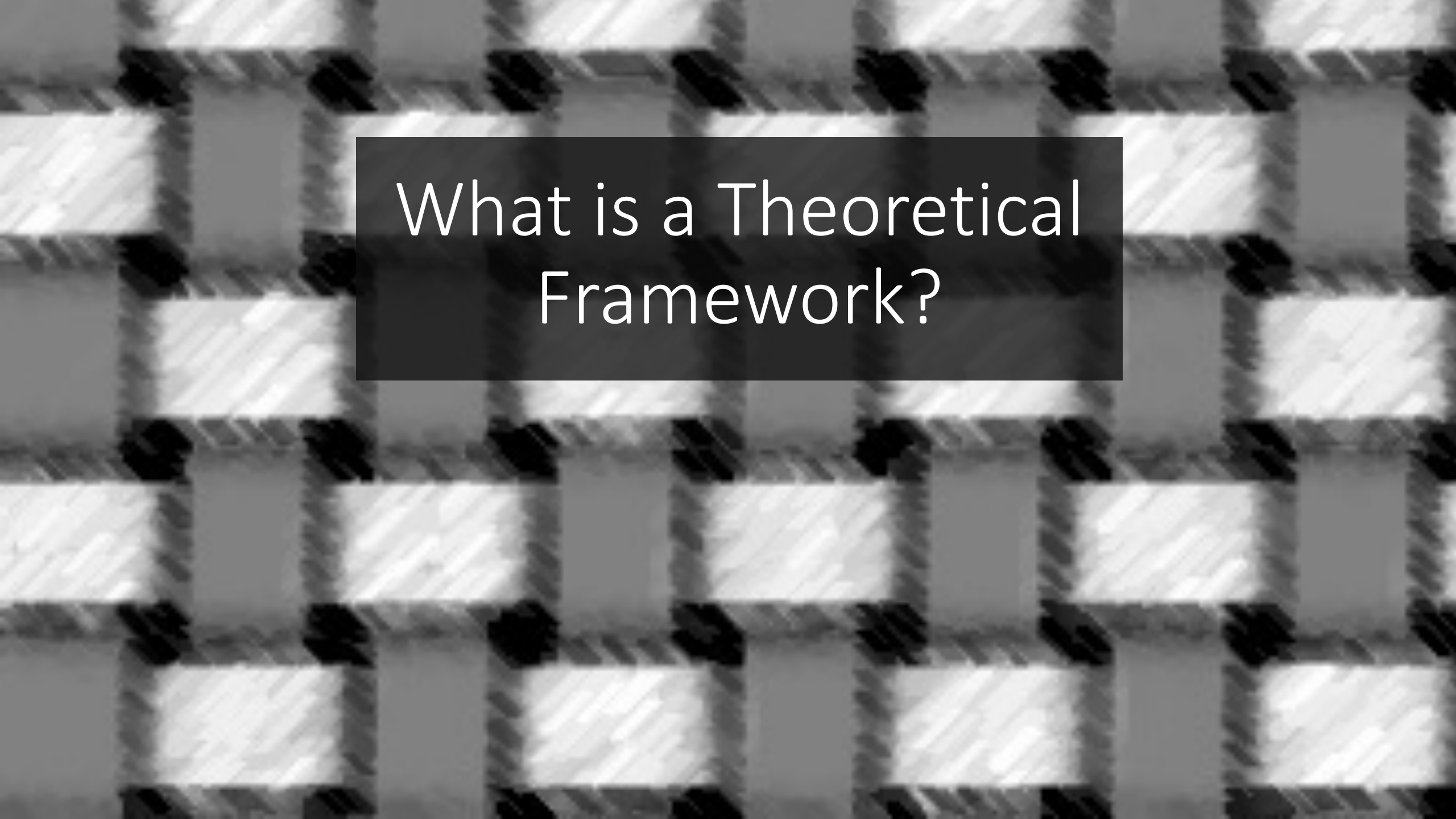




Independent Project ADDA6006 Module

Matt Archer



What is a Theoretical
Framework?

