

*The Structural Dialectics of Claude Levi-Strauss' Mythology
as Revealed in the Culture of Perpetual Internal Migrants*

BODY: Mythical Bricolar Opposition

- I. Mythical bricolar opposition exists.**
- II. Mythical bricolar opposition reveals a struggle for access to God.**
- III. Mythical bricolar opposition redefines the supernatural guidelines for cultural norms.**

The Social/cultural debate states that on the social side, society is made of humans arranged in space, shaped by laws of cause/effect. On the culture side, ideas, values, and beliefs differentiate people groups to identify themselves. These culture traits are cultural items or activities gleaned from Informants- people who share information about their ways of life with anthropologists. These informants, being part of the target culture, redefine supernatural God-given norms based on their tribal myths.

A. In Haku myth and ritual, the three protagonists (son, father and wife) are identified by roles that are subsequently compromised.

HARRIS: *Cultural materialism says that customs that shock us today (infanticide, cannibalism, warfare) were invented to ensure human survival in a past habitat.*

ME: *Yet no monographs go back far enough to author an Ethnography which will justify the disparity between these extremes of determinism (whether biological, cultural, ecological or historical) and extremes of relativism. Culture starts where genetics ends. And such would be the case if these errant practices of shuffling roles continued.*

1. The identification of age/gender are confused in Haku myth.

“Being accompanied on my fieldwork by my child, husband, mother and brother has given me insight into the world views of the Ache and Hiwi, and eased my attempts at becoming socially competent enough to communicate with them.” [29]

“Sex outside God’s boundaries destroys people and relationships. He wants you to have a relationship with another person where you look deeply into one another’s eyes and you can trust one another.” [30]

Stopping points should be put into place, beyond which analysts cannot go, lest the understanding of political mores be compromised. Yet gender differentiation is a God-given standard, and it is better for the target society to see a healthy family life in the anthropologist so they can use it as a frame of reference to live by.

Site-specificity screen is aimed to determine if an initiative fits the specific characteristics of individual places and communities. What is lost in Mindanao is the participation of its stakeholders on matters affecting their lives. [31]

WHITE: These guidelines will eventually develop universal stages of cultural evolution.

JESUS- *As you help others, whatever you do to the least of your brothers, that you are doing to me [32].*

“Sex roles also differ in different societies. Sex differences are based on biological differences. However, the way a man or woman is expected to act is prescribed by society.” [33]

2. Because of the age/gender’s confused identification in Haku myth, there is also confusion of age/gender roles.

Etic categories in anthropological theory get jumbled as the society in which fieldwork is done has difficulty defining its own roles.

LYOTARD: *Non necessarily. Postmodernists like myself take symbolic culture seriously. It requires a reflexive, interpretive approach where details of specific cultural realities are not eliminated and voices of individual people and their unique understandings are not silenced by generalizations. We also question the universalizing tendencies of modernism.*

LEVI-STRAUSS: *The Raw (Nature) and the Cooked (Culture) form binary pairs of opposites which define where inaccuracies lie.*

GEERTZ: *Yet these cultural and literary symbols perform certain practical operations in the social process: curing rites, turning boys into men, girls into women, etc. [34]*

HARRIS: *Cultural materialism gives a utilitarian explanation of the evolution of cultural diversity. Behaviors that last are those that give the greatest good for the: Individual-(behavioral ecology) or Group- (cultural materialism). Stick around awhile with your fieldwork. If the behaviors. If they last, they last.*

B. Structural dialectics promote historical determinism by providing the tool of a formulation of hypothetical geographical and historical problems.

ELVIE BARNER (BLC PRINCIPAL): *I am just so excited to see God’s hands working in their lives. Juliet’s husband told me that his wife’s attitude has truly “turned around” as she is witnessing to her whole neighborhood that Jesus is alive at BLC!” [35]*

The joy is intense when one realizes that he has made a positive impact upon another’s life. “Again the simple truth is that salvation has to do not only with the reality of the human person, soul and body, spiritual and material, eternal and temporal.” [36]

And then there is the story of the girl who had no such example to follow and was hurt:

Fourteen-year-old Hananghad married her handsome Misdal only five months before. He was now gone, lured by *saitan*, the evil spirit, to leave his young wife and join the Abu Sayyaf. Hanang had their baby aborted. [37]

Here we are researching and activating the Social Capital of the Poor for their own educational, economical and spiritual development without foundational support. Instead, we travel to other countries, seeking one-on-one sponsors for these poor kids to attend classes. The tool which Structural dialectics formulates promotes historical

determinism via our geographic opportunities of foreign aid. A study of results of development practitioners is seen in EXHIBIT F.5.

Most of the participants in the BLC prototype have prayed to become born again, thus inheriting access to heaven when they die. The EXHIBIT G graph shows the gradual upward swing of attendance figures over a two-year period at BLC's chapel, "FAF" (Faith Alliance Fellowship). Over the years people get more and more faithful in their attendance.

1. The four functions of elder/younger and male/female are applied to three symbols of father, mother and child through three possible alliances of rejection, solicitation and negotiation.

Through human agency, the effective participation of the participant is to change his situation. Such change must always be for the better, in whatever regard. Through Diffusion we have borrowed, spreading edifying cultural items from group to group and country to country. "When we first arrived, however, they were not quite sure if we had come from the good or the evil side of their supernatural world." [38]

The conditionality of our aid says "I'll do it if you come to church and help BLC clean." This is the heart of social capital development. As we progress, we perform journey mapping: identifying the milestones of change in our project/community. We can see in EXHIBIT B that the squatters need this form of accountability, as they previously just floated like nomads, without direction, moving multiple times per year. They now have purpose.

2. The dialectical relationship between myth and ritual is understood both through comparison within the confines of the same society and also with the beliefs and practices of neighboring societies.

Fieldwork has provided personal, long-term experience with a specific group of people. Through Ethnology we have made comparative studies of both the local and foreign cultures and teamwork is established through two ways of life. "Though converts were few and many of these temporary, the Panadakan School served to break down some of the barriers standing between Yakans and Christians." [39] Development requires improvement, empowerment and participation.