Structuralist Analysis of Paulo Coelho's Stories in the Light of Roland Barthes' Five Codes

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Abstract

In the realm of literary analysis, the application of structuralist principles help to shed light on the intricate layers of meaning woven into the fabric of short stories. For understanding and interpreting the text, structuralist analysis has been applied to five short stories selected from Paulo Coelho's Stories for Parents, Children, and Grandchildren Volume I. The aim of this study is to understand and examine real, true messages and to get the correct study in a particular way from the short stories. This study is conducted on flash fiction a type of short story. Structuralist analysis is concerned with the umbrella term Structuralism, and it has been defined in a very simple way. This is a non-emprical research methodology and textual analysis have been applied. Roland Barthes' five codes, namely, the hermeneutic code, the proairetic code, the connotative code, the symbolic code, and the cultural code are applied, which help to discover the way to find out the meaning of the text.

Keywords: Barthes' five codes, Structuralism, Structuralist Analysis, Short Stories, Flash Fiction, Textual Analysis

197

Introduction

Structuralist analysis tries to study and understand complex systems and phenomena by analyzing the underlying structures and patterns[1]. It originated in linguistics in the early 20th century but has since been applied to various fields, including anthropology, sociology, psychology, and literary theory[2]. At its core, structuralist analysis seeks to identify the fundamental structures or underlying rules that govern the behaviour of a system. Hawke[3] suggests that the idea of the structure of a language and the works of various structuralists are known to be Structuralism. These structures can be thought of as the grammar of the system, providing a framework for understanding how different parts of the system fit together and interact with each other[4].

In structuralism, meaning is understood as a product of the relationships between elements within a larger system. It is not inherent in the individual elements but rather due to their position within the larger structure[5]. According to structuralist theory, language, culture, and other forms of human expression can be analyzed as systems of signs that have underlying structures or patterns[6]. These structures can be studied using methods of analysis that identify the relationships between the individual elements within the system. For example, in the structuralist analysis of literature, meaning is not simply a matter of the individual words or sentences that make up a text but is also a product of the larger narrative structure within which those words and sentences are embedded[7]. The narrative structure's relationships between characters events, and themes all contribute to the text's overall meaning[8]. Overall, structuralist literary theory seeks to uncover the underlying structures and patterns that govern the meaning and interpretation of literary texts.

In this way, structuralism challenges the traditional view of meaning[9]. Because it helps to understand its meaning as fixed and stable and instead sees it as contingent upon the larger system within which it is embedded[10]. This approach has significantly impacted fields such as literary criticism, anthropology, and linguistics, and continues to influence the study of culture

and human expression today. Daniel Chandler in his book Semiotic for Beginner argues that every story has a system of signs that are presented in the text according to codes and sub-codes which reflect certain beliefs, customs, attitudes, values, habits and practices[11]. Through structural analysis, many texts have been understood because these texts have structures. The researcher has given a deeper meaning and understanding of the selected text. Through this study and analysis, the researcher has explored the stories thoroughly in the light of Roland Barthes' five codes. It has been investigated that the text is interconnected and influenced by the other texts that came before these texts. These codes are versatile and can be applied to different texts for analysis[12].

Literary work is for communication and the codes help to attempt to discover the importance and message of the literary text[13]. While it has been criticized for being overly reductionist and ignoring the individual creativity of authors, it remains a necessary theoretical approach to literature analysis. It has been cited that "Barthes has said that framework is versatile, and it can be easily applied to different texts"[14]. "Language encodes both the signifier and signified to offer meaning to the word or phrase used"[15]. It has been mentioned that "Five codes as an analytical tool to interpret the meaning which helps the reader to understand the narratives"[16]. It has been explored that "Application of structuralist principles is to the study of primitive cultures"[17] ."Structuralists seek to describe the overall organization of sign systems"[18]. "Barthes divides the story into lexias before analyzing the story"[19]. "Roland Bathes method is to attempt to capture something of how meaning is produced and dispersed in the text"[20]. It has been cited by Hossain and Fatimah that "Roland Barthes opines that the interaction between the writer and the reader is a process involving a complex structure of codes, which modify and determine meaning not objectively, and are imposed on a text as a medium"[21].

