

Has Structuralism in its Intellectual Representations Succeeded in Becoming a Philosophy of Anthropology?

Mohsin Saleh

The Western cognitive process has undergone gradual radical and “structural” transformations which were initially only religious borrowings and after that became pure rational or sensory empirical borrowings steeped in worldliness. Metaphysics in the Western mind was not an original field of study. Philosophy, aside from imitating theology and Islamic and Greek philosophy, was the philosophy of the self and the other within worldly interactions, far from morals and transcendent values. Afterward, “philosophical” and anthropological development delved into the study of man, his beliefs, and his culture from the angle of distinction/the other, as a mirror of the self that is synonymous with what that current state of the West was, and not the future state. The study was not for the purpose of a final separation from man, but rather an attempt to eliminate his original intellectual genes, or to study man as a “thing” which has a word, meaning, and behavior. Straussian structuralism began with consciousness in order to abolish it and reach the unconscious.

The stages which Western thought has underwent through anthropological studies were based on the developments of the human and natural disciplines and their schools of thought. One of the most important of these schools in the West -especially in France- which has gained international fame is the structuralist school. The objective of Claude Lévi-Strauss’s methodology, drawn from linguistic and biological studies and psychology, was to cover humanities and social sciences and to become comprehensive and general. Has it succeeded? Or have its founding elements become more capable of spreading and surviving as a result of their ideas which are open to rationality, more than Strauss’s claim that structuralism has become a global school which is valid for all human cognitive disciplines.

Post-Truth Discourse: Foucault and Structuralism

Layla Hoballah

The aim of this essay is to question the concept of “post-truth” which represents a cognitive observation which has continued from the past century. Its effects are still reproduced in today’s cognitive reality and its interpretations are represented in the general social, political and human sphere. The concept is based on the declaration of a “post-human” era. Through this slogan we can read the contexts and outcomes of the subject and the object, and the manifestations of the relationship between them in the discourse of truth and post-truth through the approach of the French thinker Michel Foucault and his relationship with the structural and post-structural trajectory.

To understand post-truth discourse, it is necessary to consider the position of the concept regarding the relationship between the subject and the object. In the philosophical context up to Descartes, man was viewed as an active knowing subject, and existence was viewed as cognizable items/objects. Both are linked by a process of conscious and unconscious perception of things as they appear in our perception (the thing-for-itself), and of things as they are in themselves independently of the process of perception (the thing-in-itself). Even if these starting points which establish the relationship between the subject and the object do not differ, the difference lies in the process of their movement to understand and interpret reality and its phenomena. Thus, the idea of truth and post-truth is only what is apparent from this interaction in the cognitive field. That is, truth is not an entity in itself which can be proven or denied. Perhaps the idea of post-truth is not as is promoted -a product of the modern era and post-modern philosophy- rather, its existence may be linked to the essence of man and his existence.

them, and this in turn allows us to analyze them by employing a suitable method and systematic application. When performed correctly, we may undoubtedly reinvent a new paradigm or system with an active and influential pulse. It is worth noting that anthropologists, the foremost of which is Lévi-Strauss himself, had cast aside other methodologies such as the historical and analytical methodologies when studying social structures and analyzing the primary relationships of societies. Instead, they adopted the linguistic methodology which they considered would lead them to reliable and highly persuasive results.

The Foundations and Principles of Structuralism: An Analytical-Critical Perspective from the Viewpoint of Roger Garaudy

المجلة
الطبية
السنة 28
العدد 57
ربيع 2024م

ملخص ملف العدد

Abbas Hamza Hemadi

The word “structuralism” is derived from “structure,” a term with linguistic roots which are traced to the Latin word “structura” which in its turn descends from “struere” which means a “construction.” It is essential to clarify “structuralism” which stems from the nature of the meaning of “structure.” It is likely that structuralism includes a symbolic meaning which points to the method of building a certain construction, and to the results of this construction such as symmetrical and organized sections which benefit a group, system or pattern which can only survive through the solidity of the connections between those sections.

Researchers on psychology have examined the concept of “structure” in parallel with the concept of gestaltism/general perception on one hand, and in participation with researchers on anthropology on the other hand with the aim of considering the order of relations between societies in general. As a research methodology, structuralism has been mostly developed by Ferdinand de Saussure (1857-1913), boosted by the linguistic paradigm in description and analysis. It is worth noting that the idea of applying structuralism to linguistics appealed to Claude Lévi Strauss (1908-2009) who employed it in his anthropological studies. He was keen on justifying and defending this approach, emphasizing that structuralism should be an exact epistemological methodology identical to adopted methodologies in exact disciplines, a methodology which studies the relationships between the elements and parts of each structure.

But how are these types of relationships studied? A study can only be useful when a wide exploration is applied which allows us to understand the hidden aspects of those relationships. Through this, we can understand the relational nature between

The Foundations and Principles of Structuralism: An Analytical-Critical Perspective from the Viewpoint of Roger Garaudy
Abbas Hamza Hemadi

➤ Issue Folder: The Foundations, Principles and Outcomes of Structuralism

- 1- The Foundations and Principles of Structuralism: An Analytical-Critical Perspective from the Viewpoint of Roger Garaudy
- 2- Post-Truth Discourse: Foucault and Structuralism
- 3- Has Structuralism in its Intellectual Representations Succeeded in Becoming a Philosophy of Anthropology?

➤ Research and Studies

- 1- The Post-Modernist Discourse: Colonial Usage in the Face of Grand Propositions
- 2- The Husseini Revolution on the Reality Scale: An Analytical Study of Orientalist Writings on the Event

➤ Scholarly Reviews

Review of the Book Structuralism and Since: From Lévi-Strauss to Derida, Edited by John Sturrock

➤ Observatory of Life

The term 'An'anah in the Books on Principles of Hadith between the Second and Sixth Centuries AH

➤ Summary of Issue Folder

- 1- Summary in Arabic
- 2- Summary in English

ملخص باللغة الإنكليزية

Order of Essays in Al-Ḥayāt Al-Ṭayyiba, Issue 57, Spring 2024, Year 28

Under the main heading «**The Foundations, Principles and Outcomes of Structuralism**», this edition of Al-Ḥayāt Al-Ṭayyiba presents three essays on this topic penned by a group of researchers in the following order:

200