Introduce the idea

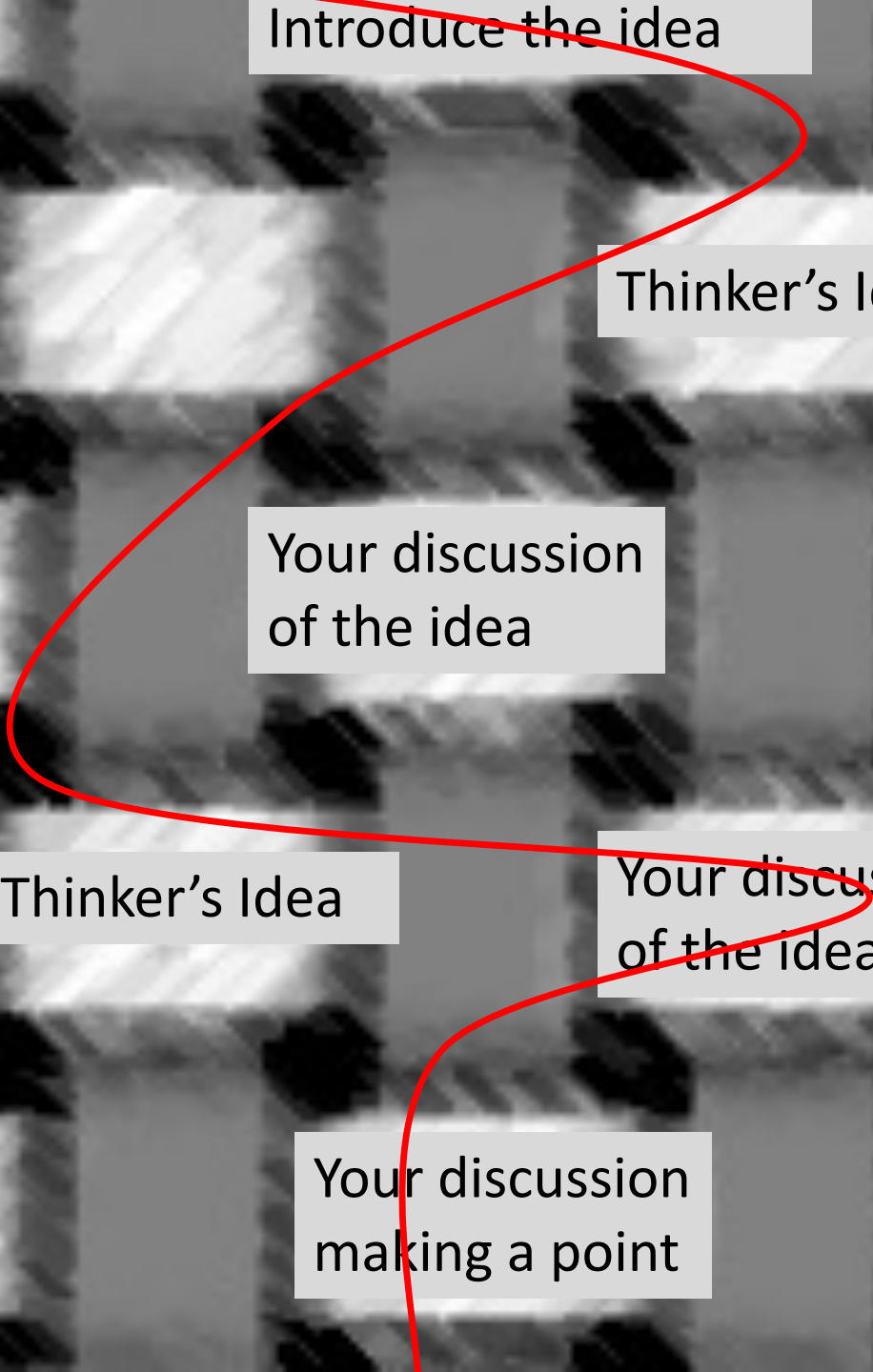
Thinker's Idea

Your discussion
of the idea

Thinker's Idea

Your discussion
of the idea

Your discussion
making a point



Paragraph Structure

Topic sentence=frame or introduce the idea (claim)

Support your claim through evidence

Provide a quotation or paraphrase
provide references

Discuss the quotation or paraphrase
really explaining what it means in
your own words

