

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

**INTRODUCTION:**

**Interrelations between myth and ritual reveal that they are mutually redundant. [1]**

**“Get these squatters off my swamp!”** [2] Sure, it was an ogre (Shrek) who was the speaker, and sure, he was only a fictional character in a fairytale movie. However, since this movie was shown in multicultural settings worldwide, it is mutually understood that the situation of squatters has permeated civilizations both advanced and developing.

The theoretical aspect of anthropology which this paper will seek to parallel is Claude Levi-Strauss' bricolage (study of opposites), carried through insights of linguists to cultural analysts (structuralism). If all mental structures are similar, then classification by opposites (binary oppositions) are a powerful tool. Differences of cultural phenomena around the world being a surface diversity, the output produced by people with identical mental structures who work with different kinds of natural and cultural resources will provide for the “poor” a revelation of their social capital, an understanding of their situation, and a paradigm for sustainable development therewith.

The anthropological theory of bricolage involves for Levi-Strauss a study of the myths of the culture being studied. Therefore the ethnographic material that Levi-Strauss has provided is the basic framework of this paper. However, interposed over this research is also my own research among the perpetual migrants (squatters) of Davao City, Philippines; particularly in the geographical locations of Mandug, Purok Ocho, Tibunco and Laverna Hills (Mutual Homes/Green Pastures), via survey [see [Exhibit A](#) Appendix].

To better identify the main ideas of Levi-Strauss in *Chapter 12: Structure and Dialectics* of his book *Structural Anthropology* [3], and to find loopholes and /or sensitive portions, I have placed varied authors/theorists/anthropologists of the ages in dialogue with each other. Two of these anthropologists which deserve particular mention are Jesus Christ, who is the greatest anthropologist who ever lived, and me, a mere neophyte, reflecting myself on the study at hand.

The format of this paper is as follows: title page, table of contents (outline), introduction, body, conclusion, abstract/illustrations/diagrams, endnotes and bibliography. Ethnographic charts are included in the abstract (APPENDIX).

The mutual redundancy of myth and ritual has been debated, yet the theme for discussion in this term paper maintains that a study of the bricolage irredundancy of myth and ritual will shine the light of understanding for anthropological development. We can work with the resultant partial notion of culture to determine an anthropology of peace through supernatural assistance.

Due to the atheistic nature of many anthropological theorists, the following study will also present an interwoven anthropological debate/discussion around the concept of supernatural intervention and man's search for a Sovereign Power to relieve his own struggle with sin. This concept is inclusive of insight into culture and truth. The particular Mindanao case study here which is contrasted and compared to that of Levi-Strauss is through first-hand fieldwork and questionnaires/surveys of my own, based upon relationships developed through our Christian school, Barner Learning Center, which caters to poor squatters by providing free education for squatter children.

Applied anthropology has been used in the discretion of choosing a variety of debaters, thereby avoiding placing this live situation into the field of Prehistory or Archaeology (earlier human societies), for we are working with an active, living people group. Squatters are intriguing stakeholders who have an intricately woven culture which is not dependent upon a particular locale. Through the intervention of the present variety of anthropologists (Darwin, Levi-Strauss, Radcliffe-Brown, Mead, Jesus, Steward, Geertz, etc.) we are using the methods and findings from every subfield of anthropology (biological, cultural/social, linguistic and archeology) to address some particular problems in the contemporary world.

Extractive research will reveal the answer to questions such as; What is a squatter? Why do they move? Where do they squat? How do they live? Which people squat? These perpetual internal migrators; are they really squatters or hoppers? Empirical evidence will support any theories as the product of hands-on experience and will be inspected and evaluated by observers other than the original researcher. The role of Jesus will be to present scripture that is relevant to the topic, for, "All scripture is God-breathed and is profitable for correction, rebuke, and training in righteousness, that the man of God may be fully equipped for every good work." [4]