



Social Science Department
Room N-611
NEW YORK CITY COLLEGE OF TECHNOLOGY
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Writing Intensive Portfolio

WAC Co-coordinators:

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Cover letter

To improve my writing intensive course, ANTH 1102: Witchcraft, Magic, and Religion, I rewrote the assignment in an attempt to make it more problem focused rather than topic focused. I tried to incorporate a number of low stakes assignments, scaffolding exercises, and activities to help in their preparation for the final formal paper:

1. An in class free writing exercise
2. A fieldnote guide to help with describing the event (In class activity)
3. A methodology template worksheet
4. A handout of terms to help with methods section
5. Argument driven analysis information for group discussion
6. An article discussion worksheet
7. A thesis and topic sentence worksheet

I am incorporating a “writing group” component to encourage peer to peer learning. This hopefully provides an opportunity for students to feel more comfortable asking questions and getting peer feedback on their writing. I have also revised the syllabus to show where these components fit within the week to week schedule, and I added a section on the writing intensive learning outcomes and how they will be assessed. I have incorporated a range of low stakes scaffolding exercises to build up to the larger paper and included grading rubrics to give students a better understanding of what needs to be included in the papers.

I responded to a discussion prompt on the Open Lab.

Discussion: What types of plagiarism do you encounter or anticipate encountering in your courses? How can you craft your policies, syllabus, and / or assignments so that your course is more plagiarism-resistant?:

To avoid plagiarism, I include a statement on my syllabus, and refer to it during class discussion. I have revised my assignment to be more “problem focused” rather than “topic focused.” I do tell students that after I have read their writing, I have a sense of their “voice.” If suddenly this “voice” changes, I see this as a red flag, as potential plagiarism. I have also started to use “turnitin.com” via Blackboard, and this scans the material to check for plagiarism.

I responded to Alyssa Dana Adomaitis’ comment about minimal marking:

I also sometimes feel overwhelmed by grading. I found this section on minimal marking very interesting, but when I tried it, I had problems. I really felt I was doing the students a dis-service by not giving all the guidance and suggestions I felt they needed. So, for me, the challenge has been to hold back, and like Alyssa, focus on just 3 major points, and remember not to overwhelm the student.

I have incorporated the suggestions made by the writing intensive fellow, Anna Soo Hoo. Anna helped me revise some of the language I used to describe my assignment and requirements. She provided valuable links to resources for students which I added to the assignment. She also suggested I add a free writing assignment during the 3rd week of class.

Thank you very much for these very informative workshops.

Lisa Pope Fischer
Associate Professor
Social Science Department
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SYLLABUS – FALL 2018

New York City College of Technology Social Science Department

COURSE CODE: ANTH 1102- D602-LEC (34616) Tuesday & Thursdays, 11:30-12:45

TITLE: MAGIC, WITCHCRAFT, & RELIGION

Number of class hours, lab hours if applicable, credits: 3 Class hours, 3 credits, BS Core

Enrollment requirements: Certification reading and writing

Satisfies Flexible Core: World Cultures and Global Issues, ***Intensive Writing Course (A minimum of 15 pages total)**

INSTRUCTOR: Dr. Lisa Pope Fischer

LPopeFischer@citytech.cuny.edu

718-260-5742, Namm 627, Office Hours TTH 4-5, or by appointment

COURSE DESCRIPTION:

People rely on religion and various belief systems to bring meaning and understanding to everyday life. This course will show how anthropologists unravel and interpret cultural belief systems to gain insight into the cultural environment. Cross-cultural ethnographic examples will illustrate the various ways in which anthropologists analyze belief systems as a way to understand a culture. Topics include religion, worldview, symbolism, taboo, myth, ritual, witchcraft, shamanism, religious practitioners, magic, healing, and spirits. Students must be prepared to look at both literate and pre-literate ritual systems. Non-Western systems are contrasted with religious of the Western world. Theoretical approaches to religious systems will be included along with an observational field project.

Some of the underlying questions addressed in the course include: (a) In what ways do belief systems reflect the socio-cultural environment in which they take place? (b) What are the implications of culture, power, and social inequities in the expression and interpretation of systems of belief? (c) How can we identify myth, rituals, magic, and religion within our own society and what can this tell us about our culture?

REQUIRED TEXTBOOK (S) and MATERIALS*

1) TITLE: Reader in the Anthropology of Religion.

EDITION: 2nd Ed., 2008 ISBN#1405136146

AUTHOR: Michael Lambek

PUBLISHER: Malden, MA: Blackwell Anthologies.

2) TITLE: Mama Lola: A Vodou Priestess in Brooklyn.

EDITION: Any edition is fine.

AUTHOR: Karen McCarthy Brown

PUBLISHER: Berkeley: University of California Press.

ADDITIONAL MATERIALS:

3) Additional articles: Geertz, Montague, Stevens, Evans-Pritchard, Gmelch, Freed, Wallace. Go to City Tech Library Website, click find articles, go to JSTOR OR EBSCO database, and search by author or title. These articles are also posted on Blackboard (go to CUNY portal, log in, go to "Blackboard" – your classes should be listed. Click on "Magic, Witchcraft, and Religion" then "content/course documents.")

*All materials should be available at the City Tech Library reserve desk. Consider purchasing the Lambek & McCarthy Brown books online – you can find cheaper used copies. Google "cheap textbooks" for a list of online sources or select used options from Amazon.com. When available I have also provided links to some of the articles.

SEQUENCE OF TOPICS AND TIME ALLOCATIONS (week by week)

WEEK 1 Tuesday August 28 and Thursday August 30, 2018

Topic: Introduction

Before the week's lectures you should have already read the assigned reading: Clifford Geertz, "Religion as a Cultural System", CH 4 (in Lambek reader), page 57 (This is a challenging article, but the basic definition of religion is comprehensible, and a foundation for the course). Or look at the longer version posted on line below (Geertz, Clifford, Religion as a cultural system. In: The interpretation of cultures: selected essays, Geertz, Clifford, pp.87-125. Fontana Press, 1993.)

https://isites.harvard.edu/fs/docs/icb.topic152604.files/Week_4/Geertz_Religion_as_a_Cultural_System_.pdf

WEEK 2: Tuesday September 4 and no classes on Thursday September 6 (Classes follow a Monday Schedule)

Topic: Ways of looking at religious systems through symbolic analysis (Symbolic Anthropology)

1. Sherry Ortner, "On Key Symbols," CH 12 (in Lambek reader) pg. 151 (Can also be found on city tech library article database JSTOR http://www.istor.org.citytech.ezproxy.cuny.edu:2048/stable/674036?Search=yes&resultItemClick=true&searchText=ortner&searchText=sherry&searchText=key&searchText=symbols&searchUri=%2Faction%2FdoBasicSearch%3Fprq%3Dortner%2Bsherry%26wc%3Doff%26so%3Drel%26fc%3Doff%26hp%3D25%26Query%3Dortner%2Bsherry%2Bkey%2Bsymbols%26amp%3D%26amp%3D%26amp%3D%26amp%3D%26amp%3D&seq=1#page_scan_tab_contents)

or

<http://onlinelibrary.wiley.com/doi/10.1525/aa.1973.75.5.02a00100/epdf>

2. Eric Wolf, "The Virgin of Guadalupe: A Mexican National Symbol," Ch 13 (in Lambek Reader), pg. 160
(Can also be found on City Tech Library article database JSTOR (Remember you have to log in with your City Tech ID):

http://www.istor.org.citytech.ezproxy.cuny.edu:2048/stable/537957?Search=yes&resultItemClick=true&searchText=eric&searchText=wolf&searchText=virgin&searchUri=%2Faction%2FdoBasicSearch%3FQuery%3Deric%2Bwolf%2Bvirgin&seq=1#page_scan_tab_contents

or

<http://www2.fiu.edu/~bassd/wolf.pdf>

Optional: (looks at food as a symbolic marker for national identity)

Avieli, Nir (2005) "Vietnamese New Year Rice Cakes: Iconic Festive Dishes and Contested National Identity" *Ethnology*, Vol. 44, No. 2 (Spring, 2005), pp. 167-187.
Published by: University of Pittsburgh- Of the Commonwealth System of Higher Education. Article Stable URL: <http://www.jstor.org/stable/3773995>

WEEK 3: No classes on Tuesday September 11 (Rosh Hashanah), we do meet on Thursday September 13

Topic: Belief and Worldview -- American key symbols

1. Max Weber "The Protestant Ethic and Spirit of Capitalism," CH 3 (Lambek reader), pg. 48
(The entire book can be found online, but this is a much shorter section)
2. R. Bellah "Civil Religion in America," CH 39 (Lambek reader), pg. 309
http://www.robertbellah.com/articles_5.htm

Optional: Ting, Rachel. "The worldviews of Healing Traditions in the East West: Implications for the Psychology of Religion. *Pastoral Psychology*. Dec. 2012, Vol. 61 Issue 5/6, pp. 759-782.

⇒ **In class free writing exercise** – you will be asked to write about one of the following weekly discussion questions. I will let you know which one on the day of the exercise.

***Weekly discussion questions:** Come to class prepared to talk about symbols in American society. Describe what you think symbolizes American society. How do these symbols reflect an American worldview (things that we value/things that we believe in)? What do the authors of this week's reading suggest are important to American society?

WEEK 4: No classes on Tuesday September 18 (Yom Kippur) and we do meet on Thursday September 20

Topic: Cultural Taboos (Symbolic Classification)

⇒ **Scaffold exercise/Homework:** Methodology template due today (We will review this in class)

1. Mary Douglas "Land Animals, Pure and Impure," CH 16, 183 (This is an excerpt from her book: [Purity and Danger](#))

***Weekly discussion questions:** Come to class prepared to talk about taboos. Think about taboos that you adhere to within your everyday experience. What is culturally inappropriate in American culture? (i.e. why don't we eat dogs? Why don't we marry our cousins? Etc.). What do the authors of this week's reading suggest?

