

IN CLASS ACTIVITY: What is an Argument Driven Analysis? (Analytical Paper)

Today I am going over what is an argument driven analysis, and I will divide you into your groups so that you may discuss which key concepts and articles may be useful for your projects. Use this time to brainstorm ideas about which concepts from the course you will focus on in your final paper as this will help you select the articles you will use. Discuss any issues or problems you are having with your group. I will come to check in with each group to address any questions you might have.

1. Introduction: Develop thesis to analyze your data. (at least 200-300 words). Your introduction introduces your topic, draws the reader in as you set up the overall argument you intend to prove (your thesis). Some of you had pretty good rough drafts of your introduction, but all of you need to revise them in order to set up your thesis argument. The thesis statement is the argument that you intend to prove (Your overall interpretation using concepts/themes from the course). The thesis statement is typically the last sentence in the introduction.

To develop a thesis consider: What are you studying? (American culture), How are you studying this? (Collected information by observing an event), Why is this important? (Show/prove/ challenge). By doing what you are supposed to do and how you are supposed to do it, you will show/prove/challenge X. For example:

- a. Focus of Observation: Haitian church
- b. Argument: ritual reflects worldview that bonds people together
- c. *Looking at belief systems in the US by observing a Haitian Church, this paper will prove that the mass was a ritual that symbolically reflects a Haitian immigrant worldview that serves to bond the community together.*
- d. *Based on this argument, you need to stress, "why is this important?" in your discussion.*

****** (See worksheet on blackboard—thesis development template)

2. Methods Section: (400 or more words) This should be your third and final draft of your methodology. This is a separate section from your introduction and discussion. There should be 3 clear parts: selection criteria, procedures, and ethics. You can cut and paste your methods from your observation paper but make revisions. Please review my comments on your methods homework, and the observation paper.
3. Critically discuss the articles to support your thesis (using topic sentences). (About 250 words per article) Based on the thesis above you might draw on articles that address the themes of: ritual, symbolism, worldview, communitas. Do you agree with Clifford Geertz definition of ritual? What does Victor Turner mean by the concept "communitas" and how does this fit in with your argument? How can you apply Ortner's understanding of symbols? You can either have a "literature review" section that discusses the articles before you start discussing your observations, or you can incorporate the discussion of the articles into your analysis. You can use the articles to define the key concepts to explain and clarify your thesis argument. [****** Refer to the scaffold worksheet on blackboard – article discussion template]

4. Argument Driven Analysis (at least 800 words but probably more). You collected data when you described what you observed in your first 1600 word paper. This information is considered “raw” data as it has not been analyzed and critically discussed. This means you cannot simply cut and paste your observation, but rather only pick the parts that can be used as evidence, and create concise and focused paragraphs to prove your thesis (approximately 100-200 word paragraphs). Your paper should be argument driven as you will present evidence (from your observations) to prove your thesis. This means every single paragraph in your results/discussion section needs:
- *Topic Sentence (This is the first sentence of every paragraph): What is the main point of the paragraph? Connect the main point of the paragraph to the thesis. Let’s say you want to discuss “language” as your evidence in order to prove the Haitian mass is ritual that reflects worldview and bonds the community. Your topic sentence should be: the evidence/main point of the paragraph + the thesis. For example the first sentence of your paragraph would be: *The use of multiple languages at the Haitian mass symbolically reaffirms cultural values and bonds the immigration community together.*
 - Presentation of evidence to prove thesis. Now describe the evidence from your observations that proves the topic sentence you just presented. Describe the multiple languages (in songs, in sermon, in doctrine, etc.). Describe an illustrative example or anecdote. If you conducted an interview, use a quotation that proves your point.
 - Explain how your evidence proves your thesis Now that you have presented the evidence; explain to the reader why and how this proves your thesis. Think about how anthropology relates to your own lives. *Multiple languages at the sermon join both the new immigrant who only speaks Creole, to others who speak English. Using the native language reaffirms their culture and bonds the community together. It teaches the younger children their culture and reflects the values of the older generation. Etc.*

[** Refer to the scaffold worksheet on topic sentences]

***Please note:** You must use a topic sentence even when you are discussing an article. For example: *The concept of “communitas” illustrates the way in which the Haitian mass symbolically unites the immigrants together.* Now discuss Victor Turner’s article and his concept of “communitas”. Explain how it connects to your observation data.

