A Critical Study of Structuralism

We can illustrate Levi's (1967) thinking with the example of the similarities between linguistic systems and kinship systems. First, terms used to describe kinship, like phonemes in language, are basic units' analysis to the structural anthropologist. Second, neither the kinship terms nor the phonemes having meaning in themselves. Instead both acquire meaning only they are binary oppositions in his anthropology (for example the raw and the cooked) much like those employed by Saussure in linguistics. Third, Levi Strauss admitted that there are empirical variation from setting to setting in both phonemic and kinship systems. But even those variations van be traced to the operation of general, although implicit laws.

ROOMIYA MANZOOR

Structuralism obviously involves a focus on structures, but they are not in the main the same structures that concern the structural functionalists, while the Taler and indeed most sociologists are concerned with social structures of primary concern to structuralisms are linguistic structures. This shift from social to linguistic structures is what has come to be known as the linguistic turn. Structuralism emerged from diverse developments in various fields.

The foundational principles of structural functional linguistics were based on the lecture notes of the great Swiss linguist Ferdinand de Saussure (1857-1913) published posthumously as course de Linguistique Generale (CLG). These principles entered into the structuralist model of linguistics and provided a turning point in the history of linguistics.

According to Saussure, Langue is something that is at once social and constrained. It is both a social product of faculty of speech and a collection of necessary conventions that have been adopted by a social body to permit individuals to exercise that faculty, while the former means that it is a possession of community of speakers, the latter suggests that it is something fixed. Parole on the other hand is the realm of the freedom, and an individual act……….. Willful and intellectual.

Langue is a system or structure of language whereas Parole is the activity of speaking in a language or actual speech. According to Saussure within the whole field of linguistic activity (language) we should distinguish between the language systems (langue) and speaking or writing the language (Parole). The three way distinction can be got as:

Language :

It is the general category that distinguishes man from the animals.

Langue :

It is the language structure which consists of vocabulary, principles of construction, idioms, rules of pronunciation etc.

Parole :

It is the language of both speech/writing used in context.

Saussure's insightful observation on language as a system and his treatment of language primarily as a social phenomenon became the guiding principle for structural linguistics. The central principle is well defined subpart of language called langue, can be abstracted from the totality of speech. It represents the abstract system of structural relationships inherent in language- relationships that are held in common by all members of a speech community. Since langue forms a coherent structural system, any such approach to language which is devoted to explicating the internal workings of this abstract system is referred to as structural linguistics. The structural approach to the analysis of language is not only concerned with explicating the internal workings of langue but it also involves the segmentation of utterance into elements in terms of two basic and complementary relations:

Syntagmatic and Paradigmatic (associative according to Saussure) the former looks into those elements which combine to form a larger unit. While the latter takes those elements which can be substituted for another in a given context.

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In the structural description of language both an inventory of the linguistic elements of the language under analysis and statement of the positions in which the elements occur are taken into consideration. The former refers to discovery procedure and the latter refer to distribution.

The concern for structure has been extended beyond language to the study of all sign systems has been labeled "Semiotics" and has attracted many followers (Gotldiener, 1994: Hawes, 1977: Thibault, 2005)

Semiotics is broader than structural linguistics because it encompasses not only language but also other sign and symbol systems, such as facial expressions, body language, literary texts, and indeed all forms of communication.

Roland Barthes (Perry 2007) often is seen as the true founder of Semiotics. Barthes extended Saussure's ideas to all areas of social life. Not only language but also social behaviors are representation, or signs: "Not just language, but wrestling matches are also signifying practices, as are TV shows, fashions, cooking and just about everything else in everyday life' (Lash, 1991: xi) the "Linguistic turn" come to encompass all social phenomena, which in turn came to be reinterpreted as signs.

Anthropological Structuralism :

Claude Levis Strauss, a central figure in French structuralism-Kurzweil (1980-13) calls him the father of structuralism, is the French anthropologist Claude Levi-Strauss (Rossi 2005.) Although structure takes various forms in Levi's work what is important for our purposes is that he can be seen as extended Saussure's work on language to anthropological issues for example to myths in primitive societies. However Levi Strauss also applied structuralism more broadly to all forms of communication. His major innovation was to reconceptualize a wide array of social phenomena (for instance kinship system) are system of communication, thereby making them amenable to structural analysis. The exchange of spouses for example can be analyzed in the same way as the exchange of words; both are social exchanges that can be studied through the use of structural anthropology.