The aim of the present study is to demonstrate how the application of Roland Barthes' five codes enhances the understanding and interpretation of Paulo Coelho's short stories. It seeks to uncover hidden meanings, explore

character actions, and delve into cultural and symbolic aspects to provide readers with deeper insights and a comprehensive understanding of the narratives.

Methodology

The research methodology is non-empirical and the textual analysis has been done, and a close reading technique has been applied. Further, chunks of the sentences, dialogues, and quotations have been cited in this paper for the analysis based on Roland Barthes five codes that are applied based on structuralism. Divide the text into brief, contiguous fragments are arbitrary, but useful. A particular method for data analysis is used for decoding the meaning of the short stories. This study is based on contextual or textual analysis research methodology. "Step-by-step method has been applied, and Barthes' particular method that has been applied in Sarrasine, a French novella in his S/Z in which he divides Sarrasine, a French novella, into lexias and then the five codes have been applied on it"[22]. Structuralist analysis often involves breaking down a system or phenomenon into its constituent parts and studying their relationships. This can include identifying patterns or recurring themes, analyzing the relationships between different elements, and mapping out the system's overall structure.

Research Question

How does structuralist analysis help to reveal hidden patterns and structures which help to identify the more profound understanding of the system and decode the meaning of these short stories?

In structuralism, the researcher tries to study the text's structure by learning about any text he must go through it. "The term Structuralism suggests, and also it is concerned with structures, and more particularly with examining the general laws by which they work"[23]. In this kind of study, one learns how different texts have been organized into meaningful entities and researcher will try to understand the structural relationships among these texts. One can try to evaluate and understand the meaning of the given text with the help of underlying principles that can be observed by close analysis. In structuralism,

one can study the structures. Those "structures make the world tangible to us, conceptually real, and hence meaningful. Structures show how meanings come about, why things seem to be just the way they are". To learn about the structures of any text, one can understand the text and with the help given of structure general laws have been given to examine and understand the text and that text can be understood by applying the given rules and regulations.

In a structuralist analysis, the researcher will try to separate the underlying set of principles by which these signs are combined for achieving the meaning of these signs. In structuralist analysis, "It is an attempt to rethink everything once again in terms of linguistics"[24]. "Saussure urged that the sign unites not a thing and a name but a concept (signified) and sound image (signifier). Further, he says that language is a system of signs and meaning itself is relational, produced by the interaction of various signifiers and signifies within that system"[25]. Through this analysis, the researcher can achieve meaning by rethinking once again regarding structuralism.

 In a short account and simple way, structuralism has been explained and defined by Scholes and also it has been claimed by him that Structuralism is a new process of learning and investigating the truth not in an individual way but concerning the whole structure of the world or the totality[26]. Structuralism in literature is a theoretical approach to the analysis of literary texts that emphasizes the underlying structures and patterns that govern the meaning and interpretation of the text. It emerged in the mid-20th century as part of the broader structuralist movement, which sought to analyze various cultural phenomena using a structuralist framework.

One of the key concepts in structuralist literary theory is the idea of binary oppositions. This refers to how many literary texts are structured around opposing concepts or ideas, such as good vs. evil or male vs. female. By analyzing these binary oppositions, structuralist theorists argue, we can gain a deeper understanding of the underlying structure and meaning of the text.

Roland Barthes' five codes

Roland Barthes has given five communicative codes of any text; through these codes researcher underlies every vital aspect of the literary or non-literary text in the light of five codes. In this critical study, syntagmatic and Semic code has been included from different perspectives in the text. It has been cited that "The syntagmatic aspects are how the parts of the text are related to one another, while the semantic aspects of the text are the aspects of the text related to the outside world"[27]. These codes help in understanding the text according to the code.

"Barthes presents his structuralist model of narrative analysis in his book S/Z (1974). He undertakes a micro analysis of Balzac's 1830 Novella Sarassine by applying the narrative codes and their interplay and presents the plurality of meaning in Balzac's writing. He identifies a group of codes: hermeneutic (about the disclosure of truth), semic (describing significant features), symbolic (referring to the architecture of language), "proairetic" (referring to action and behavior) and cultural"[28].