WEEK 5: Tuesday September 25 and Thursday September 27

Topic: Cultural Taboos and Totemism, (Symbolic Classification Continued)-

⇒ **Scaffold exercise/Homework:** 5 page fieldwork observation paper due [You will use this description as a basis for your final paper, this is your "raw" data]

[Film: *A Disappearing World: Masai Women (Sudan Africa)* – There is a dubbed Italian version on Youtube "Le Donne Masai"]

1. Levi Strauss, Claude "A Jivario Version of Totem and Taboo," CH 17, pg. 196 (This is a challenging article – I will explain his theory of structuralism in class)

2. Kelly, Raymond "Witchcraft and sexual Relations: An exploration in the Social and semantic Implications of the structure of Belief", CH 20, pg.239. [Looks at cultural understandings of taboo and an origin myth for death using a structuralist analysis]

Optional: A simpler structural analysis of myth: 1) Kessel, Ralph (1972) "A STRUCTURAL ANALYSIS OF A MANDAN MYTH" *Plains Anthropologist*, Vol. 17, No. 55 (February 1972), pp. 11-19. Published by: Plains Anthropological Society. Article Stable URL: <http://www.jstor.org/stable/25667047>

WEEK 6: Tuesday October 2 and Thursday October 4

Topic: Myth and Folktales as reflections of belief

1. Malinowski, Bronislaw "Myth in Primitive Psychology," CH 14, pg. 168
<http://www.sjsu.edu/people/annapurna.pandey/courses/RLS122/s1/Malinowski.pdf>

*2. (The following article is posted on Blackboard but can also be found on EBSCO) Klaus, Simona "Heroes in Virtual Space," *Stud. Ethnol. Croat.*, Vol. 22, str.361-391, Zagreb, 2010. (I will discuss Joseph Campbell's A Hero's Journey as it relates to Klaus' article)

Optional: 1) Dundes, Alan "Binary opposition in myth: the Propp/Lévi-Strauss debate in retrospect." *Western Folklore*; Winter97, Vol. 56, p39-50, 12p

2) Barber, Peter John "The Combat Myth and the Gospel's Apocalypse in the Harry Potter Series: Subversion of a Supposed Existential Given" in *The Journal of Religion and Popular Culture*, 24:2, pp. 183-200, Summer 2012.

***Weekly discussion questions:** Come to class prepared to talk about myths (origin tales) and folktales. What are some modern day myths or folktales that are repeated in American society? How does film and television evoke these stories and what values do they reveal about American culture? What do the authors of this week's say about myths?

WEEK 7: Tuesday October 9, and Thursday October 11

Topic: Ritual

⇒ **Scaffold in-exercise: Based on your 5 page papers, I will divide the class into groups. These will be your "writing groups" where you can informally discuss your drafts, and or any issues that may arise.**

The following articles are not in the Lambek reader. You can use these articles in your final paper. They will be posted on **Blackboard**. These articles will be included on the midterm exam. (Geertz defines ritual pg. 70 in Lambek reader)

- *1. Geertz, Clifford (1973) "Deep Play: Notes on the Balinese Cockfight" in The Interpretation of Cultures. New York: Basic Books.

Or use link for source from Geertz, Clifford "Deep Play: Notes on the Balinese Cockfight" in *Daedalus*, Fall 2005, pp. 56-86.
<http://www.rochester.edu/college/psc/clarke/214/Geertz72.pdf>

- *2. Montague, Susan P and Robert Morais (1981) "Football Games and Rock Concerts: The Ritual Enactment of American Success Model" " in The American Dimension: Cultural Myths and Social Realities, edited by W. Arens and Susan Montague. Sherman Oaks, California: Alfred Publishing.

Optional: 1) Minowa, Yuko. "The Importance of Being Earnest and Playful: Consuming the Rituals of the West Indian American Day Carnival and Parade. *European Advances in Consumer Research*. Vol. 8, 2008, pp 53-59.

2) Example of ritual of reversal, race, power. Mueller, Jennifer, Danielle Dirks, and Leslie Picca. "Unmasking Racism: Halloween Costuming and Engagement of Racial Other" *Qualitative Sociology*, Sept2007, Vol. 30, Issue 3, p315-335.

***Weekly discussion questions:** Come to class prepared to talk about rituals that you participate within. How do rituals you participate in reveal an American worldview? What do the authors of this week's reading say about rituals?

WEEK 8: Tuesday October 16 and Thursday October 18

Topic: Rites of Passage in Rituals

⇒ **Scaffold exercise/Homework: – ARTICLE WORKSHEET (No late homework accepted – this homework will help in preparation for the midterm, and may be a draft of a portion of your final paper)**

1. Victor Turner "Liminality and Communitas, CH 26 pg.326
<http://www.sjsu.edu/people/annapurna.pandey/courses/MSR122/s0/Victor-Turner-Liminality-and-Communitas.pdf>

*2. (The following article is posted on Blackboard but can also be found on EBSCO) Winslow, Donna "Rites of Passage and Group Bonding in the Canadian Airborne" *Armed Forces and Society*, Spring 1999, Vol. 25 Issue 3, p429-457, 29p

***Weekly discussion questions:** Come to class prepared to talk about life transitions. What types of rites of passage have you participated in that mark the transition of identity – for example the transition from childhood to adulthood. How do the authors of this week's reading describe a rite of passage?

Optional Articles:

- 1) Napolitano, Valentina "Becoming a Mujercita: Rituals, Fiestas, and Religious Discourses" in *The Journal of the Royal Anthropological Institute* Vol. 3, No. 2 (Jun., 1997) pp. 279-296. (Birthday, rite of passage, gender).
- 2) O'Grady, Alice "Spaces of Play" *Dancecult: Journal of Electronic Dance Music Culture*. Jun2012, Vol. 4 Issue 1, p86-106. 21p.
(*Looks at underground dance scene in UK)
- 3) Human, Oliver and Steven Robins "FIFA 2010 and the elusive spirit of communitas: A return to Victor Turner (with some differences)" *Anthropology Southern Africa*, 2011, 34 (1&2), pp. 38-50.

WEEK 9: Tuesday October 23, and Thursday October 25

MIDTERM EXAM

WEEK 10: Tuesday October 30 and Thursday November 1

Topic: Witchcraft (Inform students of midterm grades on Blackboard)

⇒ **Scaffold exercise/Homework:** – CITATION, THESIS, TOPIC SENTENCES WORKSHEET (This homework is draft of a portion of your final paper)

- *1. (The following article is posted on Blackboard) EE Evans-Pritchard (1979) "Witchcraft Explains Unfortunate Events" in Reader in Comparative Religion: An Anthropological Approach edited by William A. Lessa and Evon Z. Vogt. New York: Harper & Row.
Longer version/ different source: <http://faculty.washington.edu/stevehar/Witchcraft.pdf>
- *Weekly discussion questions: Come to class prepared to talk about how you define a witch. How do movies and television depict witches today? What does this say about current issues in American culture? How do the authors of this weeks reading describe witchcraft?

(Start to read book: Karen McCarthy Brown Mama Lola: A Vodou Priestess in Brooklyn. The final exam will be based on your ability to apply 2 concepts from the course, and 2 articles to examples from this book (See final exam question on Blackboard, under "content/course documents," file "test review.")

WEEK 11 Tuesday November 6 and Thursday November 8

Topic Magic: [Film: *The Asmat of New Guinea: A Case Study in Religion and Magic*]

1. SJ Tambiah "Form and Meaning of Magical Acts, CH 25, pg 311
- *2. (The Following article is posted on Blackboard) George Gmelch "Baseball Magic"
- 3) (Continue to read book) Karen McCarthy Brown Mama Lola: A Vodou Priestess in Brooklyn.

Optional: Bronislaw Malinowski "The Role of Magic and Religion" in Reader in Comparative Religion: The Function of Religion in Human Society, 4th Edition, Lessa and Vogt, pp37-46, 1979:
<http://www2.fiu.edu/~bassd/malinowski.pdf>

*Weekly discussion questions: Come to class prepared to talk about how you use magic in your everyday lives (think about the Gmelch article). In circumstances of uncertainty, what do you do? How do the authors of this weeks reading describe magic?

WEEK 12: Tuesday November 13 and Thursday November 15

Topic: Identity, Belief systems, Memory/Invention, [Film: *The Devil's Miner (Bolivia)*]

⇒ **Homework: Final Paper Due**

1. Barbara Myerhoff "Jewish Comes up in you from the Roots, CH 27 pg 342
2. Chong, Kelly H. "What it means to be Christian: The Role of Religion in the Construction of Ethnic Identity and Boundary Among Second-Generation Korean Americans" in *Sociology of Religion*, Vol. 59, No. 3 (Autumn 1998), pp. 259-286. (On EBSCO or Blackboard)
3. Hobsbawm, Eric "Introduction: Inventing Traditions" in The Invention of Tradition, Eds. Eric Hobsbawm, & Terence Ranger. New York: Cambridge University Press, pp. 1-14, 1983. http://staff.washington.edu/ellingsn/Hobsbawm_Inventing_Traditions.pdf

*Weekly discussion questions: Come to class prepared to talk about how religion and belief systems can be connected to how you define yourself. How do the authors of this week's reading describe identity in terms of belief systems and/or symbolism?

Optional Articles:

- 1) Ahmed, Leila excerpts from her book A Quiet Revolution. Explores the Muslim veil's resurgence from Middle East to America. (Posted on Blackboard)
- 2) 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. (On EBSCO or Blackboard) (Good example of "reflexive anthropology" and understandings of race, religion, and identity).
- 3) Brodwin, Paul (2003) "Haitian Diaspora: Production of Community" in *American Ethnologist*, Vol. 30, No. 1 (Feb 2003), pp. 85-101.