We can illustrate Levi's (1967) thinking with the example of the similarities between linguistic systems and kinship systems. First, terms used to describe kinship, like phonemes in language, are basic units' analysis to the structural anthropologist. Second, neither the kinship terms nor the phonemes having meaning in themselves. Instead both acquire meaning only they are binary oppositions in his anthropology (for example the raw and the cooked) much like those employed by Saussure in linguistics. Third, Levi Strauss admitted that there are empirical variation from setting to setting in both phonemic and kinship systems. But even those variations van be traced to the operation of general, although implicit laws.

All of this is very much in line with the linguistic turn, but Levi-Strauss ultimately went off in a number of directions that are at odds with that turn. Most important he argued that both phonemic systems are the products of a conscious process. Instead they are the logical structure of the mind from which they are derived; operate on the basis of general laws. Most of those who have followed the linguistic turn have not followed Levi-Strauss in the direction of defining the underlying structure of the mind as the most fundamental structure.

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Shakespeare's Metaphysical Concern in *Hamlet*

In Hamlet, Shakespeare has analyzed human predicament in philosophical term. His philosophy "Character is destiny" has been simplified in the approach of Hamlet toward life. For him, although he is a prince, life is not the bed of roses. He has firm belief in Christianity and he does not want to commit any crime because he knows the consequences of crime and punishment. But he became extremely uncommon and lost his belief when he saw his own mother in the arms of the murderer of his own father. His contemplations and broodings are real and not imaginative because the experiences he shared were his own.

JUGAL PRASAD

In the history of English literature, William Shakespeare occupies almost an incomparable position as far as dramatic art and craftsmanship are concerned. Among his tragedies like Macbeth, Othello, Hamlet, King Lear, Julius Caesar, Antony and Cleopatra and Romeo and Juliet,Hamlet stands supreme for many reasons altogether. Even though Shakespeare defies classical rules and regulations of drama as defined by Aristotle, but his achievement and recognition do not have any sense of limitation in terms of time and space. He excels supreme not only among his contemporaries but also among the dramatist and poets of all ages. A large number of critics beginning from John Dryden to T. S. Eliot pay tribute to this immortal genius of the literary history.

In his dramas, William Shakespeare is not delighted to follow fixed rules and regulations. He seems to be a great man of humour who possesses a very critical aptitude concerning to human emotions and passions. He always dives deep into human emotions and passions in order to discover a new world and that is Shakespearean world. In his world, there is a variety of characters including military general, kings, queens, princes, and ordinary people also. Shakespeare is fond of discovering esoteric feelings of the people belonging to higher society. For him tragedy seems to be the product of the internal conflict of human behaviour, and that human behaviour symbolizes a 'particular passion' resulting out of 'negative capability' which causes a great disaster in human life.

Almost all the Shakespearean tragedies are preoccupied with his metaphysical concerns; at the deeper level he is much interested to define human psychology in terms of the metaphysical journey of human beings. As metaphysics deals with the abstract views concerning to life and death, almost all the Shakespearean tragedies define life and death in different ways. His metaphysical concern is always linked in the manifestation of human behaviour and gesture. His protagonists meet with doom for inevitable reasons. Their journey is highly symbolized and epitomized by the internal conflict due to either inherent or imposed passion. For example Macbeth's passionate ambition, Hamlet,sdullness or inaction, King Lear's obstinacy and Othello'ssuspicion are not simple and ordinary human gesture or shortcoming because they are not ordinary human beings. Shakespeare is much interested to unfold some of the most difficult clues concerning to human destiny. Life and death are very common facts but life and death are not simple for extra ordinary human beings as it happens with Shakespearean uncommon men. In Hamlet, as critics are of views, William Shakespeare tries to unfold some of the common questions with metaphysical concern. His portrayal of the character of Hamlet is very symbolic. Hamlet is bound to think life and death metaphysically because he is essentially an extra ordinary scholar and he possesses a noble brain having sublime thoughts. Ophelia, his beloved rightly thinks about him.

OPHELIA: O, what a noble mind is here o'erthrown!
The courtier's, soldier's, scholar's, eye, tongue, sword;
The expectancy and rose of the fair state,
The glass of fashion and the mould of form,
The observed of all observers, quite, quite down!