The hermeneutic code

In hermeneutic code, one can find and observe Enigmas, questions, and elements that build suspense. This code refers to any element of the story that is not fully explained and hence becomes a mystery to the reader. "The hermeneutic code, utilizing which the narrative raises questions, creates suspense and mystery, before resolving these as it proceeds along its course"[29]. "The hermeneutic code is also known as the code of mystery, enigma or puzzling"[30]. The author's purpose in this is typically to keep the audience guessing, arresting the enigma, until the final scenes when all is revealed, and all loose ends are tied off and closer is achieved. The hermeneutic code is the code of puzzles in which the "questions are raised"[31]. "It refers to those elements of a text that are mysterious, puzzling, and unexplained or incompletely explained in the narrative, making the reader curious to know or understand them. All the units whose function is to articulate in various ways a question, the variety of chance, and events which can either formulate the question or delay in answering questions. "Its function is to constitute a delay

in answering and leads the reader towards the solution"[32]. The reader tries to unveil the mystery of these elements by raising different questions"[33]. So, this code helps us know and solve the enigmas, delays, and puzzles it takes to answer these terms.

The Proairetic code

Here, the Proairetic code indicates the actions of the characters that imply further actions and "The proairetic code is the code of 'actions'"[34]. This code also builds tension, referring to any other action or event that indicates something else is going to happen, and which hence gets the reader guessing as to what will happen next. The Hermeneutic and Proairetic Codes work as a pair to develop the story's tensions and keep the reader interested. Barthes described them as the proairetic code also called the code of action, and each action of the major character can be compiled into five plot sequences in flashback and forward structure. "It refers to those elements that create suspense in the text and catches the reader's interest. Every action of suspense heralds what comes next. What happens next? In this way it keeps the reader's interest alive for the coming actions"[35]. In this code, the researcher learns the theme through actions and reactions. "The sequences of the actions" is called by Roland Barthes in his work S/Z. Further, the proairetic sequence is never more than the result of the artifice of reading and variety of sequences and the variety of terms to attempt to put them into order. It is also called the series of actions[36]. The sequences of the action codes are mentioned according to the story.

The Semic code

Authors can paint rich pictures with relatively limited text by using extended meaning that can be applied to words, and how they do this is a common indication of their writing skills[37]. have cited, "It refers to those elements of a text which can be a better understood by implying their suggestion and meaning". "The code of semes or signifiers This is a code of connotations which utilizes hints or 'flickers of meaning'"[38].Connotative code is hint and flickers based on Barthes' explanation. Besides, this code is also known as the

code of themes or thematic code that develops the story's theme. Connotation is a secondary meaning, whose signifier is itself constituted by a sign or system of primary signification, which is denotation. To arrange all the meanings of a text in a circle around the hearth of denotation[39]. "Connotations are meanings which are neither in the dictionary nor in the grammar of the language in which a text is written"[40]. Furthermore, the connotation can be sticking to the characters and places. "The Semic code is also called the connotative code. This code refers to those elements that give some additional or connotative meaning"[41]. Further, it has also been cited, "The connotative meaning is often found in the characterization. This code also relates to theme[42]. Through this code, the researcher understands the text through flickers of meanings and tries to investigate and explore the theme connotatively.

The symbolic code

Symbolic code gives Detail in the story that is interpreted on a figurative level. "The symbolic code is the code of recognizable 'groupings' or configurations, regularly repeated in various modes and by various means in the text, which ultimately generates the dominant figure in the carpet"[43]. This is typically done in the use of antithesis, where new meaning arises out of opposing and conflict ideas. The symbolic code is the code of 'theme'. Symbolic code discusses the theme based on something that has the contrary thing besides, as it is explained in the connotative codes. "The code is somehow like the Semic code, but its function is deeper than the latter one. It refers to those elements which give opposite meanings, i.e., have polarities and antithesis"[44]. "The concept of polarities or binary oppositions is central to the theory of Structuralism. By these binary oppositions a structuralist understands reality"[45]. This code helps understand the theme by searching for the opposite meaning or those with contrary meanings.

