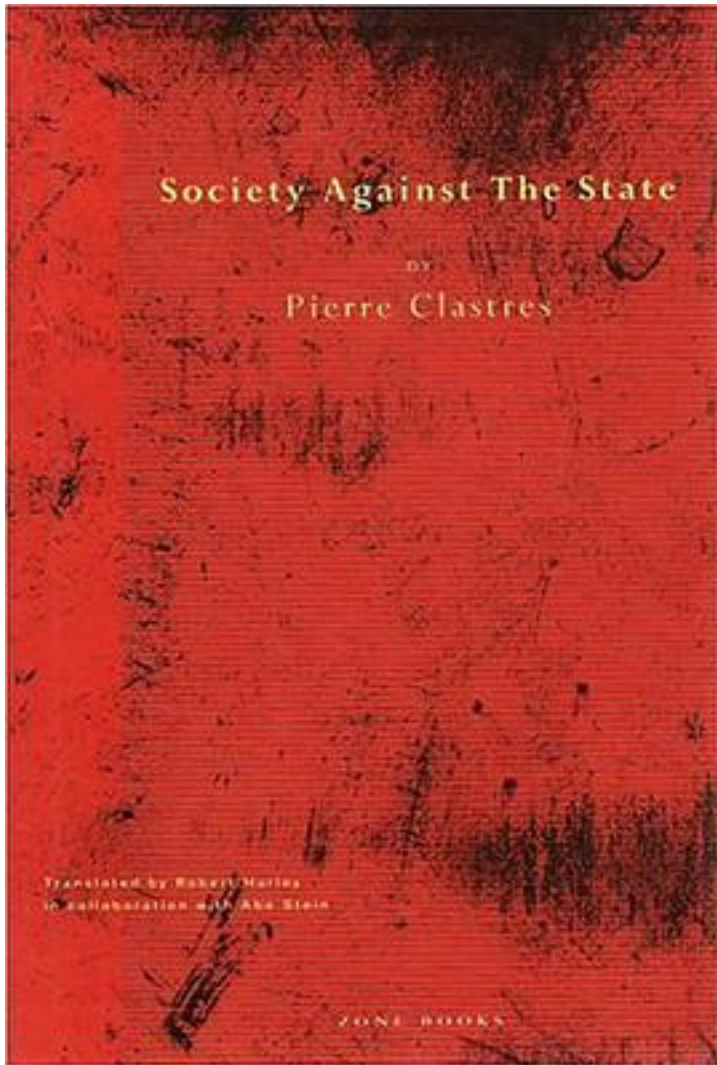


Society Against the State



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著者: Pierre Clastres

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"The thesis is radical," writes Marshall Sahlins of this landmark text in anthropology and political science. "We conventionally define the state as the regulation of violence; it may be the origin of it. Clastres's thesis is that economic expropriation and political coercion are inconsistent with the character of tribal society - which is to say, with the greater part of human history." Can there be a society that is not divided into oppressors and oppressed, or that refuses coercive state apparatuses? In this beautifully written book, Pierre Clastres offers examples of South American Indian groups that, although without hierarchical leadership, were both affluent and complex. In so doing he refutes the usual negative definition of tribal society and poses its order as a radical critique of our own Western state of power. Born in 1934, Pierre Clastres was educated at the Sorbonne; throughout the 1960s he lived with Indian groups in Paraguay and Venezuela. From 1971 until his death in 1979 he was Director of Studies at the fifth section of the Ecole Pratique des Hautes Etudes in Paris and held the Chair of Religion and Societies of the South American Indians there. Robert Hurley is the translator of the History of Sexuality by Michel Foucault and co-translator of Anti-Oedipus by Gilles Deleuze and Felix Guattari.

作者介绍:

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标签

评论

The book criticized the western political power, arguing it is only one model of state, but not the only one. The author holds against the 'common knowledge' that our modern state form is the ultimate or superior political configuration.

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书评

（我原计划出版这本书的中文版，但是选题被公司否决，因此发在这里，如若它对看到的人有微弱的帮助，我也就感到欣慰了。） 社会反对国家
原始社会是没有国家的社会。这一事实论断本身准确无误，而实际上隐含着一一种想法，一种会立刻质疑政治人类学是否是一门严格科学的价值判断...

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