WEEK 13: Tuesday November 20 and no class on Thursday November 22 (Thanksgiving)

Topic Types of Religious practitioners (From Shamans to Priests/Priestesses), Religion & Healing.

1. Karen McCarthy Brown Mama Lola: A Vodou Priestess in Brooklyn. (Finish reading entire book)

***Weekly discussion questions:** What do you think a shaman does? How can belief systems be linked to illness or healing? How does McCarthy brown describe mama Lola – what is her role in the community? What role do religious practitioners play in our society?

Optional articles:

- 1) Krause, Neal and Elan Bastida (2011) "Church-Based Social Relationships, Belonging, and Health Among Older Mexican-Americans" in *Journal for the Scientific Study of Religion*, Vol. 50, No. 2 (June 2011), pp. 397-409. (Available on Wiley online, or can be accessed thru JSTOR)
- 2) Sutherland, Jean-Anne, Margaret M. Poloma, Brian F. Pendleton (2003) "Religion, Spirituality, and Alternative Health Practices: The Baby Boomer and Cold War Cohorts" in *Journal of Religion and Health*, Vol. 42, No. 4 (winter 2003), pp. 315-338.
- 3) Ostenfeld-Rosenthal, Ann "Energy healing and the placebo effect. An Anthropological perspective on the placebo effect" *Anthropology & Medicine*, Vol. 19, No. 3, December 2012, 327-338.

WEEK 14: Tuesday November 27 and Thursday November 29

Topic: Ghosts and Spirits.

*1. (The following article is posted on Blackboard) Bosco, Joseph "Young People's Ghost Stories in Hong Kong" *Journal of Popular Culture* Oct 2007, Vol. 40, Issue 5, p785-807.

*2. (The following article is posted on Blackboard) Freed, Stanley A. and Ruth S. Freed "Taraka's Ghost" In Conformity and Conflict: Readings in Cultural Anthropology edited by James Spradley and David W. McCurdy. Pearson Prentice Hall: New Jersey, 2009.

***Weekly discussion questions:** Come to class prepared to talk about ghosts and spirits. What do you think is a ghost or spirit? How are ghosts and spirits portrayed in popular media? How do the authors of this week's reading describe ghosts and spirits?

Optional Article:

- 1) Stephan Palmie "Evidence and Presence, Spectral and other" CH 46 pg.598
- 2) Sanchez-Carretero, Cristina "'Santos y Misterios' as Channels of Communication in the Diaspora: Afro-Dominican Religious Practices Abroad. *Journal of American Folklore*, Summer 2005, Vol. 118, p308-326. (Look at healing practices, spirit possession, and how they have changed to fit the needs in the Diaspora – as immigrants outside their homeland).

WEEK 15: Tuesday December 4 and Thursday December 6

Topic: Syncretism, Power, Resistance, and Change in Belief systems.

1. Michael Taussig "The Genesis of Capitalism Amongst a South American Peasantry: Devil's Labor and The Baptism of Money" CH 35, pg 447

http://www.iupui.edu/~womrel/Rel433%20Readings/01_SearchableTextFiles/Taussig_GenesisOfCapitalism.pdf

*2. (The following article is posted on Blackboard) Wallace, Anthony "Revitalization Movements" in Sacred Realms: Readings in the Anthropology of Religion, Second Edition edited by R. Warms, J. Garber, and RJ McGee. Oxford University Press: New York, 2009.

***Weekly discussion questions:** Do you think religion and belief systems can change? Why would a religious belief change and how? How do the authors of this week's reading describe how religion can change?

WEEK 16: Reading Day is on December 12 (No classes) FINAL EXAMS December 14-20

ASSIGNMENTS and other course requirements*

This is an interactive lecture therefore you are required to attend the lectures, to have read the assigned readings, and participate in class discussions. Students are expected to observe an event within the first part of the course and write up an observation paper (a detailed description of the assignment will be handed out in class and posted on Blackboard). From this paper I divide the class into smaller discussion groups comprised with students with similar topics to provide a more interactive course discussion. From this paper students will apply several articles from the course and apply the main theory or concepts to an analysis of the material that was observed (a detailed description of the assignment will be handed out in class and posted on Blackboard. To do well in this class come prepared to discuss the reading, work on your paper throughout the semester, and come to my office hours to ask questions. I will only read drafts of your papers with you so we can brainstorm ideas together, so please bring drafts to my office hours for discussion. Ethnographic films will be shown in class depending on time and availability. Plagiarism will not be tolerated and will result in an automatic "F" and a report to the Academic Integrity committee (see statement below). (Don't copy material from the web or any reading material without quotations and citations)

*Please turn off all electronic equipment during class (phones, laptops, tablets, etc.)

METHOD OF GRADING – elements and weight of factors determining students' grade*

- Attendance and Participation – 10%
- Midterm 5 page observation paper (see assignment description) – 20%

- Midterm exam– 10%
- 10 page analysis paper (see assignment description) – 35%
- Final Exam– multiple choice and essay questions – 25%

COURSE INTENDED LEARNING OUTCOMES/ASSESSMENT METHODS

LEARNING OUTCOMES	ASSESSMENT METHODS
1. Have an understanding of Anthropological fieldwork	1. A short 5-page observation paper of a ritual or public event they observed within the first 5 weeks of class gives the experience of collecting fieldnotes and writing up methodology.
2. Have an understanding of the Anthropological theories used to analyze religious systems.	2. Apply the theories and concepts from the course using assigned articles in a 10-page analysis of the event or ritual they observed in the first half of the course.
3. Have an understanding of the key concepts presented in the course (Religion, Worldview, Taboo, Symbolism, Myth, Magic, Witchcraft, Religious Practitioners, etc.)	3. Questions on exams and concepts/themes of course applied in final paper show an understanding of the main concept.
4. Have an understanding and sensitivity for a variety of cultures’ belief systems and practices.	4. Essay questions on exams. In addition the methodology portion emphasizes the issue of “ethics.”

GENERAL EDUCATION LEARNING OUTCOMES/ASSESSMENT METHODS

LEARNING OUTCOMES	ASSESSMENT METHODS
1. KNOWLEDGE: Students develop a knowledge of the concepts and theories deployed by anthropologists in their analysis of cultural and social issues particularly as it relates to various cultural belief systems.	1. Research project and exams. With the final paper students learn to apply anthropological theory.
2 SKILLS: Students develop and use the tools needed for communication, inquiry, analysis and productive work.	2. Research project and exams. Students learn communication skill through the writing exercises.
3. INTEGRATION: Students work productively within and across disciplines.	3. Research project and exams. Students draw on research materials from across disciplines as they explore different approaches and cultures.
4. VALUES, ETHICS, AND RELATIONSHIPS: Students understand and apply values, and ethics, particularly in terms of research methodology but also in terms of cultural relativism.	4. Research project and exams. Key anthropological concepts and research methods in readings and applied in essays emphasize the role of ethics.

INTENSIVE WRITING/ASSESSMENT METHODS

LEARNING OUTCOMES	ASSESSMENT METHODS
1. OBSERVATION & DESCRIPTION: Students learn to describe their observations using rich details.	1. Students observe a public event and describe it in a 5-page paper. This is a “medium stakes” exercise.
2. DESCRIPTION OF METHODOLOGY: Students learn to write up their research methods: Selection criteria, Procedures, and Methods.	2. Students turn in a scaffold/low stakes worksheet where they fill in the requirements for methods. This is rewritten and used within the 5-page description. This is again revised for the final paper project.
3. DESCRIPTION OF ARTICLE: Students learn to read and then describe the main theory or concepts of an anthropological article.	3. Students turn in a scaffold/low stakes worksheet where they fill in the blanks (topic, thesis, concepts). This is then revised and polished for their final paper (High stakes assignment) where they not only describe the main issues of the article but apply it to their observations.
4. LEARNING TO WRITE A THESIS AND TOPIC SENTENCES: Students learn to write a thesis statement and then show how it is applied throughout a paper with the use of topic sentences.	4. Student turn in a scaffold/low stakes worksheet with a draft of their thesis statement and topic sentences. This is then revised and applied in their final paper.
5. PEER WRITING GROUPS: Students learn from their fellow classmates about peer review and guidance.	5. After the 5-page paper I will divide students into complementary groups. This is a low stakes exercise to encourage discussion and questions about the writing process. I meet with each group to check in, answer questions, and brainstorm ideas.

CITYTECH GRADE POINTS:

A	93-100	B	83-86.9	C	70-76.9	WU	Unofficial Withdrawal –More than 3 absents
A-	90-92.9	B-	80-82.9	D	60-69.9		
B+	87-89.9	C+	77-79.9	F	59.9 below		

ACADEMIC INTEGRITY POLICY STATEMENT

Students and all others who work with information, ideas, texts, images, music, inventions, and other intellectual property owe their audience and sources accuracy and honesty in using, crediting, and citing sources. As a community of intellectual and professional workers, the College recognizes its responsibility for providing instruction in information literacy and academic integrity, offering models of good practice, and responding vigilantly and appropriately to infractions of academic integrity. Accordingly, academic dishonesty is prohibited in The City University of New York and at New York City College of Technology and is punishable by penalties, including failing grades, suspension, and expulsion. The complete text of the College policy on Academic Integrity may be found in the catalog.

COLLEGE POLICY ON ABSENCE/LATENESS

A student may be absent without penalty for 10% of the number of scheduled class meetings during the semester. As this class meets twice a week the allowable absent is three classes. More than 3 absents = an unofficial withdrawal (WU).

CAMPUS RESOURCES THAT MAY HELP YOU IN THIS CLASS

Atrium Learning Center: Atrium Building G-18, Director: Judith Rockway, Phone: 718.260.5874, jrockway@citytech.cuny.edu

The Atrium Learning Center (ALC) through its extensive computer labs, workshops and tutoring offers assistance to students across the entire college population. Tutors can help you develop a thesis statement and topic sentences.

