

1. Introduction:

- 1.1 Symbols and Meanings. Symbols get meanings not from association with specific meanings, but in their relationship to othersymbols in a pattern. The pattern gives meaning.
  - Even if physiology were common, we would not have the same symbols. f
- 1.2 Douglas argues, however, that there are natural symbols - based on L'Annee sociologique and French sociologists. They argue that the socialrelationships between people provides the prototype for logical relationships between things. (Analogical nature of thought)
  - where there are regularities in relationships we would find similar symbols. Eg. marriage or intercourse.
  - The first logical categories were social categories; the first classes of things were classes of men into which these things were integrated.
  - the center of the first scheme of nature is not the individual, it is society.
  - The biological system provides an analogy of the social system. The body furnishes a natural system of symbols. The problem is to find the social analogues.
  - Rule of distance (purity and pollution): The more important a social occasion the more the organic processes are hidden. Social distance tends to be expressed in distance from physiological origins.
  - The highest form of social distance is the people's god, therefore one should investigate the physiological symbolism associated with the god.
- 1.3 Problems of finding elements comparable from society to society for the same elements find different meaning in different societies.
  - but we must search for no comparison is to render the whole task of study meaningless trivia and data without theory.
  - can try to limit predictions to a particular social environment, but the boundaries of an environment are hard to define. This approach, however, counters the trap of BongoBongoism. "To any generalization- "But among the Bongo Bongo they don't do that."

2. Thesis:

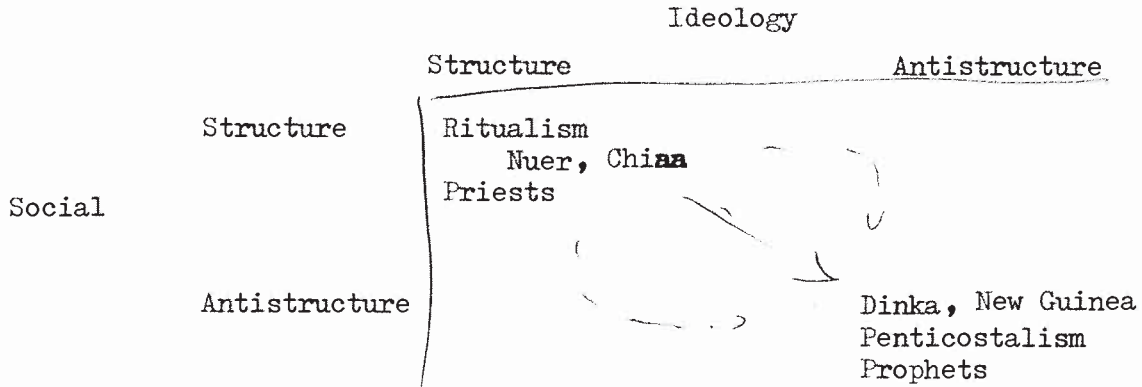
- 2.1 The more value people set on social constraints the more they value bodily constraints. Short hair goes with proper behavior.
- 2.2 Four systems of natural symbols based on ways of perceiving the body.
  - 2.22 Body as organs of communication. Preoccupation with proper functioning. Head = central control system. Politics seen in terms of blood flow in arteries.
  - 2.23 Body as vulnerable to intrusive poisons: fear poisoning, protect the boundaries, aversion to waste products, purging.
  - 2.23 Body = life. No interest in spirit as distinct from body. cool and normal use of body wastes.
  - 2.24 Body as irrelevant matter and spirit is life. Millennial tendencies. Society a system that does not work. Body is evil bound by society while spirit is free. Not search of enemies but a seeking of Utopia in which good prevails without insitutional devices. Fless is not temptation but corruption of power and organization.

Religious Form  
 ↑ analogy (Durkheim)  
 Social Form  
 ↑ Analogy (Douglas)  
 Biological Form

3. Growing Rejection of Ritual.

- 3.1 Noted by Marx (alienation), Freud and Durkheim and Merton.
- 3.2 Definitions of Ritual:
  - 3.21 Acts without real intention or purpose. Eg. a ritual attack. Action with no meaning. R ejected in favor of a neutral definition.
  - 3.22 Symbolic action without reference to commitment or noncommitment of the actors.

III. Basic Paradigm: Correlation of Social and Ideological Structures



IV. Types of Groups:

1. High Structure:

- use misfortune to uphold moral law. Nobility of suffering or moral violation.

