compact ( un-differentiated ) form of expression which cannot give an account of itself, i.e., poetry.
54. *logos(i)*= word(s) or reason(s), a differentiated form of expression which attempts to account for itself, i.e., what it says or claims, its ‘truth claims’, e.g., philosophy, science or modern science(=technology)
55. Lorenzo the Magnificent = the uncle of the addressee of the letter of dedication in Machiavelli’s *Prince*. To further the point, consult the text and lecture notes. X
56. *lo modo* = the way – mode – modern (=the way of today)
57. Prudent Archers = see, Chp 6 – *Prince*
58. Shakespeare as sceptic, Shakespeare was sceptical about the extent to which one could know other minds, doubted if there was any inherent order to the universe and therefore saw the world as a stage where humans act out their tragic (and comic) lives. Consult lecture notes. X
59. Tragedy = something that appears to begin well but ends badly and for which there is no solution X
60. Deduction = whole to part X
61. Induction = part to whole X
62. Leviathan = (=the Commonwealth or State) an artificial man, created by man which is an improvement over Nature, God’s creation.
63. Mechanical Metaphor = symbol is the clock, etc. Consult Grand Synoptic and Cone
64. Geometry = model for Hobbes’ thinking. Consult class notes and use OED if necessary. Note that the geometrical pertains to space rather than to time (=history).
65. State of Nature= the condition that humans would find themselves in were they stripped of all that is conventional (= man made, artificial or historical). This pre-historical or natural condition could reduce ‘man’ to a sub- human being revealing

- the sub-strata of his true nature and thereby showing the fear of violent death and general and viciousness that a rational man would wish to overcome by escaping the State of Nature; or, on the other hand, show the goodness that man has lost by his 'fall' into history. The first pertains to Hobbes, the second, Rousseau.
66. Social Contract = generally, is as a justification for order. The agreement(=contract) itself becomes the authority from which we both derive benefit and accept losses. The Social Contract is the exchange of a first nature for a second (Hobbes ,i.e., the State of Nature for the Commonwealth) or a second nature for a third (Rousseau, i.e., corrupt and alienating society for the 'democratic mysticism' of the 'rustic' social contract ).
  67. Materialism = there is nothing except matter, but Hobbes' goes even farther in declaring that we can not know matter itself, only its motion( therefore its relations)
  68. The Wall, in Rousseau = a metaphor for that boundary that can keep history, progress, hence corruption at bay. Rousseau concedes that while it may be too late to stop history, we can turn its tide, dam it up and or block its flood. Consult lecture notes.
  69. Terror = "fear of violent death", Hobbes. Also, the 'Terror' as in the French Revolution, which amounted to the "fear of violent death" *as well*. Often the code word for the fear of violent death as it pertains to revolution is 'dread'.
  70. Hydraulic Metaphor = engine, pressure, valves, bureaucracy, etc., Consult Grand Synoptic and Ice Cream Cone
  71. Categorical Imperative = the basis of or standard or model for a universal or cosmopolitan constitution. Consult Kant lecture
  72. Democratic Mysticism = revolutionary ideology loosely based on Rousseau's Social Contract. Consult lectures on 1) Rousseau (e.g., his 'rustic' government based on the "General Will" and 2) the French Revolution.
  73. The French Revolution and liberty, equality, fraternity), same #2, above.
  74. *a priori* vs. *a posteriori* = Consult Kant lectures
  75. Historical Materialism = Consult last Hegel and Marx lecture
  76. *Polemos pater pan ton* = " War is the father of all things".
  77. Phenomenology = an account of the conditions that had to pertain in order for the world to have appeared the way it has. The necessary conditions concerning the relation between thought and action that explains (=justifies) the present.
  78. Genealogy = a description of how circumstances evolved that explain why the present is as it is.
  79. The Electronic Metaphor = Consult lecture notes, Grand Synoptic and Ice Cream Cone
  80. Monumental, Antiquarian and Critical uses of history= Consult Nietzsche readings and lecture notes
  82. " No good laws without good arms" = consult Machiavelli lectures and reading