The Cultural Code

Cultural code References a science or a body of knowledge. This code refers to anything founded on canonical works that cannot be challenged and is

assumed to be a foundation for truth. "The 'cultural' code (or 'reference' code) This code manifests itself as a 'gnomic', collective, anonymous and authoritative voice which speaks for and about what it aims to establish as 'accepted' knowledge or wisdom"[46]. Typically this involves either science or religion. However, other canons, such as magical truths, may be used in fantasy stories. Therefore, the cultural code is the code that is taken from the authoritative cultures which everyone knows. "This last code is also known as the referential code. It refers to the elements that give common knowledge. By this code, a reader gets the physical, physiological, medical, psychological, literary or historical knowledge"[47]. The gnomic code is one of the cultural codes and refers to those codes tied to clichés, proverbs, or popular sayings of various sorts.

Codal analysis of the selected stories

Five short stories are selected for data collection and analysis in the light of Roland Barthes five codes[48].

TRUE SKILL

HOW TO BE REMEMBERED

REBUILDING THE WORLD

THINKING ABOUT DEATH

PAYING THE RIGHT PRICE

By reading the text, the data has been collected and gathered by some generic deeds, titles for actions, the structure of the actions are given the name, it reveals and discloses the process of naming happens as the title is confirmed. Its basis is more empirical than rational.

The structural analysis represents the content of the given model[49]. If one can separate the formed set of factors or components in its relationship in possible terms in investigating, then one can understand the importance of the mentioned content. These formal components are considered the smallest meaningful set of elements of the given text[50], and these smallest meaningful elements are called the mythemes or the deep structure of the mentioned text. Mc Manus (1998) has cited that this structuralist analysis might seem very

frightening for those who are part and parcel of the literature[51]. But this kind of analysis is just an approach to evaluate and interpret the text.

For structuralist analysis of the selected short stories, Paulo Coelho short stories are analyzed in the light of Roland Barthes' five codes. The critical theory that has been applied is Roland Barthe's critical approach of five codes. This theory gives a different process of analyzing and evaluating literary or non-literary text. Non-literary text is any public speech or casual conversation. We can find messages from literary or non-literary texts whether we are reading or listening to ordinary speech, conversation, a public speech, a letter, a novel, a short story, or a poem. The message can be delivered through the help of codes (codes are the structure of the text), and these codes may refer to a context. In this context, one can adequately find the message.

The application of hermeneutic code

By researching, one can find serval elements of puzzles in these short stories. Several questions are raised. Further, the reader becomes very curious to know whether there is any true skill or not. In this story, the reader remains puzzled, and the writer unfolds and reveals to the reader about true skill.

"True skill"[52]

What is the true skill? Is there any true skill? The author attracts attention by giving a fascinating title and a reader becomes curious about the true skill. "How often have you seen me practise the noble and ancient sport of archery?' Raman asked, 'Did I hit it?' said Raman"[53]. The author has solved the mystery and enigma by disclosing the true skill. The author reveals the true skill. The Raman has disclosed that "No one will ever hit a target one can't see"[54]. So, one can say that the true skill is to remain focused in one's life to succeed.

"How to be remembered"[55].

Is there any kind of formula or deed that can make one remembered? How can one be remembered or forgotten? This title develops the curiosity in the mind of the reader whether there is any deed/action that can make oneself be

remembered. Enigma has been disclosed that if one wants to be remembered, one has to practise good deeds. such as, "Obeying a law of nature, do not accumulate more, live together with freedom, giving and receiving, behave in an exemplary manner, help in need, love your neighbour, share your possession, praise those who practise it. Doing good deeds are not ordinary things"[56]. Practise good deeds.

"Rebuilding the world"[57].

The title draws the reader's attention to How can one rebuild the world. How can anyone make/rebuild this world? Whether it is possible or not "Has your mother been teaching you geography?' asked his father in astonishment"[58]. Questions are raised in the story, attracting the reader's attention. Lastly, the reader becomes known that only one can rebuild the world by paying attention to the issue from different angles.

"Thinking about death"[59].

What does one think about death? Is there any kind of information about death? A question has been raised. May I ask what you think about death?[60]. The answer was revealed at the end of the story that one has to understand life first if one wants to know about death.

"Paying the Right Price"[61].