The Student Support Services Program (SSSP) : Atrium Building 237 (A-237), Director: Faith Fogelman, Voice: 718.260.5143, TTY: 718.260.5443, Fax: 718.254.8539, ffogelman@citytech.cuny.edu

Student Support's mission is to provide students with disabilities -- physical/hidden/learning, affective mood disorders and temporary conditions -- with the tools, services and accommodations necessary for achievement. All initiatives focus on academic success for retention, graduation and transition to professional employment.

Student Computing Helpdesk: Namm First Floor Information Booth, Phone: 718.260.4900 E-mail: helpdesk@campus.citytech.cuny.edu

Counseling Services Center: Namm Hall (N-108), Director: Cynthia Bink, Phone (Namm): 718.260.5030

The mission of the Counseling Services Center is to support and promote the educational, psychological and career development of students. Our focus is on offering counseling services that will help you succeed in college. Please take a few minutes to explore our web site and learn about our workshops as well as our individual and support group services

City Tech Library: 4th floor Atrium

The library can help you learn how to access academic articles from their online database collection (such as JSTOR). Look for workshops or ask the librarian at the help desk for assistance.

Semester Course is taught: Fall 2018

THE ASSIGNMENTS:

SHORT PAPER PROJECT: Observation and Description Paper (20%) Due Week 5

Objectives:

Fieldwork is an important component to Anthropological research. The objective of this assignment is to introduce you to fieldwork research and to have you write up your own fieldnotes. Later, in your final paper project, you will use the data from your fieldnotes to support or test an analysis based on the themes from the course (See attached description of final paper). For this first assignment, I just want you to observe and describe. (Do not use outside sources). As you will do your observations within the New York area, what can we learn about American Culture? (Think about issues such as identity, power and inequality, or gender).

Format:

- 1) 5 typed pages, double spaced
- 2) 1-inch margins, 10 to 12 pt. font.
- 3) No citations or outside references -- this is pure description based on your own observations. If you should use an outside source you must provide a reference and bibliography (for example if you used an image that you found on the internet you need to list the website where you found it). Do not resort to internet sources as this paper is about what you can personally observe.

Possible Research Projects:

You must pick a public event that you can observe in person during this semester (not something in the past). Ideally you should pick something you can observe more than once because once you start trying to analyze your data for your final paper, you may want to go back to fill in details you might have missed. Sometimes, however, you are only able to observe an event once (such as a marriage, funeral, quinceañera, Bar Mitzvah, etc.). In this case, it is especially important to write down detailed information because you might not get another chance to fill in the gaps. If you happen to know a religious practitioner, shaman, or healer, ask permission to let you observe them (get “informed consent”).

When selecting something to observe, you might review the articles assigned to this course for ideas. Consider describing a sporting event as a ritual, a cultural event, festivals, parades, holidays, church services, a marriage, bar mitzvah, etc. If you have no clue as to what you should observe, please come talk to me during my office hours to discuss possible ideas. I have found that the best papers are about things that are of interest to you. Try to pick something that is of interest to you. Think of hobbies or activities that you like to do. Can this be something you can observe for this assignment? In your final paper you will have to come up with a complex argument using the theories from the articles we have read. Rituals are full of symbolism, consider the symbols you observe and what these symbols are telling you about the cultural environment / about US society. Therefore, for this first assignment, consider observing something where you think you might observe some symbolic representation. At this point, however, you will only need to describe, but you are welcome to perhaps consider possible symbolic identification and analysis.

Be sure to be honest with the people you are observing. Tell the people you are observing that you would like to write a paper for a course based on your observations. Ask permission to observe an event. Inform them of your intent to write a paper for a class based on your observations, that you will protect their identity, and that they have the right not to participate.

Research Purpose: what event did you observe and what is your research question? You will be observing something in the US as a way to understand American culture and its belief systems.

Methodology

In this section of your paper you should describe the methods you used to gather your data. You must address the following 3 questions in detail:

- 1) What is the source of your research subject and what are your selection criteria? (Why did you choose this group? How did this group fit the criteria for this assignment? Do you have a personal reason for choosing this group?)
- 2) Describe your procedures (How did you collect your data? Are you a “participant observer”? How did you record your data? What languages were spoken and did you need an interpreter? When and where did you make your observations? Did you conduct any interviews? Etc.)
- 3) Describe how you addressed ethics (Ask permission, give informed consent, protect identity/pseudonym, was there any potential harm or benefit to the people you studied? Etc.)

Observations

In your descriptions you should describe everything you see, hear, smell, feel. Consider drawing diagrams or pictures. You should describe **at least three** of the following:

- 1) The temporal and spatial environment. (Use of time and space)
- 2) Language or discourse (Incl. songs, chants, ritual statements, etc.) What did you hear?
- 3) Gestures or body language (Incl. dance, movement, etc.)
- 4) Clothes or body ornaments (Incl. costumes, formal v. regular attire, makeup, etc.)
- 5) Colors
- 6) Material objects including food.
- 7) Emotions (happy, sad, scared, etc.) How did you feel? How did the participants appear to be feeling?
- 8) Describe microcultural factors such as race, ethnicity, class, gender, age, etc.
- 9) Describe explicit or implicit rules and norms.
- 10) If you can, try to identify possible symbols but save your analysis for your final paper.

Use detailed descriptions. Use adjectives and adverbs. (A cat sits in the sun – or -- A fluffy orange tabby cat wiggles in the warmth of the sun). Use vivid fresh language. Emphasize what makes what you observed interesting, or unique. Use specific descriptive details.

Researchers should also note their own reactions and thoughts to the experiences observed. Give an impression for the reader by describing what you see, hear, smell, taste, and feel.

Your midterm paper should be a cleaned up form of your original fieldnotes. It should be typed and written in full sentences.

Remember – focus on the details. Detailed descriptions are important. * Yes, you can change the even that you observed. I don't recommend doing this as it is extra work for you, but if you come up with a better idea you can change if for your final paper. The bottom line is, just turn in something by the deadline. UPLOAD PAPERS TO "TURN IT IN." **No late papers will be accepted.**

PAPER OBSERVATION IDEAS: This must be a group of people participating in an event or common activity that you can observe in person.

Observe a sporting event such as a baseball game, football game, or cricket match as a ritual that reflects cultural values.

Observe a festival, parade, or holiday event.

Observe a wedding, a funeral, a quinceñera, or a bar mitzvah.

Observe a routine activity such as a church service. Try to observe a service other than your own. If you know a priest or priestess, consider asking permission to observe the service.

Consider looking at "ritual spaces" or "liminal spaces" – places that contain groups of people that form a particular group identity or belief.

POINT BREAKDOWN:

The main purpose is to push you to start working on your final paper. Basically, if you write a good methodology and describe what you observed, you will do well. I use this assignment to help give suggestions for your final paper – so I will have daily point deductions for late papers to encourage you to turn this in on time.

1. Format: 5 full written typed pages, 10-12 point font, 1-inch margins. Approximately 1600 words (5 points)
2. Description of research purpose (5 points)
2. Description of your **methodology** – how did you gather your data? (15 points)
3. Must observe first-hand in the first 5 weeks of class. (Not something from the past) (5 points)
4. **Detailed descriptions of at least 3 out of the 10 points listed above.** (35 points)
5. Conclusion -- Overall impression of what you observed (25 points)
6. Overall spelling, grammar, style (10 points)
7. Plagiarism will result in an automatic "F." Do not resort to cutting and pasting from the internet.

GRADING RUBRIC FOR 5 PAGE OBSERVATION PAPER

DESCRIPTION OF ASSIGNMENT REQUIREMENTS:	POINTS	POOR/ WEAK	FAIR/ OKAY	EXCELLENT/ AMAZING	COMMENTS
1. Introduction – theme, topic, goals of assignment, Description of research purpose. What did you learn about belief systems in the US from your observations? And why is this important?	5pts				
2. Description of your methodology: You must address the following 3 topics in detail: a. <u>Selection Criteria:</u> Why did you choose this group? (Must observe public event in NY during semester. How will this group answer your questions about belief systems in USA? Do you have a personal reason for selecting this group? Are you a “participant observer”? etc. How did you find this group?) b. <u>Procedures:</u> State where you conducted your research. How did you observe the event? (length of time, # of times, etc.). How did you record your data? (fieldnotes, photos, audio recordings, etc.). c. <u>Ethics:</u> Describe if there was any potential harm or benefit to the people you studied. Describe how you handled confidentiality and your use of pseudonyms. *You must state that you gained informed consent or explain why it was not necessary. <i>Other/optional:</i> Participant Observation – are you a member of the community that you are studying? Describe research problems (issues of microculture, culture shock, technical problems, etc.). Was the event in English or another language? (Are you fluent in that language or did you use a translator?). If you conducted interviews: describe interview type (Informal, semi-structured, structured), describe type of questions, and type of person interviewed and how you handled ethics. (Save responses from interview for your data description).	15 pts				
3. Detailed description of event or observation you have done within the first 5 weeks of class. (First hand observation – no internet data)	5 pts				
4. Detailed descriptions of at least 3 (At least ½ page description of each) out of the 10 points listed below. 1) The temporal and spatial environment. (Use of time and space), 2) Language or discourse (Incl. songs, chants, ritual statements, etc.) What did you hear?, 3) Gestures or body language (Incl. dance, movement, etc.), 4) Clothes or body ornaments (Incl. costumes, formal v. regular attire, makeup, etc.), 5) Colors , 6) Material objects including food., 7) Emotions (happy, sad, scared, etc.) How did you feel? How did the participants appear to be feeling?, 8) Describe microcultural factors such as race, ethnicity, class, gender, age, etc., 9) Describe explicit or implicit rules and norms. 10) If you can, try to identify possible symbols but save your analysis for your final paper	35 pts				
5. Brief Summary Conclusion: Overall impression of what you observed. What theme from the course do you wish to explore further in relation to what you observed (ritual, symbols, worldview, identity, etc.)? Can you relate your observations to your own personal experience?	25 pts				
6. Format: 5 typed pages of your own words in full sentences (not including any quotations from outside sources), 10-12 point font, 1-inch margins. Approx. 1600 words	5 pts				
7. Overall spelling, grammar, style, proper citation format	10 pts				
** THIS OBSERVATION PAPER IS YOUR RAW DATA. USE OF OUTSIDE SOURCES FROM THE INTERNET WILL RESULT IN DEDUCTIONS (YOU MUST CITE SOURCE) (-30 POINTS); UNCITED MATERIAL WILL RESULT IN AN “F” (0 POINTS). ** Daily point deductions for late papers (1 pt per day)					
TOTAL (Out of 100 possible points):					