Critics like A. C. Bradley has very high opinion about Hamlet. In spite of recognizing and discovering "tragic flaw" in the character of Hamlet, Bradley appreciates the religious aptitude shown by Hamlet. As a much thinking character having intellectual mind set, Hamlet possesses a good Christian mind and he has philosophical consideration of life and death. Whenever his uncle Claudius came before him, his external behaviour became rude and hostile and he wanted to take revenge of his father's murder, but inwardly, he succumbs before his intellectual flavour. For him it seems that the murder of his father by his uncle is less important than to commit the murder of his uncle for the sake of revenge. In this way, for him another murder in reply of a murder is not something good as Hamlet himself thinks all the time:

HAMLET:The time is out of joint: O cursed spite,
That ever I was born to set it right!

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Nay, come, let's go together.

Hamlet has a meditating mind and according to the critics, excessive thinking regarding metaphysical questions related to life and death, makes Hamlet uncommon in the world of commons. As a true Christian, he has great faith in religion. He is not overshadowed by the pattern of " birth, death and rebirth." He got many opportunities to kill his uncle. All these opportunities were lapsed not only because of his " inactiveness" or "excessive thinking" but also because of his metaphysical considerations about life and death. It seems that for him death dose not symbolize only physical disappearance but also symbolizes the end of human journey in all respects. He has faith in divinity:

> HAMLET:*There's a divinity that shapes our ends, Rough-hew them how we will,*

Critics like A. C. Bradley and S. T. Coleridge believed that the role of fate is extremely important as far as Hamlet's journey in this world is concerned. They focus on the mind of Hamlet which is speculative in nature. They are of view that all the time Hamlet does not think about the murder of his father and how to avenge it. Hamlet's intellectual brain always puts him in internal conflict. What to do or what not to do? What is right or what is wrong? What could be or what could not be? If a man discusses questions like these which have metaphysical concern, is not able to do any thing which is against the rule of divinity. Similar happens with the character of Hamlet and it seems that Shakespeare's metaphysical concerns overshadow other things in the character of Hamlet.

Shakespearean soliloquies in Hamlet are full of metaphysical appeal because in these soliloquies William Shakespeare is able to unfold the reality of human existence in philosophical term. Critics are of opinion that Shakespearean soliloquies have universal appeal and they present the conflict and tussle occurring in the mind of the protagonist. Almost all his grim tragedies including Macbeth, Hamlet, King Lear, and Othello, are full of soliloquies in which the central protagonists brood and contemplate about the various facets of life and death. Critic like A. C. Bradley, S. T. Coleridge and T. S. Eliot have given much time and have written much pages about the significance of these soliloquies. They are of the common opinion that there is little significance of Shakespearean tragedies without soliloquies.

In Hamlet, we find abundance uses of soliloquies and soliloquies in Hamlet have been drawn with significance. Since Hamlet is the character who has an intellect and possesses a reasoning mind, Hamlet's broodings and contemplations are not ordinary but extra ordinary in depicting the metaphysical concerns of William Shakespeare. Hamlet is able to unburden his soul in talking to himself. His talks with himself have great philosophical significance because in them we find the depiction of the reality of human existence. Hamlet is full of soliloquies. For example, in Act II Scene II Hamlet broods over the disgracing condition he faces in the company of his own kinsman. He says that there is no importance of human relationship in this world. All human relationships are rubbish in high level politics and providence.

> *Hamlet : A dull and muddy-mettled rascal, peak, / Like John-a-dreams, unpregnant of my cause, / And can say nothing; no, not for a king. / Upon whose property and most dear life / A damned defeat was made."*

According to the critics, the most famous soliloquy of William Shakespeare occurs in Act III scene I in Hamlet. In this soliloquy, William Shakespeare discusses the existence of this world in philosophical manner. Hamlet, having disgusted by the attitude and behaviour shown by his own mother, questions his own existence and tries to unfold the clues of this world. Whether this world is real or unreal? Whether this world is good or bad? Whether he has the real existence or mere shadow? Whether he is right or wrong in his approach towards life or whether he is doing justice or injustice to his existence. Hamlet contemplates In these issues like an experienced philosopher. This soliloquy is conceived as one of the best remarks about the metaphysical concerns towards life and death. Hamlet unburdens his heart:

> *Hamlet: To be, or not to be: that is the question:*
> *Whether 'tis nobler in the mind to suffer*
> *The slings and arrows of outrageous fortune,*
> *Or to take arms against a sea of troubles.*
> *And by opposing end them. To die: to sleep;*
> *No more ; and by a sleep to say we end*
> *The heart-ache and the thousand natural shocks*
> *That flesh is heir to, 'tis a consummation*
> *Devoutly to be wish'd. To die, to sleep;*
> *To sleep : perchance to dream : ay, there's the rub;*
> *For in that sleep of death what dreams may come,*
> *When we have shuffled off this mortal coil.*
> *Must give us pause: there's the respect*
> *That makes calamity of so long life;*

In Hamlet, Shakespeare has analyzed human predicament in philosophical term. His philosophy "Character is destiny" has been simplified in the approach of Hamlet toward life. For him, although he is a prince, life is not the bed of roses. He has firm belief in Christianity and he does not want to commit any crime because he knows the consequences of crime and punishment. But he became extremely uncommon and lost his belief when he saw his own mother in the arms of the murderer of his own father. His contemplations and broodings are real and not imaginative because the experiences he shared were his own.

Hamlet excels better in comparison to his other grim tragedies although it is artistically inferior as T. S. Eliot considers this fact in his critical essay " Hamlet and his problem." But only artistic accomplishment is not enough, sometime intellectual broodings and contemplations go beyond the artistic accomplishment in order to unfold the bitter truths of human existence as Hamlet did in the play.

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Anita Desai and B. Rajan as Novelists : A Critical Exposition

The literature of social realism is usually concerned with the images, with the temporal spatial such as the one F.H. Bradley has expounded in "appearance and reality" while the Freudian patterns of identity deal with the limits to which the self can be extended up to the id they finally focus upon the sources of discontentment of modern civilisation. Conflict between ego and id, the problems of people`s loneliness, fear anxiety and neurosis to name only a few, Sociological theories of roles or masks are basically concerned with patterns or models of values and relationships which progressive and civilised societies used to measure the individual`s growth and refinement. These and various other forms of identity are possible to be realised only if people are able to see the source of their own potential vitality in their own selves.

DR. DHALESH KUMAR PATEL

The outer world of the novelists of the post-independence period is the manifestation of the inner turbulent psyche in their study. It should be noted that novelists like Anita Desai and Belchandra Rajan have in their fiction shown the pervasive sense of personal crisis that inform their alienated self in describing the protagonists of the various novels. Anita Desai discusses in her protagonists the sense of alienation which owes its origin in the disturbance in the rootlessness of the protagonists like Maya, Monisha, Sita and Nanda. Like Jane Austin Mrs. Desai`s range extends to the problems of the rootlessness in women's society and at the same time a sense of revolt is also to be searched out in the disruption of the psyche in the modern world. Whereas, Jane Austen talks about the domesticity of the women world, Mrs. Desai not only talks but also reacts against the materialism and goes to the extent of saying - "of course i do write of the contemporary scene and therefore the characters must contain the modern sensibility."[1]

In "Cry the Peacock" , Maya feels distressed and alienated in the modern society as she is not able to cope with her husband Gautam who is diametrically opposed in temperament, Gautam is prosaic and pragmatic while Maya is romantic and emotional. Gautam is more obsessed with the mechanical life of the modern society in which he has imprisoned his soul within the four walls of self-centredness paying no attention to the sentimental concern of his wife. The alienation of Maya is rooted essentially in Gautam`s philosophical detachment and his imperviousness to the beautiful yet tremendous beauty of the natural world

and his gross unconcern over the basics of life. That is why Maya shows her disgust as without roots she can not grow to any height.