"Nixivan invited his friends for supper, and suddenly, he realized that he had run out of salt. Naxivan called his son and said, "Go to the village and buy some salt but pay a fair price for it: neither too much nor too little"[62]. "I can't understand why shouldn't pay too much for it, further, but if I can't bargain them down, why not save a bit of money?". Is there any fixed or right price? Then, what is the right price? The character has raised the question of why they should not pay less price. Why not save a bit of money?[63] "The only reason a man would sell salt more cheaply the usual would be because he was desperate for money"[64]."To take advantage of that situation would be showing a lack of respect for the sweat and struggle of the man"[65]. The mystery has been solved by disclosing a character that doesn't take advantage

of a thing of need, pay a fair price for things, and show respect for struggle and sweat. Don't think that a small portion of injustice is not significant.

The Application of Proairetic Code

All the actions in these short stories have been presented that have the effect and causes of the actions. The action codes are interlinked, and these action codes are completed at the end of the stories. The actions of the stories of the characters have been mentioned. All the actions and their results or causes have been pointed out from the beginning of the stories to the end of the stories.

"True skill"[66].

"Raman Yogi displays the skill of archery. Invites his students. Aimed at the targets blindfolded. Missed the target completely. Further, he revealed through his actions the power of thought. When one wants to achieve something, one has to remain focused"[67].

The character Raman Yogi calls his disciple and displays his skill of archery blindfolded but he could not hit the target. After attempting the target, Raman asked his disciple whether he hit the mark or not. However, the disciple replied negatively because Raman could not hit the target. His demonstration failed. Then, he replied and disclosed the most important lesson about the power of thought: one always remains focused if one wants to succeed.

"How to be remembered"[68].

Abbot Lucus gathered the people for a sermon, "You may all be forgotten. Who did their best, they loved their neighbours, obeyed the law of nature, shared their possessions, did not accumulate more, lived together in freedom and giving and receiving, blaming no one"[69]. Such types of people would be remembered. Praise those who practise it.

"Rebuilding the world"[70].

"I don't even know what that is but there was a photo of a man on the other side of the page. So, I put it back"[71]. Boy replied to his father. "Rebuilding the world"[72]. A father was trying to read the newspaper. His son Kept

pestering, a task had been given to that child to keep him busy, and his father resumed reading. Son solved the matter without taking much time. To look at the other side of the page. It has been disclosed that if one wants to resolve any issue or problem, one has to see the same issues/problem from different angles.

"Thinking about death"[73].

Zilu asked question from Confucius about what he thinks about death. Replied Confucius to him, "If he could not understand life, why do you want to know about death?"[74] "Leave thinking about death when life is over"[75]. The action of asking was performed and then a reply was given. Why do you want to know about death if you don't understand life? If one wants to know about death, one must understand life first.

"Paying the Right Price"[76].

Naxivan invited his friend for supper. Realized that he had run out of salt. Asked his son to buy the salt at a fair price of it. Not too much, not less. He was asked why not bargain and save the money. He replied that a man would sell salt more cheaply because he would be desperate for money. "To take advantage of this situation would be showing a lack of respect for the sweat and struggle of the man"[77].

The application of Semic code

"True skill"[78].

"When one wants to achieve something, one must remain focused"[79]. In this code, the author is trying to convey his message of theme and power of thought. "When one wants to achieve something, one must remain focused"[80]. To achieve anything, one must concentrate only on the target. So, always remain focused. Mystery has been revealed about the true skill. Anyone can achieve success only by focusing on it. "How to be remembered"[81]. If one wants to be remembered, one must perform good deeds such as, Obeying the law of nature, don't accumulate more, live with freedom by giving and receiving, help in need, love your neighbor, share your possessions and praise those who practise it.

"Rebuilding the world"[82].

If one wants to resolve any issue or problem, one must see the same issue/problem from different angles. "Thinking about death"[83]. To understand life first if one wants to know about death. Enjoy life. Seek full enjoyment from life, and death is the end of life. Life reveals that you are alive. You can do anything and perform anything in this life.

"Paying the right price"[84].