10 PAGE ANALYTICAL PAPER PROJECT – Due Week 12 (35%) (Refer to Blackboard for guides and grade sheets)

Objectives: The objective of this assignment is to have you apply your understanding of the main thesis arguments of 3 to 4 articles from the Lambek course reader. You can use any of the articles in the reader. (Karen McCarthy Brown's book Mama Lola can be used as one source but you will still need to use 2-3 additional articles from the Lambek reader or optional readings listed on the syllabus). Do not try to bulk up your paper by using outside sources (anything from the internet, articles not listed on syllabus etc.) as I will simply cross it out and not consider it as part of your 10-page paper. If you look on the internet for information then you are not doing this assignment correctly. The point of this paper is to show me you can read the assigned reading and apply your understanding of the reading to your own raw observation data. Do not simply cut and paste your observation paper – this must be attached to the back of your 10-page paper. The emphasis of the *final paper is analysis not observation* (you need topic sentences & analysis in every paragraph). There are helpful guides and tips posted on blackboard. The homework worksheets are scaffolding exercises to prepare you for this final paper. *Drawing on themes and concepts of the course, what did your observation reveal about culture? Why is this important?*

To connect your material to the articles, draw on one or more themes from the course such as religion, belief, worldview, symbolism, taboo, myth, ritual, rite of passage, witchcraft, magic, religious practitioners, ghosts, spirits, etc. **Possible problems to focus on:**

- Consider analyzing your observation as a ritual or a rite of passage. Explain how it is a ritual using the articles from the course as supporting evidence. How is basketball a ritual? How is joining a sorority/club/army a type of rite of passage? (Look at Turner, Stevens, Geertz, Montague)
- Consider doing a symbolic analysis. What kinds of symbols did you observe? Did you find any “key symbols” and how did they represent the values of American society? What can you learn about the society from these symbols? (Look at Ortner, Wolf, Bellah, Montague)
- If you are looking at forms of magic, explain how it is used in times of uncertainty. Explain the use of metaphor and analogy. How is a blessing a form of magic? (Gmelch, Brown, Tambiah, Evans-Pritchard).
- Are you interested in exploring how belief systems can be related to the construction of identity? Why is identity important? What can expressions of identity tell us about American culture? (Behar, Myeroff, Chong, Bellah, Hobsbawm, Montague, Weber, Wolf, Ortner)
- Perhaps you would like to show how a particular myth or folktale reinforces our societal worldview and belief system. (Malinowski, Levi-Strauss, Wolf, Ortner, Weber, Bellah, Montague, Radin, Klaus)
- Consider addressing how belief systems can be a form of power and/or resistance (Kelly, Taussig, Radin, Brown, Hobsbawm, Wallace, Obeyesekere)

Format: (Incorrect format will result in point deductions)

- 1) 10 typed pages, double-spaced (excluding your original midterm description and bibliography). Approximately 3200 words.
- 2) 1-inch margins, 10 to 12 point font
- 3) A minimum of 3 citations from the course reading. Show me you have a clear understanding of 3 articles from the course. (There is an article worksheet you can use for guidance posted on Blackboard)
- 4) Anthropologist typically use “Chicago Style”:
<http://www.americananthro.org/StayInformed/Content.aspx?ItemNumber=2044>
<http://www.chicagomanualofstyle.org/home.html>
<https://owl.english.purdue.edu/owl/resource/717/01/>
- 5) Attachments: attach your midterm observation paper to the back of your final paper (even if you change your topic), attach a full correct bibliography (author of the article listed last name first, in alphabetical order, year of publication, title of article, title of edited book with editors, publisher and location of publication)
- 6) Late papers are not accepted. PAPERS ARE UPLOADED TO “TURNITIN.COM”
- 7) Use of material other than your observations and the articles will result in point deductions.
- 8) Excessive typographical or grammar errors will result in point deductions. Please proof read your paper.
<https://writing.wisc.edu/Handbook/Proofreading.html>
- 9) Plagiarism will result in an automatic “F.” Do not copy people’s work or paste from the internet.

GRADING RUBRIC FOR FINAL ANALYSIS PAPER	POINTS	GRADE
Introduction (1PAGE) – Research Purpose		
Research question & developed thesis statement. What does your research tell us about American belief systems and why is this important? (Refer to argument driven analysis /thesis worksheet) Tie to themes of the course (religion, symbolism, myth, ritual/rite of passage (communitas), worldview, religious identity, logic of magic, taboo, spirits, religious practitioners, etc.) A. What is your research study about? B. What is the purpose of the research? C. What is the research problem? What is your research question? D. What is the significance of your research study? Why is it important? E. State your thesis statement clearly. (What, How, Why) (This is what you will prove in your data analysis.)	15 points	
Methodology: (Approximately 2 pages) – How you gathered your data (not the observation itself)		
Developed description of fieldwork methods. The methods used to gather your primary data (This may be an improved version of the methods section from your observation paper – also refer to <i>methods worksheet</i>).		
A. Source of subjects & Selection criteria, Rapport	2 points	
B. Description of procedures:		
1. Where did you conduct research/research site?,	2 points	
2. Describe how you observed the event (length of time, how many times, etc.)	2 points	
3. Describe how you recorded the information (fieldnotes, photos, audio recordings, etc.)	2 points	
C. Describe ethics (potential harm/benefit (gift?), confidentiality, pseudonym, informed consent, etc.)	2 points	
Other: Describe interview type, process, Participant Observation, Language, describe research problems (issues of microculture, culture shock, etc.)		
Data Analysis (MUST BE 6+ PAGES, 3+ ARTICLES) – do not simply paste your observation paper without adding topic sentences & analysis		
Understanding of main points of 3 articles from Lambek reader &/or McCarthy Brown, including Geertz, Montague, , Evans-Pritchard, Gmelch, Freed, Wallace (from our class website) (refer to <i>article worksheet</i>) Things to address: • <u>Topic</u> of the article • <u>Author's thesis</u> • Use of concepts or terms presented by the author • Detailed Description of article with your critical analysis. Present/describe a cultural example. Critically discuss the articles. Do you agree with the author &/or disagree? Avoid summarizing every detail of article – just focus on the thesis and at least one illustrative example of it. ** Explain how the author's thesis or concept relates to your thesis. ***Show me <u>you read</u> the article) 3X10=30 (Refer to the article homework worksheet)	30 points	
Use quotations from each of the 3 articles (no longer than ¼ page) and explain what the quote means in your own words. Explain how the quote applies to your research data. (Quote the author not his/her literature review). Typically, a good quotation should illustrate the author's thesis and/or author's definition of main concept/term introduced in the article. (Refer to the article homework worksheet)	10 points	
*Use a topic sentence for each paragraph (refer to article driven analysis /topic sentence worksheet) Apply your thesis to every paragraph.	10 points	
Use of your raw data to support your thesis argument Overall sound & developed analysis	10 points	
Conclusion (1 page)		
Restate again <u>briefly</u> the evidence (topics) used to prove your thesis. Summarize key points in text that you proved. Clearly state the importance of your thesis.	15 points	
Format & Point Deductions:		
Attachments to the back of the 10 pages of written text: • You must <u>attach a proper bibliography</u> (alphabetical by last name, any style (MLA, APA, etc.)). • You must <u>attach your original observation paper</u> (even if you changed your topic). • Other Attachments to the back of the paper – interview questions, photographs, or other images, etc. • 10 full pages of <u>10-12 pt. font text</u> , double-spaced, 1-inch margins, no excessive spaces, no large headers/footers. (Approximately 3200 words). • Grade point deductions for excessive grammar & spelling errors. • Deductions for improper citations. • UPLOAD PAPERS TO "TURN IT IN" /NO LATE PAPERS ACCEPTED. Academic Dishonesty: Plagiarism, use of another student's paper, copying information from a book or website without proper citations/references/quotation marks, etc. = automatic "F" and formal report to Academic Integrity committee.	TOTAL POINTS (100pts = 35% of your total grade):	

LOW STAKES SCAFFOLD EXERCISES AND ACTIVITIES

1. An in class free writing exercise
2. A fieldnote guide to help with describing the event (In class activity)
3. A methodology template worksheet
4. A handout of terms to help with methods section
5. Argument driven analysis information for group discussion
6. An article discussion worksheet
7. A thesis and topic sentence worksheet

IN CLASS ACTIVITY: Free Writing exercise

Students will be asked to do a freewriting exercise about one of the weekly discussion questions. To avoid prepared responses, I will pick the specific question the day of the exercise. They will spend 2-3 minutes writing before the lecture starts. If the students seem to be unprepared for discussions, I may do this exercise on random days. I will randomly collect these to look at them, but let students know I will not grade these papers.

Week 3: In class free writing exercise – you will be asked to write about one of the following weekly discussion questions. I will let you know which one on the day of the exercise.

*Weekly discussion questions: Come to class prepared to talk about symbols in American society. Describe what you think symbolizes American society. How do these symbols reflect an American worldview (things that we value/things that we believe in)? What do the authors of this week's reading suggest are important to American society?