Lead to a main point or result claim

Introduce the idea

Thinker's Idea

Your discussion
of the idea

Thinker's Idea

Your discussion
of the idea

Your discussion
making a point

Paragraph Structure

Topic sentence=frame or introduce the idea (claim)

Support your claim through evidence

Provide a quotation or paraphrase
provide references

Discuss the quotation or paraphrase
really explaining what it means in
your own words

Lead to a main point or result claim

Introduce the idea

Thinker's Idea

Your discussion
of the idea

Thinker's Idea

Your discussion
of the idea

Your discussion
making a point

Paragraph

Paragraph

Paragraph

Paragraph

Paragraph

Topic sentence=frame or introduce the idea (claim)
Support your claim through evidence
Provide a quotation or paraphrase
provide references

Discuss the quotation or paraphrase
really explaining what it means in
your own words

Lead to a main point or result claim

Introduction

Main body paragraphs

Conclusion



Paragraph

Paragraph

Paragraph

Paragraph

Paragraph

Topic sentence=frame or introduce the idea (claim)

Support your claim through evidence

Provide a quotation or paraphrase
provide references

Discuss the quotation or paraphrase
really explaining what it means in
your own words

Lead to a main point or result claim

Theoretical framework =

All the paragraphs being constructed to develop a set of points that lead to a clear framework of thought.

Paragraph

Paragraph

Paragraph

Paragraph

Paragraph

Topic sentence=frame or introduce the idea (claim)
Support your claim through evidence
Provide a quotation or paraphrase
provide references

Discuss the quotation or paraphrase
really explaining what it means in
your own words

Lead to a main point or result claim

What are Keywords and how
do we find them and use
them?

What are Keywords and how do we find them and use them?

