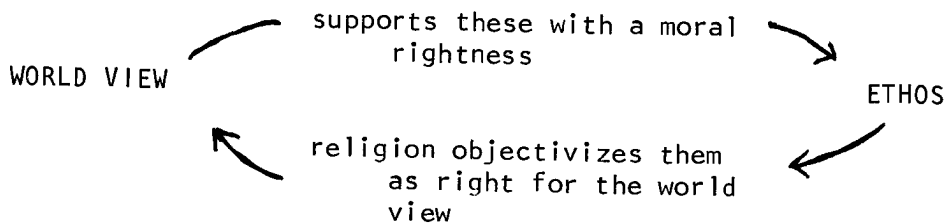


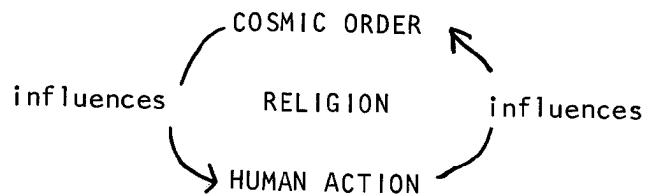
Gertz, Clifford

"Religion as a Cultural System," in Make Men of Them.

1. Sacred symbols synthesize a people's ethos - tone, character and quality of their life, its moral and aesthetic style and mood - and their world view - the picture they have of the way things in sheer actuality are - their most comprehensive ideas of order.



OR



2. Religion:

- 2.1 System of symbols - any object, act, event quality or relationship which serves as a vehicle for conception or meaning.
 - tangible formulations of notions, abstractions from experience fixed in perceptible forms, concrete embodiments of ideas, attitudes, judgements, longings or beliefs.
 - symbolic systems are intrinsic sources of information.
- 2.2 "To establish powerful, pervasive and longlasting moods and motivations in men by . . . motives (liabilities to perform specific kinds of acts) that produce directionality to action; and moods (susceptibility to fall into certain consumation oriented states or attitudes) that lead nowhere; and meanings (related to conditions from which they sprang)
- 2.3 "by formulating conceptions of a general order of existence and . . ."
 - dispositions in a cosmic framework
 - affirms something about fundamental nature of reality
 - we believe all we can and would believe everything if we could. Can't tolerate a threat to our powers of conception.
 - lack of symbolic systems to cope produces anxiety.

- life is comprehensible - that we can by taking thought ourselves effectively within it.
- bafflement: death, dreams, disasters, extraordinary, miraculous produces frustration if not explained (there is a dim suspicion in the back of our mind that we are adrift in an absurd world).
- if not explained on one level, have a belief that it is explainable at some higher level.
- religion not only explains but says there are explainable if only we knew all facts, or were gods and had a higher level of knowledge.

(Separate Sheet)

Tylor, E. B. "Animism." in Lessa and Vogt.

1. Define religion not on basis of some narrow specific element, but on a broad minimum definition. Here use Animism to investigate the deep-lying doctrine of Spiritual Beings - in contrast to materialistic philosophy. This concept begins at lowest level of humanity and ascends with modification to the highest.
2. Animism can be divided into two parts:
 - 2.1 Belief in the soul of the individual that exists after death,
 - 2.2 Belief in other spiritual beings. This gives rise to fear or to worship.
3. Morality: In lower societies there is little conjunction between ethics and religion. In higher religions the wedding takes place.
4. Assumptions:
 - 4.1 Religious doctrines treated as systems devised by human reason without supernatural aid or revelation = Natural Religion.
 - 4.2 Religious systems are compared with a view to understanding contemporary high religions.
5. DOCTRINE OF THE HUMAN SOUL:
 - 5.1 Biological problems facing early man:
 - difference between a living body and a dead one, between sleep and awake.
 - what are the human shapes appearing in dreams and visions.
 - 5.2 1st inference: each person has two parts: a life and a phantom. Both separable from the body. The first leaves and causes death. The second appears to people far away.
 - 5.3 2nd inference: these two are the same = the ghost-soul. This is an unsubstantial image or shadow, that causes life and thought and volition, and can leave the body and travel swiftly from place to place, invisible, yet appear to others asleep or awake, and can possess them or animals.
 - often identified with blood, or with breath, or with a vaporous material (not immateriality as later).
 - 5.4 At death it is considered free and may wander on earth or travel to proper region of the spirits. To free soul some conduct human sacrifices, for the service of the dead such as kings and men of rank. Others hunt head to get servants after death.
 - 5.5 Extension to idea of souls of animals. Animals seen as rational and like humans. No absolute distinction between man and beast, in most primitive tribes. Therefore sacrifices to provide accompaniment in next life.
 - 5.6 Extension to plants. This possibly less clearly defined in most societies.
 - 5.7 Extension to objects. Found in some higher societies.
6. Conclusions:
 - notion of the soul widespread even in lower cultures.
 - no reason to assume it a relic of a high culture from which savage tribes degenerated. Or by spread of ideas. It can be explained in its own terms. It is rational and much of it survives into higher religions later on.
 - the doctrine is modified extremely as we move up from barbarism to savagery to civilization. In last it becomes the "psychology" of the individual in which notion of the soul is lost.
 - the doctrine links simple fetish-worshipper to Christianity and other high religions. It separates Animism from Materialism.