In B. Rajan`s "The Dark Dancer", Krishnan returns home after his ten years of study at Cambridge in England, on his return, he suffers a deep sense of alienation and finds it difficult to adjust in his own home after being under the influence of the western culture for too long. In this crisis of loss of identity, Krishnan desperately quests for his own identity and the novelist thus completes the cycle of his quest for identity. He walks back slowly to the strength of his beginning Cynthus, Krishnan`s British girl friend, suffers from extreme sense of alienation and loss of identity in this alien country, in Rajan`s "Too long in the West", Nalini too suffers from the crisis of alienation during her stay in America where she had been for higher studies. The novel deals with the theme of alienation and cross cultural interaction.[2], Rajan`s novels too like Anita Desai try to establish the relationship of man with his place of birth and culture. Man suffers from alienation and rootlessness when he moves to an alien culture Rajan`s British and American Protagonists Cynthus and Eruest suffer from the same crisis as his other Indian protagonists, Krishnan and Nalini suffer the crisis of identity and rootlessness either abroad or after they return home from the influence of western culture for quite long.

But the literature of social realism is usually concerned with the images, with the temporal spatial such as the one F.H. Bradley has expounded in "appearance and reality" while the Freudian patterns of identity deal with

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the limits to which the self can be extended up to the id they finally focus upon the sources of discontentment of modern civilisation. Conflict between ego and id, the problems of people`s loneliness, fear anxiety and neurosis to name only a few, Sociological theories of roles or masks are basically concerned with patterns or models of values and relationships which progressive and civilised societies used to measure the individual`s growth and refinement. These and various other forms of identity are possible to be realised only if people are able to see the source of their own potential vitality in their own selves.[3]

The theme of alienation is treated rather obliquely by Rajan in both the novels of his. B.Rajan has a keen insight in to his characters and through them he expresses his experiences of the feeling of alienation and rootlessness in an alien culture and in an alien country. Probably, both his novels contain autobiographical elements.
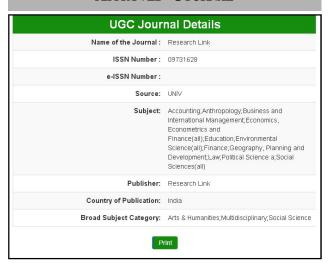
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शोध-पत्र भेजने संबंधी नियम

(1) शोध-पत्र 1500–1700 शब्दों से अधिक नहीं होना चाहिए।

(2) हिन्दी एवं मराठी माध्यम के शोधपत्रों को कृतिदेव 10 (Kruti Dev 010) में टाईप करवाकर 'पेजमेकर 6.5' में भेजें।

(3) पंजाबी माध्यम के शोधपत्रों को अनमोल लिपि (AnmolLipi) या अमृत बोली (Amritboli) या जॉय (Joy) में टाईप करवाकर 'पेजमेकर 6.5' में भेजें।

(4) अंग्रेजी माध्यम के शोधपत्र टाईम्स न्यू रोमन (Times New   Roman), एरियल फोंट (Arial) में टाईप करवाकर 'पेजमेकर 6.5' या 'माइक्रोसाफ्ट वर्ड' में भेजे जा सकते हैं।

(4) शोधपत्र की विधि - (1) शीर्षक (2) एबस्ट्रेक्ट (3) की-वर्ड्स (5) प्रस्तावना/प्रवेश (5) उद्देश्य (6) शोध परिकल्पना (7) शोध प्रविधि एवं क्षेत्र (8) सांख्यिकीय तकनीक (9) विवेचन या विश्लेषण (10) सुझाव (11) निष्कर्ष एवं (12) संदर्भ ग्रंथ सूची।

(6) संदर्भ ग्रंथ सूची इस प्रकार दें -

For Books :
(1) Name of Writer, "Name of Book", Publication, Place of Publication, Year of Publication, Page Number/numbers.

For Journals :
(2) Name of Writer, "Title of Article", Name of Journal, Volume ....., Issue ....., Page Numbers.

Web references :
http://utc.iath.virginia.edu/interpret/exhibits/hill/hill.html

(7) गुजराती माध्यम के शोधपत्र हरेकृष्णा (Harekrishna), टेराफोंट वरुण (Terafont Varun), टेराफोंट आकाश (Terafont Aaksah) में टाईप करवाकर 'पेजमेकर 6.5' में भेजे जा सकते हैं।

(8) शोधपत्र की साफ्टकॉपी रिसर्च लिंक के ई-मेल आईडी researchlink@yahoo.co.in पर भेजने के बाद हॉर्डकॉपी, शोधपत्र के मौलिक होने के घोषणा पत्र के साथ हस्ताक्षर कर 'रिसर्च लिंक' के कार्यालय को प्रेषित करें।

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