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## Political anthropology balandier pdf

Vitruvian man by Leonardo da Vinci.We will study the great current of political science built in anthropology, that is, in the interpretation of the place and role of people in society. First, we will look at the origins of social sciences in politics, especially the contribution of African anthropology to political science. Traditional anthropology in the field of African politics, each providing an element of analysis and reflection on the politics of society. In the second part, we will draw the theoretical achievements of African anthropology towards the analysis of our society today. A double movement to restore the place where the debate about anthropology was established can be a discipline for understanding the role of political science and society. At this starting point, we will revert to modern anthropology, called the present. We describe the transfer of tools, knowledge and analysis from primitive society to modern society. To this end, we will show that these tools forged for these primitive companies work very well in the analysis of our society. Structuralism remains in the analysis of political anthropology, and it is the intellectual restoration of the concept of structuralism. Structuralism assumes that there is a structure that persists in society and that there is a structure that acts and interacts with events and politics. We assume that there is a structural effect by discussing African anthropology and questioning the validity of these tools to understand political society. The origin of anthropological thinking [modifier le Wikicode] we need to understand and recognize other things to move to political anthropology. Accepting something else as a syntax is a long process. The birth of something else [modifier - modifier le Wikicode] article détaillé: Altérité.It is to say that he has the ability to be accepted, is a different perception from his differences, there is a dimension of acceptance. Other concepts are fundamental to our society, others are at the heart of democracy, and allow us to recognize ourselves in other people's differences. It is an essential value of secularism, which privileges the mix of cultures as a source of abundance and peace. In other words, it is ethically fundamental value that allows him to recognize his differences. This concept is a modern concept that creates the principle of equality between culture and men and women. From then on, we will experience these differences in a positive way. Other concepts are not given in themselves, but are based on a long temporal ity. Perhaps the individual first defines himself in early society, by difference, but not by shape. In our WESTERN society, this concept will take a very long time. Because it dismantles the ethnocentric vision, which renders the preliminary vision, especially the distortion or inability of other concepts. The other may exist only through one individual. Academic travel and evolutionary anthropology [Modifier Le Wikicode] 18th century academic journey [modifier - modifier le Wikicode] Academic travel is a different form in that the discovery of the New World and the Indians can deal with other worlds. However, other discoveries were joined by the massacre of American Indians. Evolutionary anthropology [modifier - modifier le Wikicode] everything begins with an academic journey, the discovery of the New World. We will explore unknown lands on the basis that they have wealth, but surprisingly we are looking for aboriginal people, natives, Indians. The first question is whether this person belongs to humanity or whether he has a soul. Basically, his social status can reflect divine punishment. The biggest question is whether this individual can have a human status. The answer is to characterize it as not giving humanity the power. These questions constitute the views of the other party based on the impossibility of other concepts. This difference puts westerners on the side of animals that place them in positions of domination and colonization. The controversy of Valladolid between Las Casas and Sepulveda will arise around the presence of souls in the natives. Las Casas argues that the savage is good because it remains in a state of nature and remains in the original idea so that he is pure. Sepulveda argues that the savage is fundamentally evil as opposed to dealing with the civilized things we do. A dualistic vision that will be the essence of all classical philosophies about the state of nature, the fundamental question of whether the state of nature brings us back to the side of wisdom or barbarism. Political philosophers such as Rousseau and Hobbs, who will return to the essence of modern political justice, will always oppose each other in two hostile positions. This anti-sivision is contrary to anything else, regardless of the formula. This is important to understand the phenomenon of blockage and the rise of the power of primitive animal theory, they are not thought to be. According to classical philosophers, distinguishing between animals and humans, according to Aristotele and Plato's definition, is the animal that thinks. The presence of a thinking animal means that if the savage assumes that he is in the animal, he does not think. If he can't think, we will think about his position in his future. 18th century: the invention of human concepts [foster = foster le Wikicode] L'arrivée de Christophe Colomb en Amérique avec deux bannières blanches blasonnées d'une croix verte et une bannière jaune Des initiales F et Y des souverains Ferdinand II d'Aragon et Isabelle de Castille. The development of the construction is formed by the fact that the conqueror's ignorance of the animals and its main conditions and their customs, religion, language, and verbal traditions do not possess writing, forgetting that it is a form of writing. We still have this dubious vision that represents the analysis of all the great journeys, Christopher Columbus is afraid that one of us is enough to run away a hundred because they see and know that these people are no cult, no cult, no cult, but what evil is, that they can kill each other or imprison each other, and that they cannot imprison each other... I do not believe there is a better man than there is no better land in the world[.]