5. Conclusion: (at least 200 -300 words). Your conclusion should mirror the introduction as you refer back to the thesis that you introduced in the first paragraph, and summarize how you proved it using the evidence from your observations. Sometimes once you complete your paper and write your conclusion you realize your thesis has changed, so it is always a good idea to go back to the introduction and refine your original thesis. You set out to prove one thing and then in the process of writing you have actually proved something else. I typically line up my topic sentences as a guide to what I need to summarize. The last few sentences could broaden the analysis by stressing the overall importance of the topic/research and perhaps future suggestions. It can also serve as a closure, especially if you used a quotation to start your paper, refer back to it as you end.

INTRODUCTION 15 points	Introduce: Main Topic Thesis Sentence	Who, What, Where, When, Why, How What is your research study about? What is the purpose of your study? What is the research problem? What is the research question? Why is your research important/significant?	The introduction sets up your argument and outlines the direction of your paper
METHODS (Explain how you collected your data) 10 points	1. Selection Criteria 2. Procedures 3. Ethics	1. Where did you observe? Who did you observe? Why did you observe this group? Rapport? 2. What did you do to collect the data? How did you observe the event (time, place, etc.) How did you record the information? Notes, recording device, photos, interview, etc. When did you observe and where? Are you a “participant observer”? 3. How did you treat the people of your study in an ethical way? Informed Consent, pseudonym, Benefits/or potential harm, etc.	(No need to discuss thesis in this section, only describe how you gathered your data)
RESULTS/ DISCUSSION (discuss and prove thesis) <ul style="list-style-type: none"> Understanding/critical discussion of 3 articles: 30 points Use of quotations from articles & explanation of its meaning: 10 points Topic Sentence for each paragraph: 10 points Use of your raw data to support thesis: 10 points Think about how anthropology relates to your own life. 	Prove your thesis by presenting evidence that you collected from your observations. You can start with a literature review or you can incorporate the discussion of the articles within your presentation of evidence. Use 3 articles from the course: quote the article, discuss what the quotation means, and explain how it relates to your thesis.	A typical paragraph should: 1. Start with a topic sentence (Main point of paragraph + thesis) 2. Present evidence from your observations to prove thesis. 3. Explain how your observations prove your thesis	Think of yourself as a lawyer who explains how and why the evidence proves the thesis argument. Convince the reader that you are correct beyond a reasonable doubt.
CONCLUSION (Reconnect to thesis) 15 points	Summarize your data by restating how you proved your thesis. Make recommendations for future research	Assume the reader had not made the connections or has forgotten your key points. Go through each topic sentence for each paragraph and restate them.	The introduction and the conclusion are extremely important. Don’t simply say “I had a fun time” or “I learned something”. This is nice, but you need to explain how you proved your thesis.

Anthropology 1102: Witchcraft, Magic, & Religion Concepts and Terms

Blessings – similar logic as magic

A blessing is a type of ritual act that invokes the divine help of God to protect or aid in some way. Much like magic, it is the transfer of qualities related to analogical pairs. Holy water for example can be seen in terms of Tambiah's discussion of magic. The positive analogy (what is similar) between regular water and holy water is that they both cleanse or purify. The negative analogy (how are they different) is that regular water does not have any sacred or spiritual significance, whereas holy water has been blessed by a priest and hence has sacred and spiritual powers. To be baptized (a ritual of purification) with holy water is to supernaturally cleanse one of their sins. Regular water cannot do this.

Look at both the Tambiah article on magic, but also look at beliefs about purification in the Mary Douglas article.

See also discussions on Baptisms:

Michael Taussig "The Devil and Commodity Fetishism" especially pages 451-452, 456-457.

Communitas: See also rite of passage

"What is interesting about liminal phenomena for our present purposes is the blend they offer of lowliness and sacredness, of homogeneity and comradeship. We are presented, in such rites with a "moment in and out of time," and in and out of secular social structure, which reveals, however fleetingly, some recognition (in symbol if not always in language) of a generalized bond [. . .] I prefer the Latin term "communitas" to "community," to distinguish this modality of social relationship from and "area of common living." [. . .] It is rather a matter of giving recognition to an essential and generic human bond, without which there could be no society (Turner 2008: 328)."