Don't take advantage of a thing in need and pay a fair price for a thing of need. It is a sensible thing. By doing this, It Destroys the world/village. Show respect for struggle and sweat or labour. Don't think that only a tiny portion of injustice is not significant.

The application of symbolic code

Binary oppositions are used to understand and investigate the binary oppositions. These are the elements that give the opposite meaning.

"True skill" [85].

Master VS Disciple.

Mastery symbolizes experience, wisdom, knowledge, and education. Master is trying to teach actual skill and disciple is learning the proper skill and disciple symbolizes novice, inexperienced, new, immature, less educated, and less wise.

Teaching VS learning.

"True skill"[86].

Teaching is a skill full of wisdom, knowledge, experience, and expertise and learning is a process in which one learns, enhances one's knowledge, wisdom, experiences, and expertise, improves oneself and further becomes a successful member of society.

True skill VS common skill

True skill symbolizes the skill that makes one successful, the essence of wisdom, the key to success. True skill is a way to achieve success in one's life and ordinary skills or common skills are fewer valuable skills. If one does not pay attention to the destination or target, one can't make oneself successful.

"How to be remembered"[87].

Remembered/spoken of VS be forgotten.

Remembrance symbolizes living in the hearts and words of the people. People remember those who perform good deeds. Remembrance symbolizes living in the hearts of the people, to command on the hearts of the people, being written and spoken about in the books in the talks and forgotten symbolizes selfishness, only receiving, performing ordinary deeds, and living like animals or for one's own sake. Whose action would be spoken of that one considers goodness not just an ordinary thing. You may be all forgotten, No one will pay attention who do not behave in an exemplary manner" Who are remembered till now"[88]. Those who did their best loved their neighbour obeyed the law of nature, shared their possessions, did not accumulate more, and lived together in freedom would be spoken of and remembered.

"Giving and receiving"[89].

Giving and receiving are the best qualities through which one can be remembered in good words. Giving symbolizes sharing, showing love and human heartedness, providing, and performing good deeds. Praise those who practise it. One becomes known about how to be remembered and why they would be forgotten. By performing good deeds, reasonable people would be spoken of. If they do not perform good deeds, they will be forgotten. Giving and receiving are good habits, it makes us social.

"Rebuilding the world" [90].

Father VS Mother

Father symbolizes compassion, love, experience, knowledge, leadership, full of wisdom, and God. Mother also symbolizes love, compassion, and care. Son symbolizes inexperience, immaturity, novice, less educated, less knowledgeable. Unorganized matters, problems, situations, scattered, disorganized life, this story is about a family. Father is trying to do something, and the son is trying to disturb him.

"Rebuilding the world"[91].

Father VS Son

One can also get from this story that the son symbolizes less wise, and one becomes known that the inexperienced could be wise and can solve the matter. Respect everyone and consider that anyone can solve a problem with one's wisdom.

Cut into several pieces VS Put it back together correctly.

Unorganized matters, problems, situations, and scattered unorganized life could be maintained by pondering on and looking at these matters from different angles. This story is about a family. Father is trying to do something, and the son is trying to disturb him.

"Thinking about death"[92].

Asked VS Replied.

A less educated, less wise, novice and confused person asks questions. Educated, wise philosophers and experienced people reply.

To understand life VS to understand death. Enjoy life or try to understand life first. Think VS understand VS Leave Thinking Life VS Death

Life symbolizes breathing, enjoying, entertaining, and remaining useful for people and this world. By performing good deeds, one can make one's life valuable and essential. Death is the end of everything. Nothing is there after death.

"Paying the right price"[93].

Too much VS too little

In this story, too much symbolizes paying too much for a thing that is less valuable, and too little symbolizes paying less rate for something that is a bad deed.

The price of anything should not be too little/too much because it is considered cruelty. Too much is extra expenditure. Such a type of action can destroy anyone.

Host VS guest

The host is the person whom one serves, and the guest helps the host with love and compassion.

Beginning VS End

In the beginning, it is considered that doing a small amount of injustice is not a big deal but eventually destroys the world. So, A small amount of injustice could destroy a world.

The application of cultural code

A whole system of values and information has been collected, investigated, and evaluated from the text. By achieving knowledge by applying this cultural code. Proverbial wisdom, the scientific truth, and several different types of understanding are based on human realities.