. We understand how in his differences can make others think that they are already conceptually blocked. It should be remembered that the 18th century invented the concept of man. It will be an important century for what is called the invention of self, that is, the invention of the individual consciousness of existence and existence. This ordinance constitutes the divine behavior of man, and the subject begins to exist as a matter, from which individual has the ability and consciousness to think. From the 18th century onwards, this man's construction would begin to look a little different to others and liberate the personal mind. He may not be savage anymore, but he is someone in a certain historical situation, but apparently he has a very negative meaning that he could not develop. These questions demonstrate knowledge of reflection, and man also exists by knowledge of reflection, accumulating experiences that we convey by cognitive knowledge of learning and things. We move away from the image of the savage, he is a different being, there is an externalization of the concept of savagery. From then on, we will begin to question the question of difference, not moral order, but value judgment. The great project of 18th-century society is to build positive knowledge of humanity, to study our thoughts as human beings, and perhaps as an element of human history that we can analyze through travel. Evolutionary anthropology of 19th-century evolutionary anthropology [modifier le Wikicode] we will move on to a new phase of desire to understand what will happen through travel and research missions that will lead to the first modern anthropology, centered on a primitive society that is endowed with the structure of society. However, we still have some very reactive elements that refer to the benign science that we consider to be in an evolving society and should be seen. Compete. In our 19th-century vision, we leave a caricature vision, but we maintain things that will cost humanity a price, which is obviously racist and racial. For example, if we are not very familiar with the ideology of the white race and harm others, we cannot understand the Nazi killing camps. This is called evolutionary anthropology. We are still distorted by the definition of the historical evolution of a society where white supremacy is the best. The important thing is to make sure that there are first considerations for something else. The Berlin Conference was held in 1885, when Africa was divided among the great powers. This colonial movement will commit the United States to develop a learning society and a permanent archaeological mission for the development of scientific and intellectual work that begins to be developed in other societies. Even though it is a very colonialist vision at first, it demonstrates the complexity of social and political mechanisms, and allows the deepening work to study individuals in their environment. Even though we are still in the illusion of unequal rhythm symonds in development, we are still in one's acceptance on the other hand. Contributions to American Indian and African anthropology [modifier Le Wikicode] Evans Pritchard and Meyer Fortescue published the African political system in 1940. They are sociologists who work in Sudan and have chairs of social anthropology. The book is a statement and a series of case studies that bring together eight anthropological studies on African tribes to find a political place for African tribes. It's a very innovative piece because our two authors place a place of politics in African society and show that there is politics in traditional African society. Evans Pritchard and Meyer Fortescue would say that in addition to the issues of kinship, it is a network of kinship, and that organized systems for kinship and family come from this policy structure. To compare with modern society, we can think of the Kennedy family as a clan. Basically we are in a very provocative hypothesis even if we change the system. In a system that also works through a clan, which is the first level of cohesion. The provocation of political anthropology is to say that democracy also works. Nicolas Sarkozy's example and his 23-year-old son attempted to take the head of the EPAD. The power of symbolism [modifier le Wikicode] power cannot give symbolism. There must be a symbol. Without symbolism, there is a question of identity and perception. Symbolic proliferation provokes power and channels, it is a form of perception; In all the history of society, sovereignty is displayed in relation to the issue of symbolism. The future of leadership also passes through the consciousness, which is a fully controlled event that gives power. Moshi Ryder (sculpture since 1890). In the 15th and 16th centuries, when the king died in the kingdom of Morsi in upper Volta, there was no need for a subtle time during his death. In this case, the first symbolic sign is that the drum is the death of a king whose drums have been pierced and the royal fire is extinguished, and there is a disappearance that is the subject of emotion. The funeral will be immediately placed under the responsibility of the eldest daughter or son. Then the napoko phase begins and the king's clothes are transferred to his eldest daughter. It is the Patriotal system that succession is guaranteed by men, but in symbolic terms one needs a woman to guarantee the transition. The girl takes her father's bus shelter and becomes the queen of the