Identity

Boundaries that define groups (See Barth, Chong)

Rituals and identity (See Myerhoff, Chong)

Symbols and identity

Magic:

Durkheim 2008: 43-44

Magic is a concept that transfers a quality from one thing to another. You may want to analyze the logic behind the "magic" – the symbolism used can be linked to metaphor and analogy, in which case look at:

SJ Tambiah "Form and Meaning of Magical Acts"

Look at the Tambiah article to see how he describes magic as a ritual act that includes **performative** and **persuasive acts** (it is not applied science but there is an element of testing/proof) --(See Tambiah 2008: 312) He suggests it involves a persuasive transfer of property to recipient person by means of analogy, which plays on both similarity & differences between the **analogically related pairs**. He defines "Imitative symbolism" on page 313). In addition magic rites use speech (utterances/spells) in the form of **illocutionary speech** and action (manipulation of objects) (See Tambiah 2008: 321).

Some argue magic is used to explain things that can't be explained, or to control things that are unpredictable or uncontrollable. Look at EE Evans-Pritchard "Witchcraft Explains Unfortunate Events" – this article explores the purpose of magic and the belief in witchcraft. If something happens that cannot be explained, it can be explained or understood in terms of the use of magic. Your paper may not deal with witchcraft, but to some extent you can talk about attempts to assert some understanding and control in one's life.

George Gmelch "Baseball Magic" – This article also shows that Magic is something still used within modern day society especially when dealing with things that are out of our control. He uses Bronislaw Malinowski's interpretation of magic.

Magic is often used in healing rituals (See McCarthy Brown), and to some extent the placebo affect can play a role in healing and magic. See Ostefeld-Rosenthal, Ann "Energy healing and the placebo effect. An Anthropological perspective on the placebo effect"

Myth:

Myths are typically ritually set apart from everyday life. They are collective in the sense that they are shared by the society members. It can be a special story told at special times. Myth tends to blend real life with bizarre events. They can express inversions of real life with a twist.

Anthropologists do not define myth as untrue but prefer to define myths as origin stories that can explain the order of the world. Bronislaw Malinowski describes myth in "Myth in Primitive Psychology". He suggests you must see how the myth is integrated into everyday life to understand how it functions to create social cohesion to maintain the society. "The reality of myth lies in its social function; on the other hand, once we begin to study the social function of myth, and so to reconstruct its full meaning, we are gradually led to build up the full theory of native social organization (2008: 174)."

Religion: There are various definitions of religion, I focused on 3 in the lecture. You read the article by Geertz.

"the belief in spiritual beings" He saw animism as linked to the development of religions and viewed it as "the general doctrine of souls and other spiritual beings in general" (Edward Burnett Tylor 1871: 260).

Tylor, Edward Burnett (1871) Primitive Culture: Researches into Primitive Mythology, Philosophy, Religion, Art and Custom. London: John Murray.

"A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community called a Church, all those who adhere to them." (Emile Durkheim 1915: 47)

Durkheim, Emile, translated by Joseph Swain (1915). The Elementary Forms of the religious life. London: George Allen & Unwin Ltd.

"(1)Religion is a system of **symbols** which acts to (2) establish powerful, pervasive and long-lasting **moods and motivations** in men by (3) formulating conceptions of a general **order of existence** and (4) clothing these conceptions with such an **aura of factuality** that (5) the moods and motivations seem uniquely **realistic** (Geertz 2008: 59)." (my italics)

*Geertz, Clifford (2008) "Religion as a Cultural System" in Reader in the Anthropology of Religion, edited by Michael Lambek. New York: Blackwell Anthologies.

Definitions of Ritual:

Durkheim (rites) 2008:40

"Religious phenomena fall into two basic categories: beliefs and rites. The first are states of opinion and consist of representations; the second are particular modes of action. Between these two categories of phenomena lies all that separates thinking from doing," furthermore "only after having defined the belief can we define the rite (Durkheim 2008: 40)."