2. Small Groups: Clean external boundaries. Confused inner relationships. Closed groups. Movement out difficult.

-witchcraft, ill will, jealousy, competitive. Blame deviant and abnormal, justify expulsion and fision

-pessimistic view of the world

- band outside, good inside, inner under attack, and therefore needing protection. Wickedness seen on a cosmic scale, political manipulation.

-outside sodiety = bad (eg. Mennonites after persecution -- small group)

-clear cut God and devel, puritanism, dualism.

3. Big Man:

-loosely bounded and easy out therefore no withhcraft.

- no dualism in man

-optimistic, competitive, success, value ambition, cunning,

-millenarian movements among disenfranchised losers

~~V. Critique: Shows correlation but not causation. See Ideology, or Ideology - Soc. Org.~~

VII Types of Ideology:

IDEOLOGICAL SYSTEM  
Natural Categories  
& Symbols

SOCIAL SYSTEM

BIOLOGICAL SYSTEM

Structure		Anti Structure
Ritualism	- - - - -	AntiRitual
-concrete symbols	1) -contempt of external	-abolish communicati
-order in clean	ritual forms	by complex symbol
boundaries in symbols	2) private internal-	wets (only to be dra
	ization of religious	back by need of orde
	experiences.	(through the cycle a
	3) humanistic philosophy	loss of past symboli
		meanings
		-meditaitional insight

Positional

Constraint: Body as

a) communicator= head

b) vehicle of life= control

orifices

c) use of body rejects

d) spirit vs. body (which is rejected a sevil)

Personal

-Anomie

-alienation from social values.

unkempt

causality



concern with purity/political

Douglas, Mary Natural Symbols

I. Hypothesis:

1. Two scales: ideological structures and social structures.
2. Coordination across these to provide consistency
3. Social organization sets the limits for ideological development.
4. Strong social control demands strong body control: the weaker the social constraints the more bodily dissociation is approved and treated as a central ritual adjunct for channelling the power of the community.