"True skill"[94].

"The yogi Raman"[95]. Yogi is a yoga practitioner, including a sannyasin or practitioner of meditation in Indian culture. Yogi is a male. Raman is a name of Indian origin or culture Raman is also a Belarussian word.

"How to be remembered"[96].

"Monastery"[97]. The word comes from the Greek word that means to live alone root 'monos' alone (originally all Christian monks were hermits) suffix 'terion' denote a place for doing something. "Abbot". is an accelesialical title given to the male head of a monastery in various Western religious traditions including Christianity. "Lucas"[98]. is a Latin name given to males.

"Rebuilding the world"[99].

Geography is a term used as the Referential.

"Thinking about death" [100].

"Confucius Chinese Kung Fuzi (551-479 BC)"[101]. Confucius is a literary and historical figure. He is a philosopher and a wise person of his age. Master Knog or commonly Kongzi was a Chinese Philosopher and politician traditionally considered the paragon of Chinese sages. "Zilu Zheng You (542-480 BC)"[102] commonly known by his country names Zilu and Jilu was one of the best-known and most faithful disciples of Confucius.

Cultural codes are references to science or the body of knowledge in drawing attention towards the cultural codes. These codes indicate the ability (Physical, physiological, medical, psychological, literary, historical, etc.) to refer to (without going so far as to construct) the culture they express.

Cultural codes and reverential codes are collected and investigated from these short stories and many cultural codes, chronological codes, scientific truth, and proverbial wisdom-based quotations those the base of human realities. Many cultural codes are present in these short stories from the Yogi Raman belonging to the Indian culture, Confucius, a Chinese Philosopher (551-479 BC), and Zilu Zheng You (542-480 BC), a faithful disciple of Confucius. Monastery and Abbot are terms used in different cultures and traditions, including Christianity. Many traditional, cultural, and referential codes are used in these short stories.

By applying these five codes, the researcher becomes aware of the true skill. Through these codes, the true messages of these selected short stories have been revealed that only by concentration or focus, one can achieve success. Further, it has been explained that if one wants to be remembered, one must perform these good deeds. In Rebuilding the World, it has been said that if one wants to resolve any kind of issue or problem, one has to see the same issue/ problem from different angles. Next, in this short story, thinking about death short story, the reader knows that if one wants to know about death, one must understand life first. The mystery has been solved in Paying the Right Price: not taking anything in need with paying the fair price. Further, it has also been revealed that we don't think that only a tiny portion of injustice is not significant. One can say that the true skill is to remain focused in one's life to succeed. In the short story, one comes to know, how to be remembered, Praise those who practise it and doing good deeds are not ordinary things. Always practice good deeds. In Rebuilding the world short story, the reader becomes known that only one can rebuild the world by paying attention to the issue from different angles. In Thinking about death is to understand life first if one wants to know about death. In, Paying the Right Price, don't take advantage of a thing of need, pay a fair price for things, and show respect for struggle and sweat. Don't think that a small portion of injustice is not significant.

Conclusion

Roland Barthes' five codes are used in these short stories. Further, by applying these five codes techniques the reader has evaluated these short stories by incorporating the structuralist analysis and the results could be easily applied to the short stories written by Paulo Coelho, one can sum up that by applying Barthes' five codes, one can comprehensively understand and interpret the message that writer has sent. The application of these elements or codes in these selected short stories can help to understand the hidden meaning that has been represented by the reader through his experiences in very new dimensions. Here, through applying these codes hermeneutic, proairetic, cultural, symbolic and Semic codes or words, one can understand the actions and real purpose of life in depth. Through the characters, incidents, actions, enigmas, delays, symbols, connotations, and cultural study and their causes and effects, the reader becomes aware of the dark aspect of life and comes to know about the secret of success through True Skill. Experiencing their actions and dialogues, one can understand the clues and enigmas through which readers can understand the characters' psyche in these short stories. Understanding the message embodied and conveyed by the author highlights the darker aspect of life and how to cope with it. Through these cultural codes and with the help of symbolic codes, one can understand the true and exact message sent by the author. Through the message, one can appreciate the natural feelings.

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