

Introduction to Folklore II: Folk Genres and Analysis

2010-01-26 Deshen's "Ethnicity and Citizenship"

**FOLK AND FINA 113**

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# THE ISSUE

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- ✘ Remember the joke Oring wrote about in his chapter on “Ethnic Groups and Ethnic Folklore”?
  - + The one about the Romanian Jew leaving Israel and moving back to Romania.
- ✘ Identity is contextual

# THE SYNAGOGUE

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- ✘ From a variety of Eastern Maghreb communities
- ✘ Originally Southern Tunisians from the town of Gabès the predominant actors
- ✘ Later, Southern Tunisians from Djerba came to the fore



# MAGHREB



# DILEMMA

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- ✘ In Maghreb, identity shaped by two influences
  - + “Jewishness” and minority status
- ✘ In Israel, identity shaped by two influences
  - + Ethnicity and minority status



# SO...

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- ✘ “Folk” religiosity – participation in a larger faith community but expressed through localised forms – shifts to new context
- ✘ Competing ethnicities
- ✘ Larger Nationalist identity
- ✘ Pan-Jewish identity

# EXAMPLES:

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- ✘ The Naming of the Synagogue
- ✘ The Commemoration of Two Gallant Men
- ✘ The Changing of the High Holy Days Garments
  - + The adaptation of a new first name
- ✘ The Correction of Mistakes During Service

# MAGIC

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- ✘ James Frazer's idea of "Sympathetic Magic"
- ✘ Things can have an effect on other things
  - + If they are similar to each other – "homeopathic magic"
  - + If they have been in contact with each other – "contagious magic"
- ✘ Ritual is magical because:
  - + In imitation it resembles the original action
  - + Special practitioners or objects have been (or are claimed to have been) in a chain of contact



# OTHER FORMS OF FOLK BELIEF

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× TO WORD!!!

# QUESTION OF THE WEEK

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- ✘ What, if any, “belief practices” do you (ummm) practice?

# GO AWAY FROM THIS PLACE

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- ✘ Read “Occupational Folklore” by McCarl, from the *Introduction*
- ✘ I love the crap out of this one.