**Williams, R. (1983) *Keywords*
[Rev. Ed.] New York: Oxford University Press**

Foreword

Colin MacCabe

Preface to the Second Edition

Introduction

Abbreviations

A

AESTHETIC 1
ALIENATION 3

ANARCHISM 6
ANTHROPOLOGY 7

ART 9

B

BEHAVIOUR 11

BOURGEOIS 14

BUREAUCRACY 16

C

CAPITALISM 17
CAREER 19
CHARITY 20
CITY 22
CIVILIZATION 23
CLASS 26
COLLECTIVE 34

COMMERCIALISM 34
COMMON 35
COMMUNICATION 36
COMMUNISM 37
COMMUNITY 39
CONSENSUS 40
CONSUMER 42

CONVENTIONAL 43
COUNTRY 44
CREATIVE 45
CRITICISM 47
CULTURE 49

D

DEMOCRACY 55
DETERMINE 59
DEVELOPMENT 63

DIALECT 65
DIALECTIC 66
DOCTRINAIRE 68

DRAMATIC 69

E

ECOLOGY 70
EDUCATED 71
ELITE 72
EMPIRICAL 74

EQUALITY 76
ETHNIC 78
EVOLUTION 78
EXISTENTIAL 81

EXPERIENCE 83
EXPERT 86
EXPLOITATION 86

F

FAMILY 87
FICTION 90

FOLK 92
FORMALIST 93

G

GENERATION 96

GENETIC 97

GENIUS 98

H

HEGEMONY 99

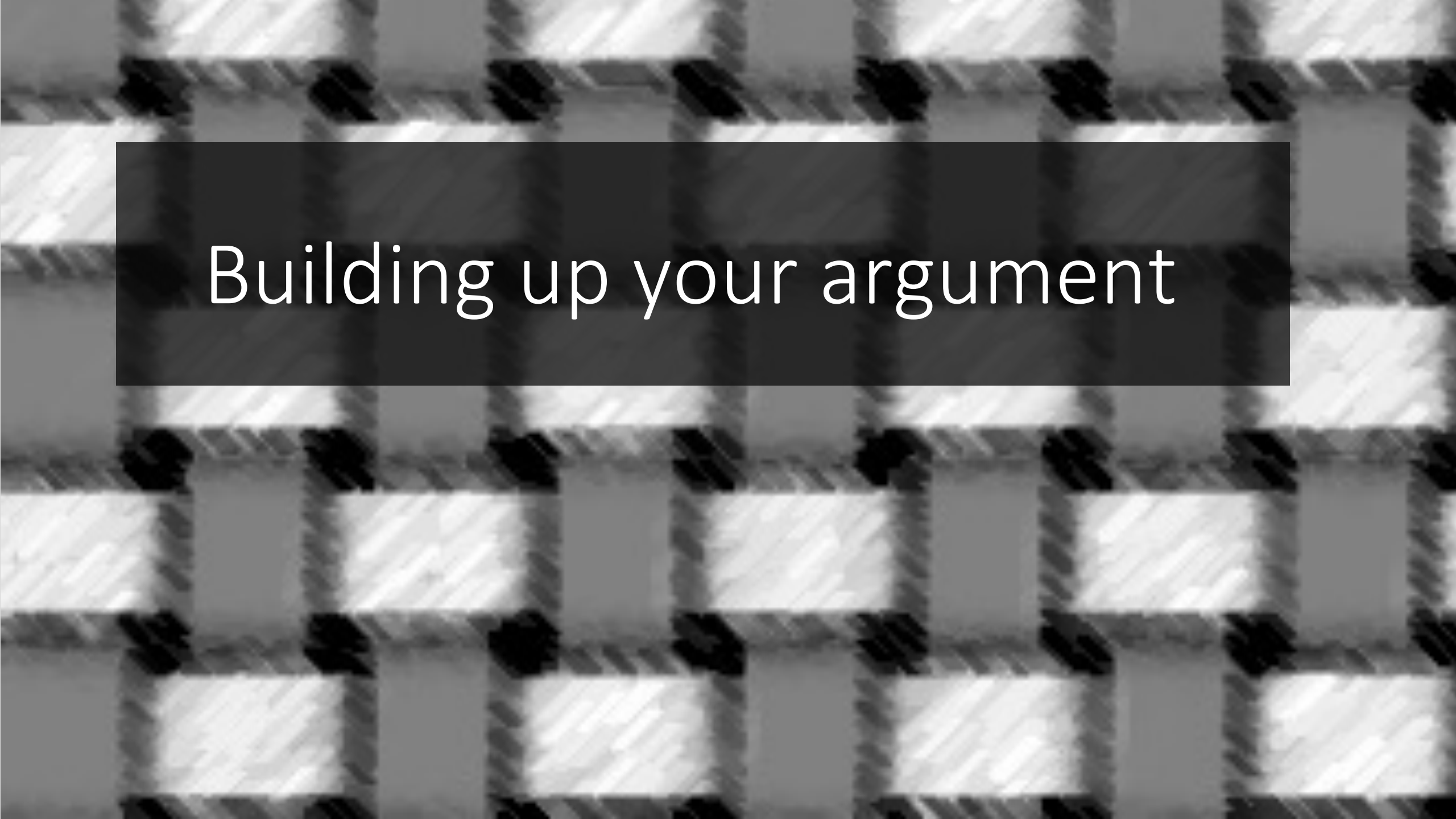
HISTORY 101

HUMANITY 102

What are Keywords and how do we find them and use them?

**Williams, R. (1983) *Keywords*
[Rev. Ed.] New York: Oxford University Press**

IDEALISM 106	IMPROVE 114	INTELLECTUAL 121
IDEOLOGY 107	INDIVIDUAL 114	INTEREST 123
IMAGE 111	INDUSTRY 118	ISMS 125
IMPERIALISM 112	INSTITUTION 120	
J		
JARGON 126		
L		
LABOUR 127	LIBERATION 132	
LIBERAL 130	LITERATURE 134	
M		
MAN 138	MECHANICAL 149	MODERN 155
MANAGEMENT 139	MEDIA 151	MONOPOLY 156
MASSES 141	MEDIATION 152	MYTH 157
MATERIALISM 146	MEDIEVAL 155	
N		
NATIONALIST 159	NATURALISM 162	
NATIVE 161	NATURE 164	
O		
ORDINARY 170	ORGANIC 171	ORIGINALITY 174
P		
PEASANT 175	POPULAR 179	PRIVATE 184
PERSONALITY 176	POSITIVIST 181	PROGRESSIVE 185
PHILOSOPHY 179	PRAGMATIC 182	PSYCHOLOGICAL 188
R		
RACIAL 190	REALISM 198	REVOLUTION 209
RADICAL 192	REFORM 202	ROMANTIC 213
RATIONAL 193	REGIONAL 204	
REACTIONARY 197	REPRESENTATIVE 206	
S		
SCIENCE 215	SOCIETY 228	STRUCTURAL 237
SENSIBILITY 218	SOCIOLOGY 231	SUBJECTIVE 243
SEX 221	STANDARDS 232	
SOCIALIST 223	STATUS 235	
T		
TASTE 247	THEORY 249	
TECHNOLOGY 249	TRADITION 252	
U		
UNCONSCIOUS 253	UNEMPLOYMENT 257	
UNDERPRIVILEGED 256	UTILITARIAN 259	
V		
VIOLENCE 261		
W		
WEALTH 263	WESTERN 264	
WELFARE 264	WORK 266	



