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Two approaches to the humanities: Claude Lévi-Strauss and Germaine Tillion

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Abstract: This article compares two different approaches to the humanities in general and to anthropology in particular, represented by two renowned French scholars, Claude Lévi-Strauss (1908-2009) and Germaine Tillion (1907-2008). While Lévi-Strauss emphasized the importance of an objective stance in the humanities and wanted to eliminate all subjectivity, Tillion desired to reserve an exclusive role for subjectivity, preferring human individuals to abstractions. The article suggests looking for the reason for these opposite positions within the disparate experiences the two scholars had during World War II as American university life for Lévi-Strauss, and "humanist classes" in a German concentration camp for Tillion. A person who had been through the schooling at Ravensbrück could not arrive at the same conception of the field as another whose experiences came from the campus of an American university.

Keywords: anthropology; epistemology; Claude Lévi-Strauss; Germaine Tillion

Germaine Tillion, inducted into the Pantheon in 2015, was the first ethnologist, the first practitioner of the humanities, to receive the honor. While it is true that she was also a member of the Resistance, and that this aspect of her life motivated the President's decision - accompanied as she was by three other resisters - it is no less true that her activity in the Resistance, followed by her imprisonment and deportation to a concentration camp, spanned just five years (1940-1945), while her work as an ethnologist and historian continued over 70 years, from her first foray into the profession in 1932 until the end of her life; and throughout those years she published scholarly studies in which we now recognize her defence of an original conception of the humanities, in certain aspects similar to contemporary research. As for Claude Lévi-Strauss, he played a dominant role both in the history of ethnology in France and in the world; he too thought long and hard about the identity of the humanities, but came to very different conclusions. Of course, Lévi-Strauss' breadth of work, devoted entirely to his field of study, is noticeably larger than that of Germaine Tillion, who let herself become "distracted" by other engagements; the proximity of their core interests, however, makes it possible to draw a comparison between them using the convention of "parallel lives".

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Google Scholar Barthes, R., 1980, à € - Semiology elements, à € lavers and Smith, trad., Hill and Wang, New York. Crong: J. Only at the end of his trips, did he make a brief contact with an isolated band living in the old style, but of course they did not speak Portuguese. Weightmann, Trad., Harper and Row, New York. The Savage Mind (1962) argued that the American natives and other abjecting cadors of Austriaia for à Frica operate a "concrete wool"-they order images taken from the world around them in a rie of Baminian oppositions. Von Sturmer, trad., Beacon, Boston. BASKIN, trad., McGrawfil, New York. K. But soon after Vi-Strauss returns to the Franãio, the German extent invaded the País and he became an extent in New York. He proposes that the initial premises of myths (say, that women are lunar, solar men) are played in subsequent versions to produce new premises. However, his ideas transformed discipline and profoundly influenced the other human sciences. Google Scholar-Vel-Strauss, 1969b. À ø Ady à "The Raw and the Cooked", J. J. Google Scholar Utaker, A., 1974, about Baminian opposition, Linguistics 134: 73-93. Thus, for example, the speakers of English invest the contrasting sounds of B and P with meaning (the words 'Bill' and 'pill' are obviously different from our ears), while in other woolds the distinction can it is not marked and in its told. Jakobson and B. à € œWhat I know of the anthropology I learned during these years, he observed later. Although their American colleagues were plunged into regional ethnography, they notoriously suspected the teaspoons abstractions. This deeply pessimistic view was conditioned by the Amazonic Idálio of his youth and the European World War II that followed. Sldeshare uses cookies to improve functionality and performance and provide relevant advertising. 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He claimed to have split the atom of linguistics, the phoneme. Google Scholar Á LÁ@Ávi-Strauss, C., 1969a, eÁÁÁThe Elementary Structures of Kinship,eÁÁÁ R. LÁ@Ávi-Strauss argued that systems of classification are constructed on a similar pattern of binary oppositions.Returning to Paris in 1949, LÁ@Ávi-Strauss found employment at the Museum of Man and then the ÁÁcole Pratique des Hautes ÁÁtudes at the Sorbonne. Aldrich, trans., Coronado Press, Kansas. Google Scholar Á LÁ@Ávi-Strauss, C., 1963a, The structural study of myth, in: eÁÁÁStructural Anthropology,eÁÁÁ Volume I, C. LÁ@Ávi-Strauss, however, was determined to use observations of hunter-gatherers as the basis for a theory of human nature, like a more empirical Rousseau. These transformations follow implicit rules that allow only a sort of logical progression, in the form of the inversion of the initial terms, or a series of substitutions by which one binary pair replaces another. The phoneme had been viewed as the smallest significant unit of sound in speech, but according to Jakobson it was itself a bundle of features made up of pairs of contrasting elements. Google Scholar Á Carroll, M., 1978, LÁ@Ávi-Strauss on the Oedipus myth: a reconsideration, American Anthropologist 80: 805eÁÁÁ14.CrossRef Á Google Scholar Á de Saussure, F., 1966, eÁÁÁCourse in General Linguistics,eÁÁÁ C. A devotee of Rousseau's philosophy, LÁ@Ávi-Strauss was determined to execute the master's plan.During his university holidays, LÁ@Ávi-Strauss made expeditions to study remote Amerindian settlements, but almost all of this work was done at telegraph posts where Indians were in contact with government agencies and traders. Google Scholar Á Shapiro, M. The difference lies, not in the quality of the intellectual process, but in the nature of things to which it is applied.eÁÁÁLÁ@Ávi-Strauss notoriously claimed that he had a neolithic intelligence, that his thought was ni krow ot tup was notiacifissalc fo smetsys woh detartsnomed ssaurs-iveÁÁL Á 1791 ni nam dekaN eht hitw gntanimluc dna 4691 ni dekoø I'm not going to get you to work. 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