IN CLASS SCAFFOLD EXERCISE/ACTIVITY: Fieldnote guide

After explaining how to write fieldnote observations, I show students a brief 3-minute video of a Tibetan Shaman healing her patients. I then ask them to write down their observations using this as a guide. I use this exercise to prepare them for the observations they will make of a public event of their choice.

Field Jottings (Written while observing – quick notes /key words to expand on later)

Date:

Time:

Where:

1.The temporal and spatial environment. (Use of time and space)	
2) Language or discourse (Incl. songs, chants, ritual statements, etc.) What did you hear?	
3) Gestures or body language (Incl. dance, movement, etc.)	
4) Clothes or body ornaments (Incl. costumes, formal v. regular attire, makeup, etc.)	
5) Colors	
6) Material objects including food.	
7) Emotions (happy, sad, scared, etc.) How did you feel? How did the participants appear to be feeling?	
8) Describe microcultural factors such as race, ethnicity, class, gender, age, etc.	
9) Describe explicit or implicit rules and norms	
10) If you can, try to identify possible symbols but save your analysis for your final paper.	

Key Verbatim Quotations (can expand on back of page):

Questions to clarify later:

Brainstorm ideas, creative insights

Fieldnotes: (written away from field/in private. Based on fieldjottings, expand to write a full detailed narrative. The one-page sketch above may end up translating to 3- 10 type written pages.

Include a paragraph of self-reflection.

Include a description of how the details that you find support or change your research argument.

Write what new questions you would include the next time.

Coding fieldnotes:

Highlight key words or short phrases related to a theme. Typical themes might include:

- What people do.
- How do they do it.
- How do they understand what is going on (emic).
- How do I understand what is going on (etic)
- Create codes related patterns or themes that are repeated.
- Create codes related to your research or analysis interests (Gender, identity, etc.)

After coding your fieldnotes, write a description of your findings:

Sources that might be helpful:

http://www.gpgrieve.org/PDF/How_to_write_Field_Notes.pdf

<https://anthroyogini.wordpress.com/2007/08/16/field-notes-what-how-why/>

<http://www.pacificdiscovery.org/credit/SEAreadings/Robert%20et.al.%20-%20Writing%20Ethnographic%20Fieldnotes.pdf>

- 3) **Ethics:** Describe how you conducted your fieldwork in an ethical manner (pseudonym, informed consent, etc.) If it was a large public event, you don't need formal informed consent, but you should still mention this. If it was a smaller event, such as a wedding, or mass, you might get oral informed consent meaning you asked permission to observe the event, you explain that it was for a class assignment, you explain they have the right not to participate nor answer questions, etc. If you conducted interviews, and or if you are describing particular people in detail, you should explain how you are protecting their identity – perhaps you will use a “pseudonym” (a fake name) to protect the individual from being recognized. Write how you addressed ethics below:

Did you use outside sources to complete this assignment (websites, dictionary, articles, etc.)? Please list them here (A bibliography):

Grading Rubric:

Methodology: (Approximately 2 pages) – How you gathered your data (not the observation itself)	Well Developed / Excellent	Okay / Good	Weak / Needs Work
Developed description of fieldwork methods. The methods used to gather your primary data (This may be an improved version of the methods section from your observation paper – also refer to <i>methods worksheet</i>).			
A. Source of subjects & Selection criteria, Rapport			
B. Description of procedures:			
1. Where did you conduct research/research site?,			
2 Describe how you observed the event (length of time, how many times, etc.)			
3. Describe how you recorded the information (fieldnotes, photos, audio recordings, etc.)			
C. Describe ethics (potential harm/benefit (gift?), confidentiality, pseudonym, informed consent, etc.)			
Other: Describe interview type, process, Participant Observation, Language, describe research problems (issues of microculture, culture shock, etc.)			

Comments:

HANDOUT OF TERMS AND CONCEPTS TO USE IN METHODS SECTION:

Terms for methodology section:

In your methods' section, you need to use certain *terms*, and you need to indicate that you understand what these concepts mean. The following is a list of common concepts that you should describe in detail in your methods section:

Selection Criteria:

This section explains why you selected the group to observe and how you think it is the best sample in which to address your research topic or thesis. First, you have research criteria – *you must observe a public event in NYC during the first weeks of class*. **You must state this** in your paper. Then explain why you choose this group – do you have a personal interest in this group? Does this group address your research interests (themes from course)?

Though you will describe this group in great detail in your observation description, you should give a brief general description. Example: The group mainly consisted of older women (ages 65-90) from a Hungarian Immigrant community in Queens.

- Community in NYC during 1st weeks of class
- Research interest (themes from course: ritual, identity, community, symbols, myth etc.)
- How did you find the group you wanted to study?
- Personal interest
- Very brief general description

Procedures:

Fieldwork: Anthropologists conduct fieldwork meaning we go to the places we study and talk to the people we study. **THIS IS NOT INFORMATION GATHERED FROM THE INTERNET.**

Fieldjottings:

- These are very rough quick notes to help you remember what to write in your fieldnotes.
- Explain how you wrote fieldjottings during your research. (Did you use the worksheet I gave you, did you write jottings on your cell phone or napkin? Etc.)

Fieldnotes:

- Even if you did not write fieldjottings, you all are writing detailed fieldnotes (this is your 5-page observation description).
- Explain how you wrote your fieldnotes. These are written at home after your observation. What topics did you focus on? Etc.

Technology used to record information:

- What did you use to document the information you observed while you were in the field? (Pen & paper, cell phone, camera, audio equipment, etc.)
- You must explain in your methods paper how you recorded the information.

Participant Observer:

- Anthropologists spend a great deal of time with the people they study by living in the field, in the same area as the people we are studying. We “participate” in the same activities as the people we “observe.”
- Are you a part of the community that you are studying? Then you too can be a participant observer and you need to explain in your paper what is a participant observer and how you are one. How many

years have you been part of this group? How did you participate in the same activities as the group you are studying? Etc.

Interview techniques: This is optional, but if you do conduct interviews you need to describe how you did this in detail. A number of you might be doing “informal interviews” but you need to explain what this is, how you did it, what kind of people you talked to, etc. Look up tips for best conducting interviews such as:

<http://pages.ucsd.edu/~dkjordan/resources/InterviewingTips.html>

Informal Interview:

- This is an unplanned perhaps chance meeting with someone where you ask questions.
- You still need to explain who the person is (Age, gender, etc.).
- Though this might be a spontaneous encounter you still need to roughly explain the type of questions you asked.
- How did you document these responses (recorded, wrote down later from memory, etc.)?
- If you use this method in your paper, you **MUST** describe the above either in your own words or citations if you copy the language (Pope Fischer 2018: 2)
- Explain why this method worked best for your research interests and goals.

Unstructured Interview:

- This is a planned interview in which you have set up a time and place to meet.
- You have **NOT** prepared any questions or topics.
- If you use this method in your paper, you **MUST** describe the above either in your own words or citations if you copy the language (Pope Fischer 2018:2).
- **Explain** why this method worked best for your research interests and goals.

Semi-structured interview:

- This is a planned interview in which you have set up a time and place to meet.
- You have a list of possible questions or topics but you don't have to use everyone.
- Describe the questions and topics you prepared but **DO NOT** put your Questions and Responses in the body of the methodology but rather attach it to the back of your paper. State in the methods sections to refer to the attached questions and responses. You may use select quotations from your interview in the body of your paper but **DO NOT INCLUDE THE Q & A** -- only put the complete interview attached in the back.
- This technique allows for more flexibility in the interview.
- If you use this method in your paper, you **MUST** describe the above either in your own words or citations if you copy the language (Pope Fischer 2018: 3).
- **Explain** why this method worked best for your research interests and goals.

Structured Interview:

- This is a planned interview in which you have set up a time and place to meet.
- You have a list of questions or topics and everyone you interview must respond to each question.
- Describe the questions and topics you prepared but **DO NOT** put your Questions and Responses in the body of the methodology but rather attach it to the back of your paper. State in the methods sections to refer to the attached questions and responses. You may use select quotations from your interview in the body of your paper but **DO NOT INCLUDE THE Q & A** -- only put the complete interview attached in the back.

- This technique does not allow for flexibility in the interview but you can compare responses. For example, 50% of the interview responses preferred chocolate ice cream over Strawberry.
- If you use this method in your paper, you **MUST** describe the above either in your own words or citations if you copy the language (Pope Fischer 2018: 3).
- **Explain** why this method worked best for your research interests and goals.

Ethics Sections:

Informed Consent:

- Ask them in a safe private place so they don't feel pressured into participating in your project.
- The subject must be able to understand what you are asking, therefore ask in a language that can be understood by the subject.
- The subject should have time to consider whether they want to participate or not.
- The researcher gains the consent of the research subject with the understanding that they have the right not to participate, and the right not to answer questions without punishment. Their responses are voluntary.
- **DO NOT** simply state that you got their "permission," as this is only one part of "informed consent." Did you "inform" the subject what the project is about, that they have rights, etc.?
-

Pseudonym: A pseudonym is a fake name used to protect the identity of the informant. Did you let the informant know that their responses would be protected? You need to state in your methods section that you used "pseudonyms," and why this is important. Explain what a pseudonym means and why you used it.

Benefits/Harm:

Any research project may have potential benefits or harm to the research subjects. You need to state in what way your project might benefit the group and/or potentially harm them. This shows that you thought through how your project might impact the people you study.

- how does my project help or benefit the people I observed?
- how does my project potentially harm the people I observed?

If you use quotations from this handout you must use quotation marks and put a reference in your bibliography:

Pope Fischer, Lisa "Terms for Methodology Section" *Anthropology 1102*, Fall 2018, pp. 1-3.

IN CLASS ACTIVITY:

I go over this in class after handing back the 5-page observation paper. I divide the students up into their “Writing groups” and then have them brainstorm ideas about which concepts or articles might be useful for their projects. I circulate throughout the groups. I find students feel more comfortable asking questions and I am able to reach those students who do not come to my office hours.