Building up your argument

CULTURE

Chambers Dictionary (2014) defines culture as *cultivation, the result of cultivation, or the state of being cultivated*. It also links culture with *civilization*.

CULTURE

Culture is one of the two or three most complicated words in the English language. This is so partly because of its intricate historical development, in several European languages, but mainly because it has now come to be used for important concepts in several distinct intellectual disciplines and in several distinct and incompatible systems of thought.

The fw is *cultura*, L(*utin*), from *colere*, L. *Colere* had a range of meanings: inhabit, cultivate, protect, honor with worship. Some of these meanings eventually separated, though still with occasional overlapping, in the derived nouns. Thus 'inhabit' developed through *colonus*, L to *colony*. 'Honor with worship' developed through *cultus*, L to *cult*.

CHAPTER ONE

THE WORK OF REPRESENTATION

Stuart Hall

1 REPRESENTATION, MEANING AND LANGUAGE

In this chapter we will be concentrating on one of the key processes in the 'cultural circuit' (see Du Gay et al., 1997, and the Introduction to this volume) – the practices of *representation*. The aim of this chapter is to introduce you to this topic, and to explain what it is about and why we give it such importance in cultural studies.

The concept of representation has come to occupy a new and important place in the study of culture. Representation connects meaning and language to culture. But what exactly do people mean by it? What does representation have to do with culture and meaning? One common-sense usage of the term is as follows: 'Representation means using language to say something meaningful about, or to represent, the world meaningfully, to other people.' You may well ask, 'Is that all?' Well, yes and no. Representation *is* an essential part of the process by which meaning is produced and exchanged between members of a culture. It *does* involve the use of language, of signs and images which stand for or represent things. But this is a far from simple or straightforward process, as you will soon discover.

How does the concept of representation connect meaning and language to culture? In order to explore this connection further, we will look at a number of different theories about how language is used to represent the world. Here we will be drawing a distinction between three different accounts or theories: the *reflective*, the *intentional* and the *constructionist* approaches to representation. Does language simply reflect a meaning which already exists out there in the world of objects, people and events (*reflective*)? Does language express only what the speaker or writer or painter wants to say, his or her personally intended meaning (*intentional*)? Or is meaning constructed in and through language (*constructionist*)? You will learn more in a moment about these three approaches.

Most of the chapter will be spent exploring the *constructionist* approach, because it is this perspective which has had the most significant impact on cultural studies in recent years. This

CULTURE

Chambers Dictionary (2014) defines culture as *cultivation, the result of cultivation, or the state of being cultivated*. It also links culture with *civilization*. The cultural theorist Raymond Williams similarly draws links between the civilizing nature of culture and the active process of tending and cultivating (1983, p. 87). According to Williams (1983, p. 87-93), culture is a highly nuanced and complicated word to use due to its historical development across European languages, its application to particular intellectual concepts and “in several distinct and incompatible systems of thought” (1983, p.87). Williams links culture through its linguistic French roots to *couture*, the art of dressmaking or dress designing (Chambers, 2014). The underlying metaphor identified by Williams is that culture exists in the mind and is cultivated there as a social process for the good of society or the wider community.