Geertz argues religious ritual involves "symbolic fusion of ethos and worldview, it is mainly certain more elaborate and usually more public ones, ones in which a broad range of moods and motivation on the one hand and metaphysical conceptions on the other are caught up, which shape the spiritual consciousness of a people" (Geertz 2008: 70)

Geertz also suggests the symbolic aspect of ritual can be a model of reality, and a model for reality (Geertz 2008: 60). "[C]ulture patterns have an intrinsic double aspect: they give meaning, that is, objective conceptual form to social and psychological reality both by shaping themselves to it and by shaping it to themselves (Geertz 2008: 61)." In this respect the ritual can symbolically represent the cultural worldview of the society, but also at the same time society learns its cultural worldview from it. The example I gave in class:

Football as a model of society (Showing our American worldview –See Weber), and football as a model for society – the worldview is symbolically represented in football and hence teaches us our worldview.

Football as model of society (our worldview)	Football as a model for society (symbols teach us our worldview)
What is our worldview?: 1. Working is moral value 2. Capitalism 3. Utilitarian individual 4. Expressive individual Etc.	What symbolizes these values: 1. The discourse of sports and work, commentators dressed in corporate attire, etc. 2. Overpriced hotdogs, price of commercials, etc. 3. Quarterback suffers on behalf of team, "teamwork", etc. 4. The crazy fan with painted face, half-time rock musicians, etc.

For Ritual: These two articles illustrate the basic tenets of ritual and how ritual reflects the values and worldview of the culture in which it takes place. You can use these articles to claim that ritual can reflect the values/worldview of the culture:

*Clifford Geertz "Deep Play: Notes on the Balinese Cockfight"

*Susan Montague and R. Morais "Football Games and Rock Concerts: The Ritual Enactment of American Success Model"

Rituals are a way to reinforce cultural and subcultural values – you might explore how this event is a ritual that reflects, teaches, and reinforces the values of the community.

Victor Turner "Liminality and Communitas"

You also touch upon aspects of the ritual that reflect issues of purity (taboo) – You might want to develop these ideas further.

Mary Douglas "Land Animals, Pure and Impure"

George Gmelch looks at rituals among baseball players. He suggests rituals can be related to repetition: "Routines are comforting, they bring order into a world in which players have little control. And sometimes practical elements in routines produce tangible benefits, such as help the player to concentrate. But a lot of what players do often goes beyond mere routine and is what anthropologists define as *ritual* – prescribed behaviors in which there is no empirical connection between the means (e.g., tapping home plate three times) and

the desired end (e.g. getting a base hit). Because there is no real connection between the two, rituals are not rational (Gmelch 2009: 350)."

rituals of inversion --Carnaval--

Mueller, Jennifer, Danielle Dirks, and Leslie Picca. "Unmasking Racism: Halloween Costuming and Engagement of Racial Other"

Rite of passage (Is a type of ritual that marks transition of identities from one life stage to another)

Victor Turner (2008) "Liminality and Communitas"-

"The first phase (of separation) comprises symbolic behavior signifying the detachment of the individual or group either from an earlier fixed point in the social structure, from a set of cultural conditions (a "state"), or from both. During the intervening "liminal" period, the characteristics of the ritual subject (the "passenger") are ambiguous; he passes through a cultural realm that has few or none of the attributes of the past or coming state. In the third phase (reaggregation or reincorporation), the passage is consummated. The ritual subject, individual or corporate, is in a relatively stable state once more and, by virtue of this, has rights and obligations vis-à-vis others of a clearly defined and "structural" type; he is expected to behave in accordance with certain customary norms and ethical standards binding incumbents of social position in a system of such position (Turner 2008: 327)."

Napolitano 1997

(Rite of separation/preliminal, Transition rites /liminal, Rites of incorporation or aggregation/post liminal)

Durkheim talks about "rites of initiation" (2008: 41).

"Initiation is a long series of rites to introduce the young man into religious life. For the first time, he comes out of the purely profane world, where he has passed his childhood, and enters into the circle of sacred things. This change of status is conceived not as a mere development of preexisting seeds but as a transformation *totius substantiae*. At the moment, the young man is said to die, and the existence of the particular person he was, to cease – instantaneously to be replaced by another. He is born again in a new form. Appropriate ceremonies are held to bring about the death and the rebirth, which are taken not merely in a symbolic sense but literally (Durkheim 2008: 41)."