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.

1. Develop thesis to analyze your data. You collected data when you described what you observed in your first paper. This information is considered “raw” data as it has not been analyzed and critically discussed. In your final paper you will take the information from your observations and create a thesis statement. The thesis statement is the argument that you intend to prove. By using your data as evidence, you will prove your thesis. Connecting your data to an argument allows you to analyze your data. 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.

** (See worksheet on blackboard)

2. Critically discuss the articles to support your thesis. 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]
3. Argument Driven Analysis. 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:
 - a. *Topic Sentence (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” 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 use of multiple*

languages at the Haitian mass symbolically reaffirms cultural values and bonds the immigration community together.

- b. *Presentation of evidence to prove thesis.* Now describe your observations that prove the topic sentence you just presented. Describe the multiple languages (in songs, in sermon, in doctrine, etc.). Describe an illustrative example or anecdote.
- c. *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.

INTRODUCTION 1-2 pages 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) 2-3 pages 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) 6 pages <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: <ol style="list-style-type: none"> 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) 1 page 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

Definition of Animism Tylor 2008: 25-26

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:**

Malcolm Ruel "Christians as Believers" (2008: 102-103) and 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)."

Diaspora

With globalization people have migrated to different parts of the world, disconnecting peoples from their homelands. There is a feeling of displacement and yet diaspora implies a continued tie to one's homeland and religion. Originally it was used to describe the exile of the Jews from Israel and referred to Jews living outside of Israel. Today the term refers to any displaced group that had been concentrated in one place and though now dispersed, how they maintain cultural ties.

Links to globalization and Diaspora – Anne Vallely "Moral Landscapes; Ethical Discourses among Orthodox and Diaspora Jews" " 560-

Title: Pentecostalism in Translation: Religion and the Production of Community in the Haitian Diaspora

Author: Paul Brodwin

Journal title: American Ethnologist

Location within journal: Vol. 30, No. 1 (Feb., 2003) (pp. 85-101)

Can be retrieved from JSTOR – citytech library database.

Fetish

See Gmelch article "Baseball Magic"

Commodity Fetishism See M. Taussig "The Devil and Commodity Fetishism"

Definitions of 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 (See also Leinhardt 2008:303). 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.

Myth

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)."

Definitions of Religion:

Durkheim, Emile (2008) "The Elementary Forms of Religious Life" in A Reader in the Anthropology of Religion, 2nd Edition edited by Michael Lambek. New York: Blackwell Publishing.

Religion is "an eminently social thing. Religious representations are collective representations that express collective realities; rites are ways of acting that are born only in the midst of assembled groups and whose purpose is to evoke, maintain, or re-create certain mental states of those groups . . ." (Durkheim 2008: 38)

“Whether simple or complex, all known religious beliefs display a common feature: they presuppose a classification of the real or ideal things that men conceive of into two classes – two opposite genera – that are widely designated by two distinct terms, which the words profane and sacred translate fairly well. The division of the world into two domains, one containing all that is sacred and the other all that is profane – such is the distinctive trait of religious thought.” (Durkheim 2008: 40)

“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.” (Durkheim 2008: 45)

Geertz, Clifford (2008) “Religion as a Cultural System” in A Reader in the Anthropology of Religion, 2nd Edition edited by Michael Lambek. New York: Blackwell Publishing.

“Religion is:

(1) 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)

Tylor 2008: 25

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.

Obeyesekere 2008: 357

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”

Carnaval – rituals of inversion

Though I did not assign this particular article, and though it is a bit challenging, it does discuss Bakhtin’s interpretation of Carnival as a ritual of inversion – how power inequities are inverted – where the poor and oppressed can mock the powerful. Peter Stallybrass and Allon White (2008) “The Politics and Poetics of Transgression”—especially page257

See also: Minowa, Yuko. “The Importance of Being Earnest and Playful: Consuming the Rituals of the West Indian American Day Carnival and Parade.”

And

Rite of passage (Is a type of ritual that marks transition of identities)

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)."

Moore 1988

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, inauspicious, 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: Di Giovine, Michael "Pilgrimage: Communitas and contestation, unity and difference, an introduction"

And

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

Funeral – a rite of passage

*Phillip Stevens Jr “Play and Liminality in Rites of Passage: From Elder to Ancestor in West Africa” – posted on blackboard documents
*Another article looks at mortuary practices and in particular sacrificial rites that he links to imitative magic:
Godfrey Leinhardt “The Control of Experience: Symbolic Action” – in Lambek reader.
Schattschneider, Ellen “Buy me a Bride”: Death and Exchange in Northern Japanese Bride-doll Marriage’

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

“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

Janice Boddy “Spirit and Selves in Northern Sudan”

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

Page 292 – Eduardo Viveiros de Castro “Cosmological Deixis and Amerindian Perspectivism” also talks of their belief about death and spirits.

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

Symbolism

Sherry Ortner suggests “anything by definition can be a symbol (2008:153)” as she clarifies definitions of key symbols. 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). 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. 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” whereas 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). Refer also to my coursepack and your lecture notes for a simplified explanation of these concepts.

For Symbolic Analysis:

*Sherry Ortner “On Key Symbols”

Eric Wolf “The Virgin of Guadalupe” – though he does not give a definition of a key symbol, he is discussing the Virgin of Guadalupe as a summarizing symbol.

If you want to explore how symbols & belief systems contribute to identity:

Barbara Myerhoff “Jewish Comes up in you from the Roots”

“When the poles fuse, a single experiential reality is created and the individual becomes the embodiment of certain of the collectivities’ beliefs. The beliefs are laid upon the empowered by the original mixture of household odors, habits, gestures, sounds, tastes, and sentiments, the accumulation of historical moments- perhaps no longer consciously remembered but nonetheless effective” (Myerhoff 2008: 347).

Gannanath Obeyesekere “Medusas Hair: An Essay on Personal Symbols and Religious Experiences”

Syncretism – the blending of cultural belief systems

See Eric Wolf “Virgin of Guadalupe” as an example of syncretism

McCarthy Brown Mama Lola

Taussig (2008) “Devil and Commodity Fetishism

See also: Sosnowska, Joanna and Monika Kujawska "All Useful Plants Have Not only Identities, But Stories". (syncretism between cultural story and Christ and St. John).

Taboo -

Mary Douglas "Land Animals, Pure and Impure" she talks about taboo foods and how they can be seen as not fitting in within a cultural classification system.

See Lambek 2008: 77-76

Gell 2008: 272

Totemism

See Lambek 2008: 78

EvansPritchard (2008) 146-147

See Levi-Strauss (2008)

Utilitarian and Expressive Individual (American Worldview)

See Max Weber "The Protestant Ethic and Spirit of Capitalism," CH 3, in Lambek reader, especially pages 51-52

Weber suggests that Franklin "ascribes his recognition of the utility of virtue to a divine revelation which was intended to lead him in the path of righteousness, shows that something more than mere garnishing purely egocentric motives is involved" (Weber 2008: 51-52).

The Montague and Morais article discusses "the traditional success model" but they are basically describing the utilitarian individual:

"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 (1981: 14).

Expressive individualism:

The Montague and Morais article discusses the "creative success model" which is another way of saying the expressive individual:

"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 his contribution to the world. In this system, creativity replaces altruism as the valued personal commodity" (1981: 14).

posted on Blackboard:

Montague, Susan P and Robert Morais (1981) "Football Games and Rock Concerts: The Ritual Enactment of American Success Model" " in The American Dimension: Cultural Myths and Social Realities, edited by W. Arens and Susan Montague. Sherman Oaks, California: Alfred Publishing.

Witchcraft

See Evans Pritchard "Witchcraft explains unfortunate events"

See Raymond Kelly "Witchcraft among the Etoro"

Tambiah 2008

Taussig (2008)

Gmelch (2008)

McCarthy Brown 1991

Definition of Worldview

"The picture they have of the way things in sheer actuality are, their most comprehensive ideas of order. In religious beliefs and practice a group's ethos is rendered intellectually reasonable by being shown to represent a way of life ideally adapted to the actual state of affairs the world view describes, while the worldview is rendered emotionally convincing by being presented as an image of the actual state of affairs peculiarly well arranged to accommodate such a way of life." (Geertz 2008: 58)

If you want to talk about how the ritual reflects American Cultural values/worldview, refer to these articles to illustrate what is important in American culture such as utilitarian individualism (see Weber 2008:51-52, Montague & Morais 1981) and expressive individualism (see Montague and Morais 1981), value of \$, hardwork, etc):

Max Weber "The Protestant Ethic and Spirit of Capitalism"

R. Bellah "Civil Religion in America"

World Religions:

Buddhism

These articles in our reader discuss Buddhism:

Caroline Humphrey "Shamanic Practices and the State in Northern Asia"

Gananath Oeyeskere "Medusa's Hair: An Essay on Personal Symbols and Religious Experience"

Page 40 – Emile Durkheim "The Elementary Forms of Religious Life"

Page 106 Malcom Ruel "Christians as Believers"

Christianity

Susan Harding "Convicted by the Holy Spirit: The Rhetoric of Fundamental Baptist Conversion.

Malcolm Ruel "Christians as Believers"

Title: Pentecostalism in Translation: Religion and the Production of Community in the Haitian Diaspora

Author: Paul Brodwin

Journal title: American Ethnologist
Location within journal: Vol. 30, No. 1 (Feb., 2003) (pp. 85-101)
Can be retrieved from JSTOR – citytech library database.

