

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

**CONCLUSION:**

**In mythology, as in linguistics, formal analysis immediately raises the question of meaning.**

Section I of this research viewed anthropologists' response to Levi-Strauss' mythology theory, via bricolage opposition in the Pawnee Pregnant Boy myth and also in squatter myths. Analysis of Levi-Strauss' Pawnee myths extends to include those of Haku/Hidatsa. Research in squatter living conditions and migrancy traits are analyzed by their mythologies.

**MORGAN:** *However culture does evolve. It does not change randomly or unpredictably with time. Patterned variation and kinship terminologies connect patterns of family organizations to patterns of substance in universal evolutionary sequence. Savagery-Barbarism-Civilization.*

**SPENCER:** *Yet Unilineal Cultural Evolutionism shows human societies compare to living organisms, increasing in size/complexity. [40] Comparative anthropologists consider similarities/differences in as wide a range of human societies as possible before generalizing what it is to be human.*

**BENEDICT:** *Also understand psychological configurations of human personalities/ethnic cultures.*

This first section was somewhat theoretical, and the succeeding two sections more and more practical. The practicality of Christianity must tackle deviant sexual behavior and gender confusion of miscreants. To avoid "boxing the air" by confronting the symptom of deviants, rather we have gotten to the root of the cause by tackling the myths that justify such deviancy. How does one eliminate the darkness of age-old harmful myths? By shining the light of the truth found in scripture. "Thy Word is a lamp unto my feet and a light unto my path." [41]

Using a Holistic approach, we often try to fit together all that is known about human beings. Some go too far into Behavioral Ecology- studying human societies with the same analytical principles that are used to study social behavior of animals, of behavior traits and social traits. Yet animals' views are to get as many genes into the next generation as possible. Humans are not in that same survival mode. After all, there are nearly 6 billion of us already!

Researchers via Symbolic/Interpretive Anthropology analyze culture's system of symbols and meanings that humans create and use to direct, organize and give coherence

to life. They study systems of meanings, instead of material dimensions of human life in a particular ecosystem.

**GEERTZ:** *Yet religion directs human actions to an envisaged cosmic order while it projects images of cosmic order onto the plane of human existence. [42]*

**JESUS:** *Because of the religion of resident missionary stakeholders, many lives are affected positively at BLC. The hope of receiving by someone else's merits this way is precedented. Christians are buried with me in my death, and raised in my resurrection. [43] Thus they get what I paid for. It is impossible for them to qualify for this payment on their own..*

**BOAS:** *Biological Determinism should be rejected. Culture simplifies over time, not getting more complex.*

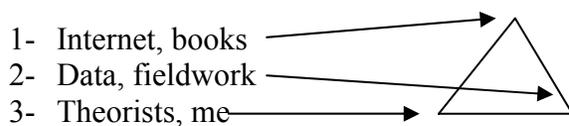
As we have studied, some myths are exceedingly harmful in their pornographic nature. Culture has sets of learned behaviors/ideas that human beings acquire as members of society. The superorganic culture resulting from this myth evolved by its own internal laws. A parasite, it feeds on its human subjects.

**JESUS:** *Mankind's desire to sin is universal. "All have sinned and come short of the glory of God." [44]*

**DOUGLAS:** *Yes, there are universal symbols. We should combine functionalism with an emphasis on how cultural symbols reflect social orders.*

"Christianity is not only a religion of salvation, but also a religion of education." [45] Therefore we have started this BLC school to educate the hundreds of illiterate squatters within our reach. "This is how we want our children to live- like a light which shines, which shines with generosity." [46] Through Participant-observation we fieldworkers gain insight into another way of life by taking part as fully as we can in the group's social activities, as well as by observing those activities as outsiders.

I have triangulated the research sources for this paper as such:



Infused into the prospectus is the work of natural scientists (environmental configuration) Not included (due to space constraints) is the sociology of the sponsors: why do they support? What states do they live in? What is their occupation? How did they hear of the sponsorship program? What church do they attend? Why did we need a bus program? These issues can be tackled another time, although they define this development project's sustainability. Modernism via education is liberating squatters from former mythical traditions of fear that prevented people from building better lives for themselves and their children. The discrepancy gap is easier now to bridge.