See also: Winslow, Donna "Rites of Passage and Group Bonding in the Canadian Airborne"

Liminality:

"The attributes of liminality or of liminal *personae* ("threshold people") are necessarily ambiguous, since this condition and these persons elude or slip through the network of classifications that normally locate states and positions in cultural space. Liminal entities are neither here nor there; they are betwixt and between positions assigned and arrayed by law, custom, convention, and ceremonial (Turner 2008: 327)."

"One may well ask why it is that liminal situations and roles are almost everywhere attributed with magico-religious properties, or why these should so often be regarded as dangerous, in auspicious, or polluting to person, objects, events, and relationships that have not been ritually incorporated into the liminal context. My view is briefly that from the perspectival viewpoint of those concerned with the maintenance of "structure," all sustained manifestations of *communitas* must appear as dangerous and anarchical, and have to be hedged around with prescriptions, prohibitions, and conditions. And, as Mary Douglas (1966) has recently argued, that which cannot be clearly classified in terms of traditional criteria of classification, or falls between classificatory boundaries, is almost everywhere regarded as "polluting" and "dangerous" (*passim*). (Turner 2008: 334).

Communitas: Turner (2008: 328).

"It is as though there are here two major "models" for human interrelatedness, juxtaposed and alternating. The first is of society as a structured, differentiated, and of the hierarchical system of politico-legal-economic positions with many types of evaluation, separating men in terms of "more" or "less." The second, which emerges recognizably in the liminal period, is of society as an unstructured or rudimentarily structures and relatively undifferentiated *comitatus*, community, or even communion of equal individuals who submit together to the general authority of the ritual elders. I prefer the Latin term "communitas" to "community," to distinguish this modality of social relationship from an "area of common living." (Turner 2008: 328)."

The "sacred" component is acquired by the incumbents of positions during the *rites of passage*, through which they changed positions. [. . .] It is rather a matter of giving recognition to an essential and generic human bond, without which there could be no society (Turner 2008: 328)."

"For me, *communitas* emerges where social structure is not as it is a moment of antistructure that occurs in contrast to societal structure, "so *communitas* can be grasped only in some relation to structure (Turner 2008: 337)"

"Communitas breaks in through the interstices of structure, in liminality; at the edges of structure, in marginality; and from beneath structure, in inferiority. It is almost everywhere held to be sacred or "holy," possibly because it transgresses or dissolves the norms that govern structured and institutionalized relationships and is accompanied by experiences of unprecedented potency (Turner 2008: 338)."

“There is a dialectic here, for the immediacy of *communitas* gives way to the mediacy of structure, while, in *rites de passage*, men are released from structure into *communitas* only to return to structure revitalized by their experience of *communitas*. What is certain is that no society can function adequately without this dialectic (Turner 2008: 338).”

See also:

Human, Oliver and Steven Robins “FIFA 2010 and the elusive spirit of *communitas*”

Ritual practices as a response to societal change or uncertainty: Revitalization movements

See George Wallace (2009):

“A revitalization movement is defined as a deliberate, organized, conscious effort by members of a society to construct a more satisfying culture. Revitalization is thus, from a cultural standpoint, a special kind of culture change phenomenon: the persons involved in the process of revitalization must perceive their culture, or some major areas of it, as a system (whether accurately or not); they must feel that his cultural system is unsatisfactory; and they must innovate not merely discrete items, but a new cultural system, specifying new relationships as well as, in some cases, new traits,” and in response to an abrupt change a “new plan is put into effect by the participants in the movement (Wallace 2009: 389).”

Sacred and profane – see m. Douglas 208, Durkheim 2008:40 (See also taboo)

“Sacred things are not simply those personal beings that are called gods or spirits. A rock, a tree, a spring, a pebble, a piece of wood, a house, in a words anything, can be sacred. A rite can have sacredness; indeed there is no rite that does not have it to some degree (Durkheim 2008: 40).”

“One might be tempted to define sacred things by the rank that is ordinarily assigned to them in the hierarchy of things. They tend to be regarded as superior in dignity and power to profane things, and particularly to man, in no way sacred when he is only a man.” Etc.

Spirits and Spirit possession

McCarthy Brown Mama Lola

Stephan Palmie “Evidence and Presence, Spectral and other” also talks a bit about spirits.

