Symbolic Approaches Of The Aleph-Bet Opposition And Complementarity In A Structuralist Analysis; Duality As Basis Of Man's Thought

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Summary/Abstract: From the beginning of time, man felt that the experience of spoken language needed to be put in writing as well. The development of written language was characterized by a close relationship between the sounds and their graphic shape, which in all ancient languages were not randomly picked up, but chosen so as to capture and encipher the essence of words.

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Functional analysis provided a novel alternative: Analyze structures such as kinship or activities such as rituals in terms of their functions for maintaining the society. It was A. R. Radcliffe-Brown (1914, 1922, 1924, 1935, 1952) who sustained the Durkheimian tradition by emphasizing the importance of integrative needs and then analyzing how structures—most notably kinship systems—operate to meet such integrative requisites. Thus functionalism was carried to the midpoint of the twentieth century by anthropological work. Then during the 1930s, a group of Harvard sociologists—led by a graduate student, Robert Merton (1949)—began thinking about functional analysis, especially as it had been carried forth by Radcliffe-Brown and Malinowski (Turner and Maryanski 1979). Julia Kristeva's The Old Man and the Wolves details the gradual degeneration of the fundamentally corruptible community of Santa Varvara. As described by the novel's namesake, the Old Man Septicious Clarus, in terms of singularity, morality and—both metaphorically and palpably—humanity, each individual's marked decay is seen as the horrific transformation into a wolf with regard to both physical and psychological form. By contrast to Lacan's use of “the symbolic,” Kristeva employs a semiotic-based design which puts description in the scope of “an emotional field... which dwells in the fissures and prosody of language rather than in the denotative meanings of words,” that give “the symbolic” a rather rubrical construction.