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Abstract

Levi Strauss has used structuralism by also seeing it through the ethnological study of Indian tribes residing in South America. He has studied their art, culture, cuisine, mythology and marital system. These tribes were originally Indians residing in northern and southern parts of America. Strauss has studied these groups for many years. Structuralism of Levi Strauss checks the inter-relationship of the whole social system. It also sees various aspects and sub-aspects of society and tries to see how they by linking each other make the whole system. While studying the social system he observed that man's acts and behaviour can be classified in the same manner as the laws of natural science work and cells develop. As we have tried to understand the intellectual bases of the principle of exchange, we also need to see the same for structuralism. Whence does the word "structure" come? The word is originally Latin. The word actually was popularised to understand the anatomy of the body. How our body parts are joined and make a whole body. This word later was taken by anthropologists and social theorists and it helped them understand the social structure as well. The important concept of biology has been taken by anthropologists and helped them very much in the understanding of their study. Herbert Spence and Durkheim can be mentioned in this regard. It was observed in their study that there is a close similarity between biology and social life. For the said comparison we can also mention Redcliff Brown's contribution to the matter.

Keywords: Levi Strauss, Art, Culture

Greetings of the day,

Today we shall try to understand C.L. Strauss and his thoughts on structuralism. Levi Strauss has followed the principle of exchange. So, it becomes a priority to understand the social principle of exchange. And thus, it becomes necessary to understand George Homans, Peter and Michael Hechter before Levi Strauss.

Friends, if you try to understand Levi Strauss and his structuralism, it may lead you to confusion between the principle of exchange and structuralism. It is therefore essential to understand the principle of exchange as a base and then Levi Strauss.

In economics, we talk about production, buying and selling, and consumables. The theorists of the principle of exchange do not adhere much to the economical principle which shows that people have adapted to the exchange system in their daily life.

We very much understand that we ought to pay for the things we need. They may be costly or cheap. We buy them paying its cost depending on its need. In the same manner, the principle of exchange is an important principle in social sciences. We observe some set practices in our daily life and occasions like marriages, funerals and so forth. In such practices, there are expectations from both ends. The theorists of the principle of exchange affirm that the whole society also runs as does the market system. There are similar types of practice as we observe the exchange of things occur in the market. The way value and cost of things vary in the market, there are options based on capacity in social practices. A family will practice this system depending on its condition with the other.

You will observe this practice everywhere. This exchange is the practice happening around us. There are multiple sorts of exchanges happening continuously around us. Be it in schools, where you find exchange happening among principal, teachers and students or be it in offices where there is boss and employees. These practices are nothing but exchanges.

If we look at it this way, we can say that the point of the study of the theorist of exchange is social exchange.

Intellectual Sources/Base of Exchange Principle

Dear students, we have seen what exchange principles are and what is the point of the study of the same. we shall now proceed to understand the intellectual bases/sources of exchange principles.

Foremost, we can mention the names of George C. Humans, Peter M. Blau and Michael Hechter. Most generally, we can say that Humans have developed the pragmatism of exchange whereas Peter Blau showed structuralist exchange principles and Hechter gave prude exchange principles. However, these social theorists gave exchange principles but differ in their thoughts here and there. Principles of exchange in social science are in vogue. It is one of the links in principles. Theorists of exchange have written in abundance for the society which we shall see further.

In which, James Malinowski, Marcel Mauss and Levi Strauss took social anthropology, classical economists have shown utilitarianism and psychology took pragmatic matters in the notice. Which we need to understand here in detail, not because we are to study Levi Strauss but because we must know clearly that the way Marx talked about the sources in his principles of struggle and of Capital by George Semel. At the same time, we find mentions of exchange.

In the same list, Adam Smith and Stuart Mill's contributions are also to be noted. Every economist has talked about pragmatism in reference to men's need and their benefits. The principle of exchange has also come from pragmatism.

So far, we have talked about George Humans and Peter Blau as the intellectual base for the exchange principle as well as the basics of pragmatism as given by economists. We shall now proceed to understand the use of the exchange principles in anthropology.