CULTURE

Chambers Dictionary (2014) defines culture as *cultivation, the result of cultivation, or the state of being cultivated*. It also links culture with *civilization*. The cultural theorist Raymond Williams similarly draws links between the civilizing nature of culture and the active process of tending and cultivating (1983, p. 87). According to Williams (1983, p. 87-93), culture is a highly nuanced and complicated word to use due to its historical development across European languages, its application to particular intellectual concepts and “in several distinct and incompatible systems of thought” (1983, p.87). Williams links culture through its linguistic French roots to *couture*, the art of dressmaking or dress designing (Chambers, 2014). The underlying metaphor identified by Williams is that culture exists in the mind and is cultivated there as a social process for the good of society or the wider community. Further, Stuart Hall (1976) identifies interweaving rankings and hierarchies in culture which he connects to meaning and language as core components of culture (2013).



United Nations
Educational, Scientific and
Cultural Organization

UNESCO OFFICE IN CAIRO

UNESCO » Office in Cairo » Culture » Tangible Cultural Heritage

Home

Areas of Action

About this Office

Areas of Action

Education

Culture

- › Unite4Heritage
- › Intangible Cultural Heritage
- › **Tangible Cultural Heritage**

Natural Sciences

Social and Human Sciences

Communication and Information

Special Themes & Flagship Projects

Tangible Cultural Heritage

Cultural heritage is the legacy of physical artefacts and intangible attributes of a group or society that are inherited from past generations, maintained in the present and bestowed for the benefit of future generations.

Tangible heritage includes buildings and historic places, monuments, artifacts, etc., which are considered worthy of preservation for the future.

These include objects significant to the archaeology, architecture, science or technology of a specific culture.

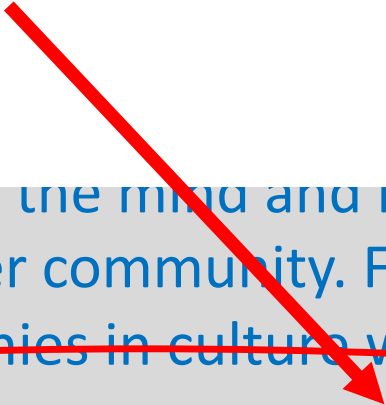
Objects are important to the study of human history because they provide a concrete basis for ideas, and can validate them. Their preservation demonstrates recognition of the necessity of the past and of the things that tell its story. Preserved objects also validate memories; and the actuality of the object, as opposed to a reproduction or surrogate, draws people in and gives them a literal way of touching the past. This unfortunately poses a danger as