See also :Bosco, Joseph “Young People’s Ghost Stories in Hong Kong”

Freed, Stanley A. and Ruth S. Freed “Taraka’s Ghost”

Symbol:

A symbol typically stands for something else. It often indicates an important domain of experience. Values & beliefs are transmitted into culture via symbols. Symbols must be shared in a culture. We reviewed several author’s with different definitions/perspectives on symbols. (See Geertz 2008: 59-61, Wolf 2008: 161, or Ortner 2008)

Clifford Geertz in his discussion of defining religion, suggests “religion is a system of symbols (2008:59), and there is a double aspect to symbols, “The inter-transposability of models for and models of which symbolic formulation makes possible is the distinctive characteristic of our mentality” (2008: 61).

Sherry Ortner talks about two general types of key symbols: A summarizing symbol and Elaborating symbols (root metaphors & key scenarios).

She defines a **summarizing symbol** as “those symbols which are seen as summing up, expressing, representing for the participants in an emotionally powerful and relatively undifferentiated way, way the system means to them. This category is essentially the category of sacred symbols in the broadest sense, and includes all those items which are objects of reverence and/or catalysts of emotion” (2008: 154). Summarizing symbols “operate to compound and synthesize a complex system of ideas, to “summarize” them under a unitary form which, in an old-fashioned way, “stands for” the system as a whole” (Ortner 2008: 154).

- She defines **elaborating symbols** as distinct from summarizing symbols as “they provide vehicles for sorting out complex and undifferentiated feelings and ideas, making them comprehensible to oneself, communicable to others, and translatable into orderly action (2008: 154)”. There are two types of Elaborating symbols: root metaphors and key scenarios. Ortner says a **root metaphor** “formulates the unity of cultural orientation underlying many aspects of experience, by virtue of the fact that those many aspects of experience can be likened to it”. (2008: 154). She defines root metaphors as “a symbol to sort out experience, to place it in cultural categories, and to help us think about how it all hangs together (2008: 155).” Ortner says a **key scenario** “may include not only formal, usually named events, but also all those cultural sequences of action which we can observe enacted and reenacted according to unarticulated formulae in the normal course of daily life” (2008: 155). She suggests “root metaphors which provide categories for ordering conceptual experience, and key scenarios which provide strategies for organizing action experience” (2008: 156).
- Ortner, Sherry “On Key Symbols,” in Reader in the Anthropology of Religion. Edited by Michael Lambek. Blackwell Anthologies: New York, 2008.

- Eric Wolf talks about a “**national master symbol**” : It is widespread, it has ritual emphasis (*it is sacred*), it portrays fundamental values in Mexican culture (*basic values of the system*), it includes a myth (an origin story). Though he does not use the concept “**multivocal symbol**” he describes the Virgin of Guadalupe as a symbol that appeals to a diverse group of people who may perceive it differently. “The Guadalupe symbol thus links together family, politics and religion; colonial past and independent present; Indian and Mexican. It reflects the salient social relationships of Mexican life, and embodies the emotions which they generate. It provides a cultural idiom through which the tenor and emotions of these relationships can be expressed. It is, ultimately, a way of talking about Mexico: a “collective representation” of Mexican society” (Wolf 2008: 165)

Syncretism:

Syncretism means the blending of two or more cultures. It especially occurs when a dominant culture, such as a colonist, imposes its own beliefs on an indigenous culture, whereby the local religious beliefs are blended together with the dominant culture’s beliefs. The Eric Wolf article is a good example of this.

Though Wolf does not define the term “syncretism” he does give a clear example of it.

He says “The shrine of Guadalupe was, however, not the first religious structure built on Tepeyac; nor was Guadalupe the first female supernatural associated with the hill. In pre-Hispanic times, Tepeyac had housed a temple to the earth and fertility goddess Tonantzin, Our Lady Mother, who – like Guadalupe—was associated with the moon. [. . .] The syncretism was still alive in the seventeenth century” (Wolf 2008: 162).

- Wolf, Eric “The Virgin of Guadalupe: A Mexican National Symbol,” in Reader in the Anthropology of Religion. Edited by Michael Lambek. Blackwell Anthologies: New York, 2008.

Taboo

Taboos are often associated with the sacred and are concerned with purity and defilement, hence there may be ritual avoidance. A lot of research looks at sexual taboos or food taboos. There are three articles focus on the theory of taboo (See Douglas 2008 & Tsitso 2018, and Gmelch 2009).