In the 19th century, the principle of exchange became much popular among anthropologists. Among them, Levi Struss is leading along with Jems Frazer. (1954-94). Moreover, the names of very known anthropologist Malinowski (1984-1942) who became known for his study of Tribes and Marcel Mauss must be mentioned here. Because these anthropologists have studied tribes deeply. It is, therefore, necessary to know these anthropologists at this juncture too. Among them, Malinowski has studied the tribal race residing on Trobriand Island. In his study, he observed that there is the relation between groups owing to exchange. These tribes inhabit in small groups here and there on the island. But there was harmony among them owing to the exchange system and barter system. There was brotherhood among them owing to the give-and-take system.

However, a great difference could be seen in the principles between that of Malinowski and James Frazer. Malinowski believed James Frazer built his principle on the bases of pragmatism. Because James Frazer's principle was based on economic determinism. Whereas Malinowski was of the view that the principle of exchange is social and it enhances social bonds.

If we refer to Malinowski's principle again, as we have seen that he studied the tribal group, where he observed that in the Kula's tribe traditional system, they offered gifts to each other. The tribal group residing on one island used to go to the other tribal group on another island and offered jewellery and ornaments. These gifts were costly. But there was no other material or economical intention behind the act. Both of the groups not only preserve the gifts but also look into the future for the same. sometimes they exchanged again the gifts that were received earlier. This was a sort of festive for them.

As we have seen these tribal groups exchanging gifts between them without any economical or material intentions and as Malinowski propounds that social and other reasons are also accountable for the exchange system. It is here where Malinowski's social principle of exchange and Frazer's economical and pragmatic principle of exchange differs.

Let us also see Frazer's principle.

We shall now talk about Frazer's area of study and his contribution in the principle of exchange. So that you would come to know not only about Frazer but also would know how he differs from Malinowski.

James Frazer who has studied the tribal group residing in the area of Australia published his work *Folklore in the Old Testament* in 1919. Frazer is the first to write about the principle of exchange in anthropological study. He has studied deeply about tribal race, brotherhood, a system of marriage and others. He observed marriage among the cousin brothers and sisters and he felt a question of the intention behind this system. While researching it he established the principle of exchange. So, this is how he reaches his principal.

Let us now understand the theory of structuralism given by Levi Strauss. As we all know the position of structuralism is leading in social science. For its intellectual basis. We can say Redcliff Brown and Malinowski Durkheim are major theorists. But Levi Strauss was not as inspired by Malinowski's thoughts as much as Marcel Mauss is. But it is agreed by all that the complete credit of structuralism goes to Lewi Strauss and he is the founder of it. Levi Strauss has included Durkheim in his thoughts. There is much importance of society in Durkheim's thoughts and man is its part. An individual is affected by society and works accordingly. The importance that Marcel Mauss gave to society for the principle of exchange is also given by Levi Strauss. That is why his principle is known as a structural exchange. Levi Strauss does not agree with Malinowski's psychological reasons for the principle of exchange and says psychological pragmatism does not differentiate between man and animal. There is much difference between them. Strauss believes human life is cultural. Man has cultural heritage. And culture differentiates it from the animal.

According to Edomand Leach the acclamation that Paul Sarte has for his existentialism is also received by Levi Strauss for his Structuralism.

Levi Strauss started his writing from 1936 which originally were in French. They are

1. Conference on Anthropology and Limquistics (1952)
2. Structural Anthropology (1963)
3. Totemism (1964)
4. The Savage Mind (1966)
5. The Scope of Anthropology (1967)
6. The Elementary Structure of Kinship (1969)
7. The Raw and the Cooked (1969)

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Structuralism of Levi Strauss checks the inter-relationship of the whole social system. It also sees various aspects and sub-aspects of society and tries to see how they by linking each other make the whole system. While studying the social system he observed that man's acts and behaviour can be classified in the same manner as the laws of natural science work and cells develop.

As we have tried to understand the intellectual bases of the principle of exchange, we also need to see the same for structuralism. Whence does the word "structure" come? The word is originally Latin. The word actually was popularised to understand the anatomy of the body. How our body parts are joined and make a whole body. This word later was taken by anthropologists and social theorists and it helped them understand the social structure as well. The important concept of biology has been taken by anthropologists and helped them very much in the understanding of their study. Herbert Spence and Durkheim can be mentioned in this regard. It was observed in their study that there is a close similarity between biology and social life. For the said comparison we can also mention Redcliff Brown's contribution to the matter.

