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This pattern of binary opposition is evident in much of Smith's
worklit provides ... itself in a kind of quadratic relationship which
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5 Soldiers versus Profiteers: Class War as Patriotism 5 Soldiers
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Protecting the Vote? Peacekeeping Presence and the Risk of Electoral Violence

In a major move for an awards ceremony, the Emmys recognised the increase in non-binary talent and is adapting their rules to acknowledge the successes of those who don't identify as male or female.

The work of Louis Dumont, who died in 1998, on India and modern individualism represented certain theoretical advances on the earlier structuralism of Claude Lévi-Strauss. One such advance is Dumont's idea of hierarchical opposition, which he proposed as a truer representation of indigenous ideologies than Lévi-Strauss's binary opposition. In this book the author argues that, although structuralism is often thought to have gone out of fashion, Dumont's greater concern with praxis and agency makes his own version of structuralism more contemporary. The work of his followers and fellow travelers, as well as his own, indicates that hierarchical opposition is capable of taking structuralism in new and more realistic directions, reminding us that it has never been the preserve of Lévi-Strauss alone.

Seminar paper from the year 2017 in the subject English - Literature, Works, grade: 15 Punkte, Gustav-von-Schlör-Schule Specialized Secondary School and Upper Vocational School, language: English, abstract: This seminar paper aims to display the conflict between Good and Evil, shown in the "Harry Potter" film

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series distributed by Warner Bros., which is based on the novel by J.K. Rowling. The conflict is focused on Harry Potter, as the good guy, and Lord Voldemort, as his evil opponent. This paper essentially consists of two main parts, the theoretical and analytical section, and a conclusion at the end. The very start, however, gives the reader a raw notion of the typical interpretation of "Good" and "Evil". Then, the paper gives a brief synopsis of the Harry Potter story, to figure out what the plot of Harry Potter is about. The theoretical part contains two significant subdivisions. It deals with structuralism and post-structuralism, as well as with three subsections of post-structuralism, which are deconstruction in literature and film studies and finally with binary oppositions. The most important goal is to figure out what the deconstruction and binary oppositions are about and make it clear how they are applied in movies. Afterwards, the seminar paper goes firsthand into the analytical part, which is the second section and considers a deconstructive analysis of the representation of Good and Evil are either in their pure form or categories with flowing borders in the film series "Harry Potter". The most significant thing in this part is to split up the movie into essential pieces, like the visual aspects and sound design. Another essential point is to figure out their equalities, differences and in certain circumstances the connections to each other.

Analyzes the myths concerning cooked food, the seasons, water, the stars, and other subjects in the culture of the Bororo Indians of Brazil

This volume differs from the volume, *Semiotics 1980*, in that it is no longer an experimental product, but the result of a permanent commitment of the Semiotic Society of America to publish each year henceforward those papers presented at its Annual Meeting which are submitted to the Secretariat in timely and proper form. Thus *Semiotics 1981* marks the beginning, following upon the

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experimental Semiotics 1980 volume, of an indefinite series of volumes presenting the cross-fertilization of styles, topics, methodologies, and traditions "in which new ideas vie for survival and experiment is at a premium." It is this cross fertilization which is at the heart of the vitality and integration and redistribution of the world of knowledge. The historical value of such a record is obvious. But the more immediate objective of these volumes of annual proceedings is to promote participation in the work of "semioticizing" traditional perspectives and disciplines by providing a forum in which young scholars can meet regularly and find an outlet for their efforts at interdisciplinary thinking which are not always welcome in the journals and proceedings devoted to the promotion only of traditionally specialized perspectives.

The work of Louis Dumont, who died in 1998, on India and modern individualism represented certain theoretical advances on the earlier structuralism of Claude Lévi-Strauss. One such advance is Dumont's idea of hierarchical opposition, which he proposed as a truer representation of indigenous ideologies than Lévi-Strauss's binary opposition. In this book the author argues that, although structuralism is often thought to have gone out of fashion, Dumont's greater concern with praxis and agency makes his own version of structuralism more contemporary. The work of his followers and fellow travelers, as well as his own, indicates that hierarchical opposition is capable of taking structuralism in new and more realistic directions, reminding us that it has never been the preserve of Lévi-Strauss alone.

The Gernet Centre was founded as a place where the structural method could be applied to the classics. [Structuralists] attribute the survival, origin and function of myths to common crosscultural factors they identify as [structures]. As this book, first published as *The Structuralists on Myth* in 1992 explains, these structures are bundles of information not obvious either to the narrator or to the

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listener. The bundles are collected features that reveal either the reasons for the survival of myths, or their origins, or their functions within their contexts. The structuralists consider themselves to have talents as the collectors from myths of these bundles of information.

Discusses the significance of totemism among primitive peoples and its interpretation by anthropologists and philosophies

"Will be a very useful tool for any student trying to make sense of the vast expanses of contemporary cultural theory and criticism. Well-written and admirably self-reflective, it combines rigorous explications and applications of many of the most influential concepts and theorists." - Lawrence Grossberg, University of North Carolina "Accessible and insightful throughout; offering help to both experienced and inexperienced students of cultural theory. Highly recommended." - John Storey, University of Sunderland

Doing Cultural Theory teaches more than just the basics of cultural theory. It unpacks its complexities with real-life examples, and shows readers how to link theory and practice. This book: Offers accessible introductions to how cultural studies has engaged with key theories in structuralism, poststructuralism and postmodernism Teaches straightforward ways of practising these theories so students learn to think for themselves Uses 'practice' boxes to show students how to apply cultural theory in the real world Guides students through the literature with carefully selected further reading recommendation. Other textbooks only show how others have analyzed and interpreted the world. Doing Cultural Theory takes it a step further and teaches students step-by-step how to do cultural theory for themselves.

While examining exactly who owns the media and who produces the media, this text manages to encompass the systematic, critical, and analytical media in all its forms and concludes that the media is one of the most important generators and disseminators of meaning

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in contemporary society. Investigating the power relationships between the media and politics, culture, economy, society, and above all, democracy, this resource is well-suited for anyone with an interest in the modern role of media in society.

"A magical masterpiece."—Robert Ardrey. A chronicle of the author's search for a civilization "reduced to its most basic expression."

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