missing to walk us to show that there is no vacancy of power what the symbolic ceremony is. At the end of this phase, the monarch is chosen, who travels the land on the horse of the former king. It's a reuse of power, the girl has only transitional functions, and the man who walked her to the king's word is a moment in town, and one is the king's horse when she goes down. It is a symbolic act that we must go through the murder of horses to be conscious that a new king will go on stage in the space of the transition. A judo ritual called Kurika comes. This shows that there may be no vacancies, although the ceremony has a very accurate social function that is to ensure the necessary transition, which is fundamental to ensure peace and peace in the kingdom. There is a consciousness to rationalize the political field. The language as an element of political power [modifier le Wikicode] is powerless to communicate, so the person who speaks and communicates is in power. On the other hand, those who can speak can manipulate power by creating order, violence or opposing security. There is continuity between the issue of power and tone. Because he mastered all languages, he is a rookie mythical figure in communication, because he can interpret what all other divinities say, he was sent by God With a man. The cult developed around the paintings of Legba in the place of worship and returned home. In his omnidirectional existence, he must have the means to control all societies, to help people, and to impose sanctions. He is interpreted as holding the king's word, he can get angry, he can sanction, and each individual must live his life in the presence of this God. This can be said that the author possesses the language of God, by his words he is powerless. Therefore, language is structured knowledge. We see language like Levi Strauss as an ability to express truth that can define and challenge the rules of social life. Language is not only a means of power, but also a reality of power, a mode of power that expresses rationality, but when power loses its language, it no longer has the capacity to exist. In modern theory, it is especially important to describe social reality because the weight of language and words is the preparation of power, a language that can build relationships with power and put its power on the stage. From then on in the theory of modern political anthropology, some ideas appear: there can not be power without language, there can not be power without communication, there can not be power without consciousness. In other words, power is on stage, and because it is the preparation of words and physical strength through drama, it means that there is no power without preparation. Power can be seen in words, but it can also be seen through their preparation and social preparation. Remember that Goffman considered public space a theater, and that power has a dimension of power, preparation, and construction. Theatre is part of modern democracy, and it is a social reality. Social reversal [pervert = modulator] power is built, and it must function in the double movement of adhesion, and power must build the logic of creating tension to ensure that individuals adhere to the African tribes and the system that is valid in modern social and political realities. At the same time, there is a problem with power, which means that all societies cannot function as centrifugal tensions, a tension that seeks to build harmony and legitimacy of power. This creates a form of violence, and there must be time when the force allows it to be released. It is true that there should be practices of social tension, as well as practices to alleviate social tensions that are found in all societies. Every society has a consciousness of social reversal. At this point, he mocks the streets of collective relaxation, so we have the power to accept that we mock him. On the one hand, we must impose power, and on the other hand, we must provide a movement of social tensions so that social management can continue. Carnival is an inverted ritual. Reverses the value. To create a reversal, you need to control the reversal. Since carnival is the only time of year to make fun of power, it is a real system of reversal. Since then, consciousness is part of the social system that is part of time. In other words, the consciousness of social reversal is a regulatory mechanism that is allowed in more global devices in the social system. The problem is finding the boundary between the consciousness of reversal and what is not. So the consciousness of social reversal is the fact that at any given moment we will reverse the role of logic beyond that reversal is completely mastered back to reality. The paradox is that its features favor reality. Some principles of social reversal: power should be ridiculed, it is a time of ridicule and distance, it is the capacity of the looseness of evil by irony and ridicule; Loosely gives the ability to strengthen relations, because it let us go society will be more built. Modern political anthropology [modifier - modifier le Wikicode] Georges Balandier au Salon du Livre de Paris en Mars 2010. The great hypothesis of anthropologist and sociologist George Balandier worked in black Africa during the colonization. From 1946 he went to Africa and published Changement sociaux au Gabon et au Congo and social logie de Brazzavilles Neuar in 1954. He will work in an African-american society and will face colonization. He will question the dangers of the evolution of the traditional African political system through modernization. He will question society and power in independent sociology, but above all, he will question the status quo, knowing that this is a fundamental problem in modern sociology. It distinguishes african society from three areas that best express its character and most important reactions: cultural ensembles and spaces: to identify