II. Bernstein:

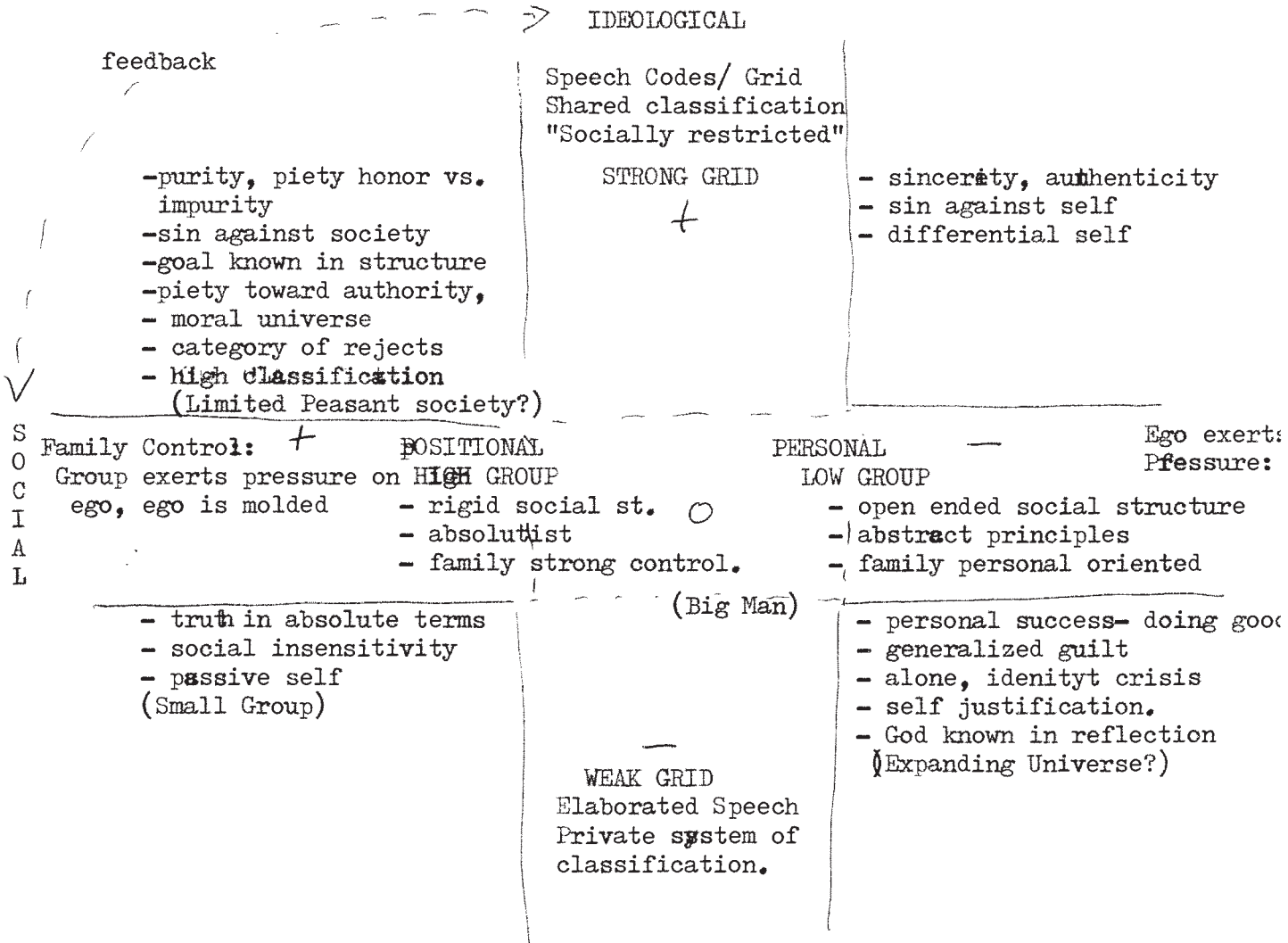


FIGURE 15

MARY DOUGLAS AND A SOCIOCULTURAL MATRIX OF WORLD VIEWS

- |   |   |   |
|---|---|---|
| <ul style="list-style-type: none"> <li>- heightened expectation of symbols</li> <li>- sensitivity to condensed symbols</li> <li>- stress external form and the act</li> <li>- restricted verbal code</li> <li>- magical efficiency of the symbol</li> <li>- external manifestations of life are valued, - eg. wealth</li> <li>- world, society, and church are affirmed.</li> </ul> | <p>HIGH CLASSIFICATION</p> <ul style="list-style-type: none"> <li>- just universe, morality</li> <li>- evil is punished</li> <li>- fixed social and intellectual categories</li> <li>- truth is eternal</li> <li>- God is given</li> <li>- purity code and public vs. private is strong</li> <li>- organic does not erupt into social order</li> <li>- strong transition rites</li> <li>- body is good and part of religion</li> <li>- asceticism: a) reject the external as a husk, b) valuation of human relationships, communes, Rousseau</li> </ul> | <p>BIG MEN</p> <ul style="list-style-type: none"> <li>- competitive leaders</li> <li>- success oriented</li> <li>- impersonal relations</li> <li>- sterile exaltation of self</li> <li>- people seen as power</li> <li>- weak metaphysical and symbolic life</li> <li>- good rewards, successful equated with good, failure with evil</li> <li>- no overarching concept of sin and atonement</li> </ul> |
|---|---|---|

GROUP ..... PERSONAL ..... IMPERSONAL

- optimistic view of human nature
- undifferentiated

- mental oriented
- inner states of mind
- individual oriented
- few group boundaries and categories
- relativistic
- simple symbols
- sacraments are inner
- problem of meaning or lack of it
- ethnical sensitivity
- elaborate speech codes

- SMALL GROUP
- warring universe, strong differentiation between good and evil
  - precarious leadership
  - boundaries stressed. Evil equated with foreign
  - magic, fission rivalry and irrationality
  - intolerance of imperfections
  - focus on impossible good, failure to confront evil and failure itself
  - strong sense of sin
  - body is evil.

- FOLLOWERS
- success and failure emphasized
  - losers
  - millenarianism
  - prophetic
  - faith in inner purity, and goodness of humans

SPIRITUAL VALUES

World controlled by beings and personal nature, strong social control, morality.

World controlled by impersonal factors and laws. Weak anthropomorphism. Forces. Religion not a moral regulator.

POLES: Freedom= isolation = impersonal = loneliness = expressive.

Structure = group = personal = fellowship = restricted.

MESSAGE differentiated from MEDIA

MESSAGE = MEDIA (both are one)