©CNRS/ M. Arbach
As-Sawda Site in Yemen

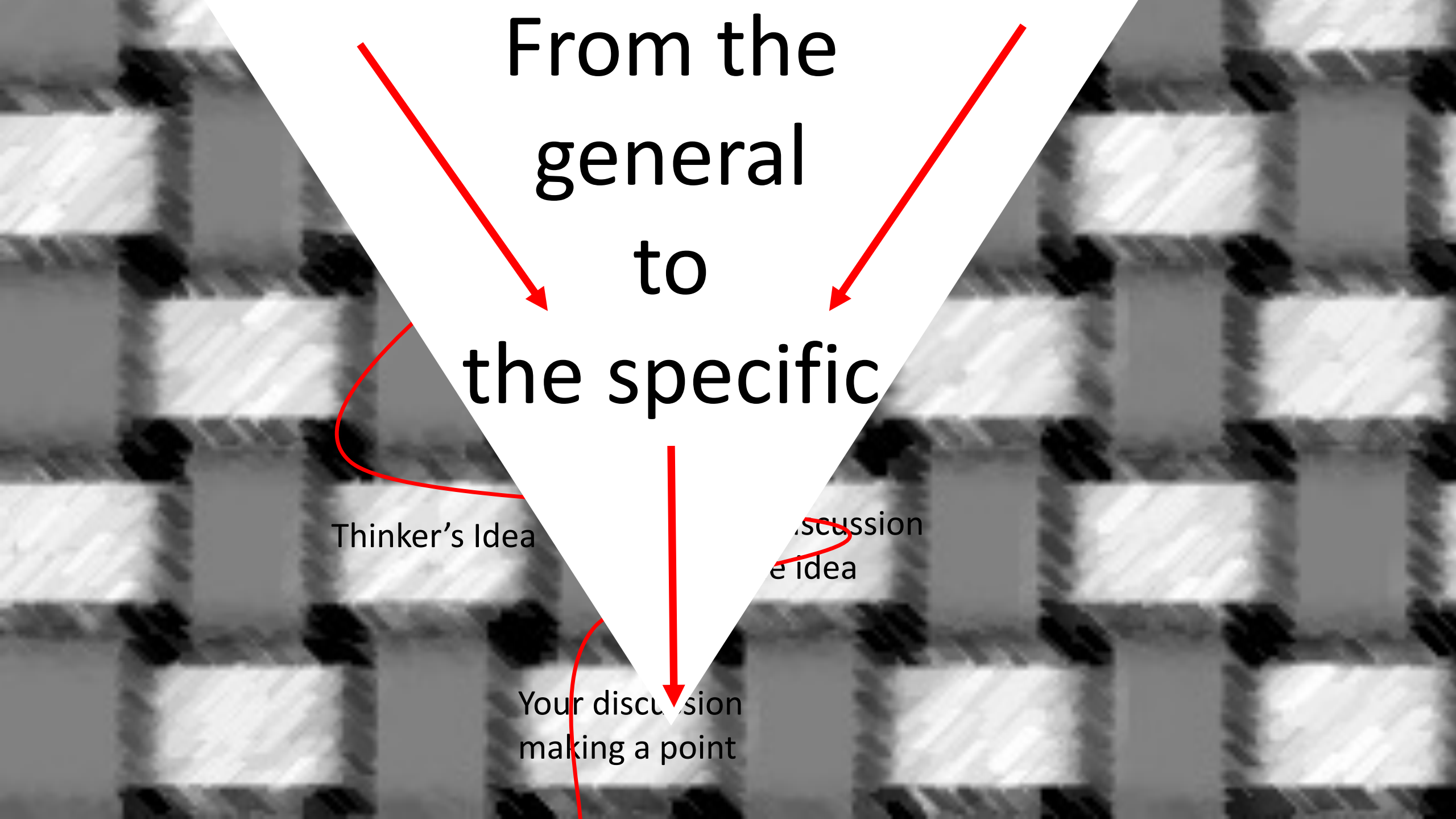
Chambers Dictionary (2014) defines culture as *cultivation, the result of cultivation, or the state of being cultivated*. It also links culture with *civilization*. The cultural theorist Raymond Williams (1983, p. 87-93), culture is an active process of development and change, and its historical and intellectual context. Williams links culture to its historical and intellectual context, and the art of dressmaking or tailoring is a metaphor identified by Williams is that culture exists in the mind and is cultivated there as a social process for the good of society or the wider community. Further, Stuart Hall (1976) identifies interweaving rankings and hierarchies in culture which he connects to meaning and language as core components of culture (2013). This suggests a widely accepted view of culture as an intangible construct (UNESCO, 2017), a state of being, a process, but I am interested in the tangible aspects of culture: its objects.

Your point



Culture is a highly nuanced and complicated word to use, which according to the cultural theorist Raymond Williams is due to its historical development across European languages, its application to particular intellectual concepts and “in several distinct and incompatible systems of thought” (1983, p.87). Chambers Dictionary (2014) defines culture as *cultivation, the result of cultivation, or the state of being cultivated*. It also links culture with *civilization*. Williams similarly draws links between the civilizing nature of culture and the active process of tending and cultivating (1983, p. 87). Williams (1983, p. 87) also links culture, through its linguistic French roots, to *couture*, the art of dressmaking or dress designing (Chambers, 2014). The underlying metaphor identified by Williams is that culture exists in the mind and is cultivated there as a social process for the good of society or the wider community (1983, p. 87-93). Further, Stuart Hall (1976) identifies interweaving rankings and hierarchies in culture which he connects to meaning and language as core components of culture (2013). This suggests a widely accepted view of culture as an intangible construct (UNESCO, 2017), a state of being, a process, **but this essay will focus on** the tangible aspects of culture: its objects.