Mary Douglas focuses on food taboos in Leviticus to describe how the prohibitions associated with Taboo provide order that brings the society together. Disorder or pollution are things that do not fit in a pre-determined *classification system* of order. To paraphrase her famous statement, dirt (things that are prohibited or taboo) is simply something that is not in the proper order, it is “matter out of place” (Douglas 1995: 41). She suggests that if you follow the religious order by avoiding taboos, it will lead to holiness. William Tsitso’s draws on Douglas’ discussion of four kinds of pollution, or taboo, in terms of dangers and boundaries.

See Gmelch (2009). “The word *taboo* comes from a Polynesian term meaning prohibition. Breaking a taboo, [baseball] players believe, leads to undesirable consequences or bad luck” (2009: 353).

Totemism (A unilineal clan believes they are descendant from a common ancestor who may be an ancestral figure, spirit, or animal spirit)

EvansPritchard (2008) 146-147

See Levi-Strauss (2008)

Witchcraft and magic (Witchcraft is a belief system in which people may cause harm from a mystical or supernatural distance, and in some cultures it is seen as innate. Magic is not necessarily evil, but like witchcraft, may rely on the supernatural to enact change)

See Evans Pritchard “Witchcraft explains unfortunate events”

See Raymond Kelly “Witchcraft among the Etoro”

Tambiah 2008

Taussig (2008)

Gmelch (2008)

McCarthy Brown 1991

Worldview

A way of understanding how the world came to be, its design, and their place in it. An atheist has a world view, but not a religious one. (Geertz 2008:58, See Weber discussion of American World View (Spirit of Capitalism) 2008)

- **Geertz** defines “worldview -- the picture [people] have of the way things in sheer actuality are, their most comprehensive ideas of order [. . .] [W]orldview is rendered emotionally convincing by being presented as an image of an actual state of affairs peculiarly well-arranged to accommodate such a way of life (2008: 58)”

Part of American world view – a focus on material goods, work, and capitalism (see Weber) but also an emphasis on the individual:

Utilitarian Individualism: the chance for an individual to get ahead on his/her own initiative -- the idea that poor boy makes good. There is virtue in self-sacrifice, honesty, hard work, and frugality (the example Weber gives is our legend of Benjamin Franklin, the Horatio Alger stories would fit as well (See Weber 2008: 51-52, but also See Ortner 2008 & Montague/Morais 1981)

“Now, all Franklin’s moral attitudes are coloured with utilitarianism” [. . .] Those “virtues, like all others, are only in so far virtues as they are actually useful to the individual, and the surrogate of mere appearance is always sufficient when it accomplishes the end in view. It is a conclusion which is inevitable for strict utilitarianism. (Weber 2008: 51)”

Montague and Morais also talk about the idea of the utilitarian individual which they relate to the Protestant work ethic, but call it the American success model.

“Within the traditional American success model, love is defined as altruistic self-sacrifice. The properly oriented actor dedicates his life to working to improve the lives of others [. . .] The success system rewards moral character, which is manifested for men through work, and for women by domestic performance” (Montague and Morais 1981: 14).

Expressive Individualism: individual success is linked to an enlightened spirit with the freedom to express (the example Bellah et al gives is Walt Whitman, See also look at Montague & Morais 1981)

Montague and Morais also talk about the idea of the expressive individual which they relate to scientific-physicalism, but call it the Creative success model. They say the creative success model:

“argues that love is manifested through self-expression, rather than altruistic self-denial. Each individual possesses unique talents and by allowing these to flower, he makes this contribution to the world” (Montague and Morais 1981: 14).

COURSE BIBLIOGRAPHY (includes required and optional readings
– you must use at least 3 articles from this list)

Behar, Ruth "Folklore and the Search for Home (American Folklore Plenary Address, October 2008)." *Journal of American Folklore*. Summer 2009, Vol. 122 Issue 485, P. 251-266. 16p, 2009.

Bellah, R. "Civil Religion in America," in Reader in the Anthropology of Religion. Edited by Michael Lambek. Blackwell Anthologies: New York, 2008.

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***This would have been part of the in class exercise** – just for your reference- you do not need to turn this in unless you want to.

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See this instructional video (4:22)

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Please write down 1-3 concepts from the course that you might use:



Please write down 1-3 articles from the course that you might use :