criteria based on the criteria in which relatives and cultural exclusion are expressed. Religious and religious innovation: The African social and cultural universe, in particular, reveals a change in the new composition of politics. Traditional political system: threatened by the process of total modernization. The colonization movement in favor of a national state, which is a model of colonization by colonizing the country and western models. Valandier will note that the transition to a regional political system always applies continuity of modernization in accordance with western and colonial models. Modernization carried out by the first forces of colonization functioned in the model of Western modernization. The process of cultural and social collapse undertaken by the West to exploit the colonies did not stop at the end of colonization. The concept of dependency, governance, and submission [modifier | modifier le Knight Detalele: Domination. Dependency is pervasive in the colonial situation [Modifier - Modifier Le Wikicode] The analysis of these societies is to understand the situation of dependence and domination, that is, dependence is created in the survival of the colonial system. Thus, the concept of neo-colonialism was developed. It is not because of colonization that there is a change in the system of relations between countries. Dominance is dependent (material and spiritual) [modifier - modifier le Wikicode] dominance breeds dependency, whether matter or spiritual. From a spiritual point of view we are in a cultural shift because modernity modifies it the process of abstinence (the loss of all values and references through brutal contact with other cultures). In other words, it is a phenomenon of mating. Through the incultural phenomenon (the more dynamic construction between the two cultures), awakening is caused by continuous and direct contact between groups of individuals from different cultures, a set of phenomena that lead to changes in the initial cultural model of one or both of the groups. Anti-acceptance: The reaction of an accepted society mobilized to protect and assert its identity. Valandier will develop the concept of alienation, a concept of liberation and dependence. Characterizing the political and social sectors of colonization is the marginalization phenomenon, a complex process in the dissolution process composed of the logic of incursion, such as the mixing of ancient elements and modern culture. Basically, the entire process of the constitution in the political field of modern African countries depends on this dual process, namely the mobilization of the population, the creation of a new identity and the exploration of pain in this transition to modern society. In other words, modern politics, from an Africanistic point of view during the 1950s-1960s, a period of change, says that this political process is in the union of these two realities, meaning that both political action and political system will take place in both acceptance and dissolution. In the process, Valandier would argue that he would find both the rationality elements suitable for Western politics and the traditional elements that make up this primitive dominance. Basically, politics is interesting because it distinguishes rational vision and consciousness, imaginary consciousness, and even the classic vision of magic and African anthropology. A complex system. The modernized African political system will stand up to all these contradictions, and through these contradictions, it will explain the very difficulty in building territories or nations. In order to preserve order and cohesion in the primitive society, there is a sense of purpose: fighting against the other is a revitalised consciousness. Seduce new leaders; expelling diseases and natural disasters; Re-installation of mystical powers: resulting in an irrational dimension, which is a constituent part of the power; Consolidate communities through memory links: Helps build common identities. Consciousness is based on common values that take meaning in repetition. Political consciousness [modifier - modifier le Wikicode] the

structure of consciousness functions in accordance with the same principles in modern society. Our modern consciousness has the same function and the same purpose. They have four functions: integration: personal integration to build consistency, consensus on community membership; Legitimacy: the legitimacy of the structural organization of power; Hierarchical: A reminder of the social hierarchy in which society is organized. moralization: mass actions or meetings, feelings, temptations, courage); Exaltation: Emotional exaltation. Political consciousness means a civic event where we have to recognize ourselves as a large-scale civic protester. The fundamental problem in modern democracy is the political stage. Public demos need to build popular images. Political discourse [modifier le Wikicode] speech is therefore part of the clause, which is an element of political consciousness. Discourse consists, discourse is a political consciousness, and it is a rational social construction that stores information and reparations in order and allows its existence to the world and builds a stage. We see that discourse participates in construction, it is a function of integration, consistency, consensus and mobilization. We should question the discourse and interpret it as a category that analyzes it. Political discourse is not prepared by the person who produces it. Writing should be a structure for speech. The difficulty in the analysis of discourse is the gap between the pronunciation of discourse and the creation of discourse. Annex [Modifier | Modifier le Wikicode] ; COLOMB, C. La découverte de l'Amérique, Vol. I Le Journal de Bor 1492-1493; Vol. II Relationship de Voyage 1493-1504, Paris, La Decuberte, 1989. 1989.

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