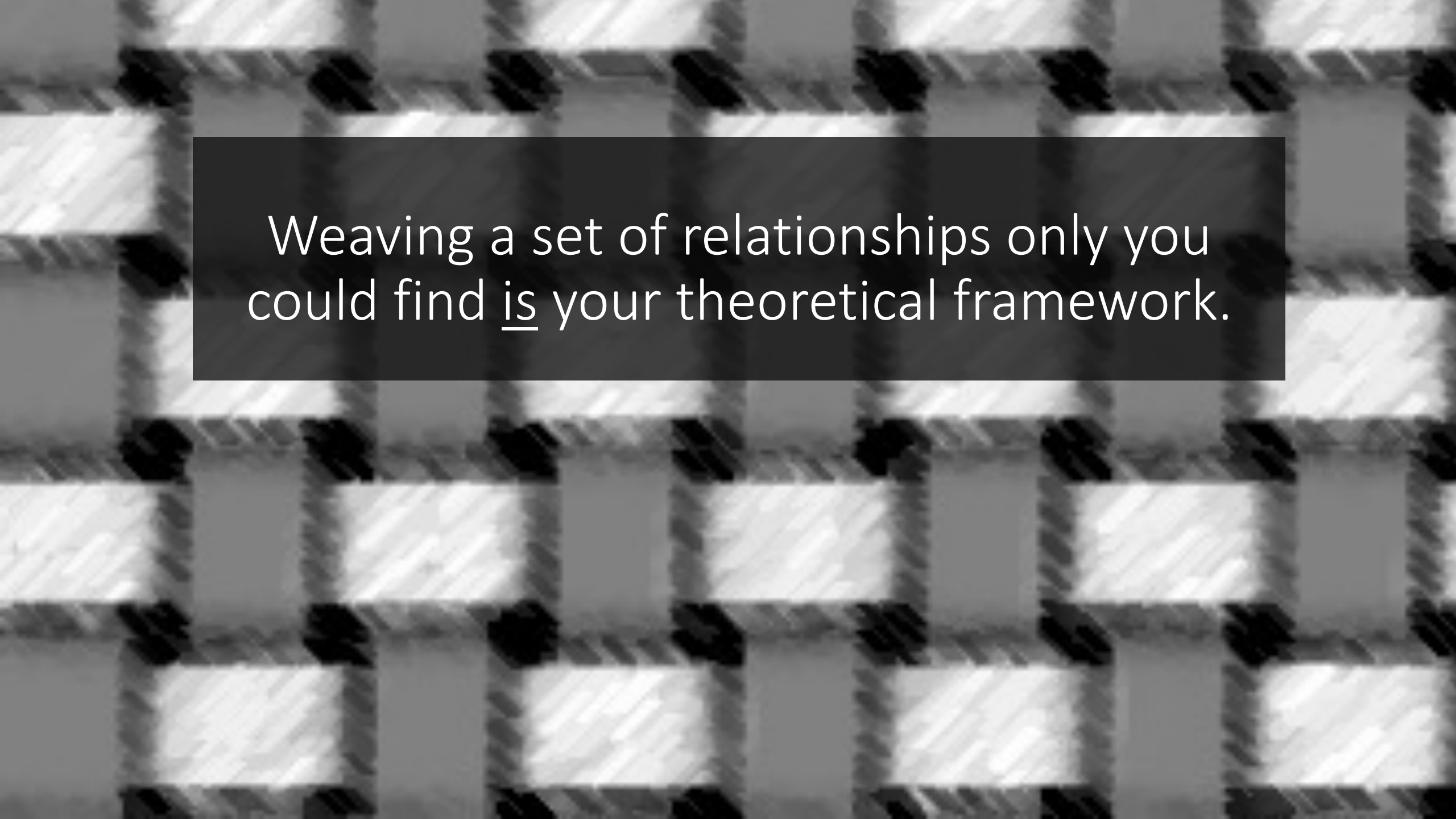
From the
general
to
the specific



Thinker's Idea

Discussion
of the idea

Your discussion
making a point



Weaving a set of relationships only you
could find is your theoretical framework.



Go out and weave!



https://www.ted.com/talks/rives_a_museum_of_4_o_clock_in_the_morning?language=en

[The 4am mystery](#)
[4am in the morning](#)

How to create a TED talk through feedback research (6 mins)

(https://www.ted.com/talks/lies_damned_lies_and_statistics_about_tedtalks)