Let us understand Levi Strauss's concept of structuralism in detail, but do recall the origin of the word "structure". The word has also been used widely by ethnologists. With this let us finally proceed to structuralism.

1. A complete form/structure which is made up of various parts or aspects. This form/structure is internally connected with all its parts.
2. Since all these parts are internally connected, any change occurred in a part will bring it or carry it to all of its parts. In social regards, caste, family, education, military or culture, are various parts of society which determined society as a whole form. Any change occurred in the family would bring a change in a caste system.
3. Any form/structure which must have the capacity to change form.
4. One can anticipate the change that it may bring to other parts and a whole form/structure when the change occurs in one part.
5. The form/structure must be cognitive.

Levi Strauss has studied structuralism deeply and tried to understand the social structure. In which he mentioned technical structure, numeric structure and communicative structure. They study social structure and social incidents. In order to understand the social structure, one needs to analyse its aspects.

Levi Strauss wanted to observe the social system as deeply as possible for which he says we cannot understand society merely by looking at it, it is made up of many aspects and sub-aspects. There are numerous things in a culture which require close attention. You can only understand how any part or aspect came into existence by critical analysis of it. In his theory of totemism or tribal study, he observed, you can only understand it by observing their marital system. This system directs you towards a sort of layer.

Levi Strauss was influenced by many thinkers as we observed before. Apart from them, Sigmund Freud had also an influence on him. Freud showed the state of the conscious and the unconscious mind. He counted the unconscious state of mind as a real structure. Levi Strauss tried applying this theory. Levi said, in the same way, the real working or active subjects appear unusual in the conscious structure of society.

Karl Marx and Levi Strauss tried to see the interrelation of social structure. While trying to understand the economic structure, Karl Marx like Levi Strauss said the economy is not as straight and simple as it appears but it ought to be seen with reference to society. For which underlying structure needs to be observed.

Linguistic-Structuralism of Levi Strauss:

As we have talked about the influence of other thinkers on Levi Strauss, in linguistics, Ferdinand de Saussure, Roman Jakobson and Vladimir Propp have been major influences on him. While talking about the importance of language, Levi Strauss considers language an incredible gift. The exchange is possible due to language. If language and hence thoughts are not there, the exchange/communication would not take place. As soon as we think of anything, its image will take place in our mind and will come through language consequently. Along with that, sound also expresses man's emotion and intention. He explained the importance of language this way. Levi Strauss also says that Man tries to understand all that happened in front of him and then analyse it. In anthropology, the main aim is to understand everything and study them. He was deeply interested to study all these mediums. i.e., cuisine system, totemism, signs and symbols etc. he wrote about all of them in his book *Savage Mind*.

If we talk about the influence of Vladimir Propp on him, Propp is the proponent of Formalism. Propp has classified from the analysis of folk stories and folk tales. The formalist approach does the objective study of the main components that are connected intrinsically. Levi Strauss also studies the interrelationship of parts.

Levi Strauss was further influenced by Jean Jacques Rousseau. In Rousseau's thoughts, we find the importance of the study of primitive race.

Moreover, Andr Malraux and Marcel Mauss have also an impression on Levi Strauss.

Levi Strauss believes structuralism to be the foundational concept. As we see that there are always conducive principles for every incident. Structuralism seeks these principles. Linguistics acts as a tool in that case. Two concepts are more popular in structuralism. A. R. Redcliff Brown sees structuralism as a method that forms social structure. But Levi Strauss criticises such anthropologists. He insists them to focus on reality. He suggests that social life has a pattern. It is an arrangement of social relations. Levi Strauss tries to find out the unconscious principles of social construct.

Levi Strauss says that every incident suggests the underlying structure. It establishes various relations through underlying structures. You find a specific sort of marital system and mythology in a specific race. Structuralism tries to find its relation with other aspects of society like religion, economical system and state management. This structure is a culmination of related parts. Only structure is important. It is true as;it also shows its underlying or unconscious reality.

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