Hinduism

These articles discuss Hinduism:

Gannanath Obeyesekere “Medusas Hair: An Essay on Personal Symbols and Religious Experiences”

Page 399 & 408 – Maurice Bloch “The disconnection between Power and Rank as a Process”

Also links to globalization and Diaspora – Anne Vallely “Moral Landscapes; Ethical Discourses among Orthodox and Diaspora Jains “ 560-

Islam Qu’ran

See Janice Boddy “Spirits and Selves in Northern Sudan” – especially 371

See Charles Hirschkind “Passional Preaching, Aural Sensibility, and the Islamic Revival”

Judaism

See Barbara Myeroff “Jewish Comes Up in You From the Roots”

See Galit Hasan-Rokem “Martyr vs. Martyr: The Sacred Language of Violence”

COURSE BIBLIOGRAPHY (includes required and optional readings)

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SCAFFOLD EXERCISE: ARTICLE DISCUSSION TEMPLATE

I use this worksheet to help students learn how to apply a peer reviewed article to their own research data and analysis. After brainstorming ideas with their group (activity above), they pick an article they think they can use in their final paper, and this worksheet will be a “low stakes” draft.

STATE WHAT YOU OBSERVED:

STATE WHAT THEME FROM THE COURSE YOU INTEND TO ADDRESS (ie. Symbol, Ritual, myth, religious practioner, etc.):

STATE A POTENTIAL ARGUMENT/THESIS FOR YOUR FINAL PAPER (identity, power, inequality, resistance, social bonding, etc.):

For your final paper you will need to incorporate a discussion of at least 3 articles from the course syllabus. For each article you should have at least 1-2 paragraphs describing the topic, research question/thesis, and perhaps main concept or term. You need to use a quotation from the article that best illustrates the author’s thesis or main concept. Avoid quoting from the “literature review” (the portion of the article where the author discusses other articles). Be able to explain in your own words what the article is about, and the author’s main argument. More importantly you need to explain how the article connects to your own thesis, to your own data that you gathered. How does the article bring understanding to your research project? Fill in the following blanks to help write this section of your paper. For the final paper you will need to start each paragraph with a topic sentence, but for this exercise we are working on the content of the paragraphs.

1. What is the general topic or theme of the article? (Sometimes the title of the article itself can give insight into the main point of the article).

2. Design Process/ Theoretical framework: What is the author’s research question, theory, and thesis argument? Look especially at the abstract or introduction of the article and the conclusion, as the author should stress the main thesis in these areas. Often the author will use clear statements such as “this paper will show X,” or “I will argue/prove X.” Think about what the author is trying to prove in his or her paper.
 - A. Use a quotation from the article that best illustrates the author’s thesis or main concept that they are trying to prove. (Don’t quote from the literature review). What does the author of the article have to say? (The main point of the article).(No longer than ¼ page).

 - B. Explain what the quotation means in your own words (Use at least 4 sentences).

3. Use of existing knowledge: Synthesize the key findings drawn from the author’s evidence/research. What did the author prove? You can discuss the main term(s) or concept(s) presented in the article. For example, how did Turner define “communitas”? What did Gmelch mean when magic is used in times of uncertainty?

SCAFFOLD EXERCISE/IN CLASS ACTIVITY: Topic Sentences

I use this activity to get students to understand how to write and use a topic sentence. Ideally, they come to class having worked through this before hand, but I typically go over the material in class, and often ask for student volunteers who might be having problems with their thesis statements. We then brainstorm ideas in class, and then brainstorm topic sentences to work with the thesis. I then divide the students in their groups and they continue to work on filling in the worksheet. I check in with each group and collect the worksheets at the end of class.

Today I would like your groups to work on thesis statements and topic sentences:

- I. For this class your research question should relate to American culture. Think about belief systems in America. How is the West Indian Parade a ritual that shows American-West Indian culture? How is Football a model of and model for American worldview? How does a religious mass symbolically create “communitas” and why is this important in American society? How does a liminal space symbolically unite a group of people into a place that is betwixt and between and what does this say about American culture? Etc. (In your paper you will define the term you select using the articles from the course – ritual, worldview, communitas, liminal space, etc.)

WRITE down your research question in one sentence here:

II. Your thesis statement is the answer to your research question. Think of the themes we have been discussing in class. Your thesis should be something debatable as the point of your essay is to argue or to prove that your thesis is correct.

What is the thesis? (Should include thesis statement in introductory paragraph)

Develop a thesis:

With any paper that you write you need to develop an argument. Think about how your topic is important, or unusual. You need to set up a position. You will present evidence to support your perspective.

Your thesis should include three parts: What, How, and Why.

1) WHAT is your objective?

(What will you argue, describe, critique, compare, contrast, etc.?) Your objective for this assignment is to observe a public event, and then explain what it reveals about culture in America.)

2) HOW will you prove WHAT you said?

The thesis tells the reader how you intend to prove your point -- you will be drawing your conclusions from the data you collected from your observations (and perhaps long term participant observation). **YOU SHOULD NOT LOOK UP INFORMATION ON THE INTERNET AS YOU WILL NOT RECEIVE CREDIT FOR IT.** You also need to discuss summarize the theories, arguments, and concepts from at least 3 articles listed on our course syllabus.

3) WHY are you writing this paper? (What will I show, prove, challenge, etc.?)

By doing WHAT you are supposed to do (gain an understanding of American culture), and HOW you are going to do this (by presenting evidence from the data you gathered in your life history interviews), you will show, prove, challenge "X".

Ask yourself: *So what?* Why are your results important?

For example:

1. What is the objective/ American culture: What does my fieldwork data of a Haitian church tell me about American society? Being an immigrant can be difficult.

2. How you will prove/ your observation data: Haitian church observation (from your 5 page description/fieldnotes)

3. Why/your main point: ritual reflects worldview that bonds people together

4. Thesis statement: *My observation of a Haitian Church in New York shows how a ritual can symbolically reflect a Haitian worldview that serves to bond an isolated immigrant community together.*

My observation of _____ shows/proves/explains _____ (draw on a concept from the course) and this is important because _____.

WRITE down your thesis sentence(s) here:

III. Your paper should have an introduction that states the research question and thesis statement. This section is followed by 2-3 pages of methodology. After the methods section you present your data analysis (6 or more pages). In the data analysis section, you prove your thesis by using evidence you gathered from your observations. Every paragraph in this section of the paper must have a **topic sentence** (See exercise below):

“Topics” refers to the evidence you will use to prove your thesis. When you did your observation, I asked you to pay special attention to:

- 1) The temporal and spatial environment. (Use of time and space)
- 2) Language or discourse (Incl. songs, chants, ritual statements, etc.) What did you hear?
- 3) Gestures or body language (Incl. dance, movement, etc.)
- 4) Clothes or body ornaments (Incl. costumes, formal v. regular attire, makeup, etc.)
- 5) Colors
- 6) Material objects including food.
- 7) Emotions (happy, sad, scared, etc.) How did you feel? How did the participants appear to be feeling?
- 8) Describe microcultural factors such as race, ethnicity, class, gender, age, etc.
- 9) Describe explicit or implicit rules and norms.
- 10) If you can, try to identify possible symbols but save your analysis for your final paper.

The above might be “topics” you can use to prove your thesis. Once you have a list of topics you can write a **topic sentence**. The topic sentence is the topic (the evidence) that proves the thesis argument.

*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.

Topics:

Topic Sentence

<p>Write one key word below to indicate the <i>topics</i> you will use to prove your paper. Each of these topics will be a separate paragraph in your paper.</p>	<p>A <i>topic sentence</i> is the first sentence of each paragraph. It connects the topic of the paragraph to the thesis. Below write a sentence using the topic to the central concern of the thesis you wrote above. For reference, write the keyword or brief description of your thesis here:</p>
<p>HAITIAN MASS</p>	<p>REFLECTS WORLDVIEW AND CREATES COMMUNITY BONDS</p>
<p>1. COMMUNITAS 2. MULTIPLE LANGUAGES 3. CULTURAL FOOD</p>	<p>1. COMMUNITAS SHOWS HOW THE MASS REFLECTS WORLDVIEW AND CREATES COMMUNITY BONDS 2. MULTIPLE LANGUAGES REFLECT WORLDVIEW AND CREATE COMMUNITY BONDS 3. CULTURAL FOOD REFLECTS WORLDVIEW AND CREATE COMMUNITY BONDS *The above are draft topic sentences. You would need to rewrite them so that it is not so repetitive (try using a thesaurus to pick alternative words that have the same meaning). For this exercise the above is fine. Do the best you can.</p>

Argument Driven Analysis. 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 these 3 things: one topic sentence, your evidence, and an explanation:

- a. *Topic Sentence (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" 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 use of multiple languages at the Haitian mass symbolically reaffirms cultural values and bonds the immigration community together.*
- b. Presentation of evidence to prove thesis. Now describe your observations that prove the topic sentence you just presented. Describe the multiple languages (in songs, in sermon, in doctrine, etc.). Describe an illustrative example or anecdote.
- c. 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. *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.*

Topics:

Topic Sentence

<p>Write one key word below to indicate the <i>topics</i> you will use to prove your paper. Each of these topics will be a separate paragraph in your paper.</p> <p>WRITE <u>ONE WORD</u> that best summarizes the topic of the paragraph, the evidence you will present to prove your paper (i.e. language, colors, clothing, food, etc.)</p>	<p>A <i>topic sentence</i> is the first sentence of each paragraph. It connects the topic of the paragraph to the thesis. Below write a sentence using the topic to the central concern of the thesis you wrote above.</p> <p>For reference, WRITE the keyword or brief description of your thesis here:</p> <p>In the column below connect the core of your thesis (above) to the one word (on the left) that represents the evidence you will present in the paragraph.</p>
<p>1.</p> <p>2.</p> <p>3.</p> <p>4.</p> <p>5.</p> <p>6.</p>	<p>1.</p> <p>2.</p> <p>3.</p> <p>4.</p> <p>5.</p> <p>6.</p>

V. Your conclusion should restate and summarize how you proved your thesis. Look at your topic sentences as a guide to this summary. WRITE a brief summary below – Explain how you proved your thesis and perhaps discuss the implications of your work: