

### Creating a Writing Outline

Always outline your essays (or other writing assignments) *before* you write them. The purpose of the outline is to ensure that your essay touches on all of the important points and presents them in a logical order. If your instructor gave these points to you as part of the assignment, your task is easier. If you are expected to organize your essay (or other written assignment) on your own, take the time to compose a good outline.

Points to consider when creating an outline:

- The outline should reflect all of the most useful information that you discovered while doing your research.
- Be sure to organize your outline so that it covers all parts of the assignment.
- Make certain that your outline matches the length of your assignment. An outline with twenty points cannot be covered in an essay that has a limit of five pages.
- Your outline should guide your writing, but it is sometimes necessary to change an outline as you write. If, as you progress, you find that parts of your outline are unworkable, or if you uncover additional topics that need to be covered, don't hesitate to modify your outline accordingly by deleting and adding points.

### Creating a Research Outline

A **research outline** is a list of all of the steps you need to take to find the answers to your questions about your paper. Making a research outline also gives your research a sense of direction and helps you decide which parts of your **theme** you should tackle first.

FOR EXAMPLE: Your research outline on the theme "The Division of Korea at the End of World War II" might look like this:

THEME: "The Division of Korea at the End of World War II"

1. Visit the reference section of the library.
2. Read an encyclopedia article about the history of Korea.
3. Take notes on the encyclopedia article, especially on the years from 1910 to 1945 when Korea was a colony of Japan.
4. Read in your textbook about the ending of World War II in Asia.
5. Take notes about the defeat of Japan by the United States.
6. Find and read a more extensive history about the ending of the war.
7. Take notes about the occupation of Korea (in the north) by the Soviet Union and (in the south) by the United States in 1945.
8. Take notes about the agreement between the Soviet Union and the United States to divide Korea at the thirty-eighth parallel.

A research outline should also include the amount of time you think you will need to do the work. The more research and writing experience you acquire, the more accurately you will be able to make this type of projection, but it is always important to try to estimate how long it will take to complete each step in your research outline so that you will finish your research in time to write your paper.

## Dissertation Outline

## 1. History of the village and its context in the history of the Chinese Catholic Church

Why important: Introduces social context of village

Theory: sinification, transnational theory

Literature: mission history, diplomatic history, political science literature on Chinese Catholic Church

Data: local gazetteers, church records, local written articles, interviews, physical evidence

Conclusion: Universalism/particularism process illustrated in the history of the local church is the result of both local and global processes

Fieldwork still to be done:

1. need to get more data on period before founding of village, when there were only 2 surnames here; trying to get a copy of something published in 1880 that is the only thing resembling a gazetteer between one in Qianlong and the 1993 one.
2. need to make trip back to Maryknoll Archives to go through their records for Republican period and transition to PRC
3. Paris? Need to find out what Missions Etrangères de Paris has in their archives for late Qing to turnover to Maryknoll
4. need to get more stories about the Cultural Revolution
5. still trying to date the construction of the wall that formerly encircled the village
6. need to get biographical info on Bishop Lam (diocese was entrusted to him by Bishop Ford after imprisonment by CCP)

## 2. Political structure of village

Why important: Show impact of 40 years of socialism

Theory:

Literature:

Data: organizational structure of the church, political structure of the village, spatial distribution of village, education of children

Conclusion: "superstition" being replaced by scientific discourse as a result of nation-building process; universalism/particularism process discussed in (1) also takes place on national/local level through Chinese bureaucratization

Fieldwork still to be done:

1. need to get class labels from initial land reform (I have from one out of five production teams); Fang got similar stats for his village from production team leaders
2. need to copy down law surrounding church activities
3. need to spend some time in the school before summer vacation; get ready for summer catechism classes

## 3. Everyday life in the village: sets ritual context, effects of kaifang, mobility and media, gender

Why important: Illustrates daily life of people and sets context for later ritual discussion.

Theory: global capitalism; development; transnational theory

Conclusion: Similarity in ritual structure between Catholic and non-Catholic Hakka funerals shows strength of inter-relatedness of ritual, kinship, and ethnicity.

Fieldwork still to be done:

1. need to re-check with others about what they see as ritual structure for non-Catholic funerals, and match terms
2. need to copy down Fr. Liao's funeral liturgy

## 7. Extraordinary rituals (Christmas, Chunjie, All Soul's Day, Easter) and everyday rituals ((general absence of) birthday parties, housewarming parties, daily Mass, Sunday Mass)

Why important: Shows how ritual is embedded in everyday life

Theory: ritual theory

Literature: popular religion lit., ritual process lit (i.e., Moore and Myerhoff's Secular Ritual)

Data: Church Building and Opening process; observations from holiday rituals; attendance at everyday rituals

Conclusion: Ritual serves to reinforce and create social networks.

Fieldwork still to be done:

1. need to find out if anyone in village traveled out during holidays (except for Chunjie niangjia visits)
2. follow up on Ye Jingni's visit, go over her schedule with Yonggang
3. need to get list of who in the village is hosting visitors for church opening who are not visiting kin

## 8. Ethnicity and local identification as Hakka

Why important: Illustrates link between ethnicity and transnational processes.

Theory: ethnicity, transnational theory

Literature: Hakka studies literature; transnational lit.

Data: villagers' ideas about being Hakka; local articles; Hakkaology studies

Conclusion: Growing awareness of Hakka-ness linked to transnational processes.

Fieldwork still to be done:

1. when conducting survey, need to build "ideal Hakka" from definitions from informants
2. need to collect more local books from people, and find out from these informants why they have them, what they think of them
3. need to see if I can get a copy of the Meizhou presentation of the Singapore events

## 9. TV's, cameras, VCD's, music, kala-OK, etc: media in everyday life and the presence of Hong Kong and Shenzhen

Why important: Illustrates how transnational processes are accelerated in today's global world.

Theory: transnational theory; consumption theory;

Literature: transnational lit (esp. Appadurai); consumption theory (esp. Miller, Mintz);

Data: part/obs of villagers' consumption; interviews; physical evidence

Conclusion:

Fieldwork still to be done:

Literature:

Data: feminization of agriculture; labor movement out of village; occupations in village; farming cycle; local marketing pattern (stores where people shop)

Conclusion: Ideas of locality have changed as a result of increased mobility

Fieldwork still to be done:

1. when conducting survey, need to get occupations
2. need to do some interviews with people who work outside of area
3. need to ask more about why people use certain milling stores, general stores
4. need to follow-up Liping's wall for road-building event

## 4. Kinship: modernization and Catholic organization, multiple surnames, lineage development.

Why important: Sets context for later discussion of ethnicity and ritual

Theory: Lineage as historical development

Literature: JLW book; RSW book; Faure book; Faure and Siu edited book

Data: kinship charts, interviews, physical evidence, other rituals

Conclusion: The multiplicity of surnames and emphasis on affinal relations may be part of a stage in the rise and fall of lineages; if I have enough data, would like to talk about why some families become "winners" (i.e., develop lineage), and why some become "losers" (move out of village, surname disappears, etc.

Fieldwork still to be done:

1. need to get more kinship charts, especially tracking down the Lin's
2. need to check kinship terms
3. need to follow up on shared property (i.e., old homes)

## 5. Marriages: focus on how meet, Catholic vs. non-Catholic ritual, banquets, who attends

Why important: Illustrates link between ritual and processes discussed above in (2), (3), and (4)

Theory: modernization, acculturation, transnational

Literature: marriage literature

Data: weddings attended; interviews; church records

Conclusion: Marriage ritual transformed to reflect increasing penetration of ideas from Hong Kong and Shenzhen, and shows changes in social context.

Fieldwork still to be done:

1. need to get more data on introductions for people already married
2. need to find out from Mrs. Huang Zhifang why she likes to introduce people
3. need to follow up on wedding store used by Xie
4. when conducting survey, need to compile age of men and women at marriage

## 6. Funerals: focus on emphasis of affinal relations, Hakka-ness

Why important: Illustrates link between ritual, kinship, and ethnicity.

Theory: ritual, ethnicity theory

Literature:

Data: funerals attended; interviews; local articles

1. need to re-check price of satellite hookup, and who in the village has one

2. survey work

3. need to write down the channels that are available

4. need to compile "top-10" for school-age teenagers and working young adults of kala-OK songs

## 11. What makes this village local?

## Dissertation Summary

## Title

*Praying Together: a Chinese Catholic Village in the People's Republic*

## Main Idea

**Why is this village a meaningful social unit?** Locality, while grounded in specific geographical places, marks off deterritorialized communities through the accumulation of shared historical experiences. These historical experiences intertwine global, national, and personal events in non-linear narratives that villagers use to delineate who is and who is not a member of the community.

## Premises to be discussed

1. Although social boundaries have long been porous and shifting, the particular conditions of today's late capitalist global system have made the idea of locality especially volatile.
2. Locality, in its geographical sense, serves to link the multiple levels of historical experiences, and grounds locality in its social sense through less transient markers such as buildings, monuments, and roads.
3. Global processes are an intrinsic part of local experiences, and must be examined in order to understand events (weddings, funerals, the building of a new home, etc.) and processes (ritual, kinship, etc.) even in spatially isolated communities. Transnational organizations such as the Catholic Church are key actors in grounding global processes in local communities.
4. Although global processes are increasingly challenging domains previously monopolized by nation-states, the nation-state is still the dominant force in administering over rural social life. However, the nation-state has had to modify its structure and practices in order to maintain its integrity with ever-penetrating global processes. There are gaps in the local political structure for people, using access to transnational resources and ideologies, to carve their own spaces.

## Structure of Argument

The presentation will follow Moore's "diagnostic event" analysis: "Events may equally be evidence of the ongoing dismantling of structures or of attempts to create new ones. Events may show a multiplicity of social contestations and the voicing of competing cultural claims. Events may reveal substantial areas of normative indeterminacy" (Moore 1987:729).

Chapter 1, the introduction, sets the theoretical and social context of the dissertation. Chapter 2 is the "primary diagnostic event" that will introduce the problem of locality, and will frame the remaining discussion. Chapter 3 is a historical account of the village, and places the village in its historical context. Chapters 4, 5, 6, 7 are secondary diagnostic events that examine various issues brought up in Chapter 2; they are all events that took place in the church. Chapter 8 is another secondary that did not take place in the church, and shows the connection of the church even in non-ritual activity. Chapter 9 is the conclusion.

The event chapters (2, 4, 5, 6, 7, 8) have the same basic structure:

- a. background of the event;
- b. description and discussion of the event;
- c. analytical connection of event.

- a) origin of village and returning Christians, the original chapels
  - b) the 1872 Church built by MEP
  - c) the 1931 Church built by Maryknoll
- 4) Church Fundraising (4 pages)
    - a) the organization of committees
    - b) composition of donors and proportions by groups
    - c) donation sources (individual vs. organization)
    - d) key figures in overseas fund-raising
    - e) local control and administration over fund-raising
    - f) special Hong Kong connection in fund-raising
  - 5) Connections to Hong Kong, in light of 1997 (2 pages)
  - 6) Conclusion: A transnational village community (2 pages)

**Chapter 3: Faith of Our Fathers: Transnational History in Little Rome**

*Historical Events:* "Christian case" of 1894 during period of MEP work; 1925 "regain educational sovereignty" demonstration at Little Rome; 1951 retreat at Shantou; 1983 re-establishment of the Meizhou Diocese.

*Goal of chapter:* Demonstrates how global history plays out in local history. Discusses the role of the nation-state in this community.

*Data to be used:* local gazetteers, church records, local written articles, interviews, physical evidence. Religious policy documents, structure of county political bodies, structure of village political bodies, Patriotic Church, school donations and observations, production team mapping changes, reports from establishment of Meizhou Diocese

- 1) Introduction: historical cycles of tolerance and persecution of Christianity (2.5 pp)
- 2) Revolutionary heroes and foreign missionaries (6 pp)
  - a) background to Chen Tingfeng/ Fr. Canac conflict; gazetteer extension of story
  - b) Christian cases in historical context
  - c) missionaries as new resource, new structural resource for villagers
  - d) new structures, new cosmologies
- 3) Regain educational sovereignty (5 pp)
  - a) Maryknoll arrives; Catholic missions and education
  - b) the demonstration, from different points of view
  - c) civilizing mission: missionaries and structural modifications to educational system
  - d) education, nationalism, and modernization: Catholicism and the modernizing enterprise
- 4) A Martyr Church and a Patriotic Church (6 pp)
  - a) Bishop Ford's ordeal and the church goes underground
  - b) Joseph Lin in Shanghai
  - c) Bishop Lam and dissension among the priests
  - d) Anti-rightist campaign; old friends turn on each other
  - e) Re-establishing the church, split cadres
  - f) Modernizing with Catholic characteristics
  - g) Emigrating, going to school, becoming a priest and nun
- 5) Conclusion

**Chapter 4: Practicing Catholicism in Little Rome**

*Key Event:* May 1997 Baptism; Christmas 1996; Spring Festival 1997

*Goal of Chapter:* Introduces how shifting locality (in the social sense) is grounded by locality in the geographical sense. Baptism as marking transition into community.

## Dissertation Outline

**Chapter 1: Introduction: Being Local in a Global World**

*Goal of chapter:* Introduces the village and discusses the theoretical perspective of an anthropology of transnationalism. Shows how transnational processes have long existed from the very creation of this village. Introduces theoretical perspective on locality and community. Entire dissertation will branch off the physical setting of the church.

*Data to be used:* Household mapping; anthropological literature on transnational processes.

I. Introduction: stating the question and answering it locally (1 page)

## II. Theoretical Background

- A. Transnational theory (6 pages)
  1. review of transnational theory
  2. delineate the issues and approaches
    - global capital
    - global media
    - transnational organizations vs. state: sovereignty
  3. discuss the specific authors that inform my own approach
  4. my take on transnational theory and localization
- B. Transition to religion and transnationalism
- C. Religion theory (4 pages)
  1. review of anthropological theories on religion
  2. delineate the issues and approaches
  3. discuss the specific authors that inform my own approach
  4. my take on religion

III. Review of Dissertation (1 page)

IV. Setting (5 pages)

V. Methodology (7 pages)

- A. Fieldwork (4 pages)
- B. Diagnostic Event (3 pages)

VI. Praying Together: localization (1 page)

**Chapter 2: All Things Have a True Origin: Building a New Church**

*Key Event:* Church Opening Ceremony, April 1997

*Goal of chapter:* Show how Little Rome is a transnational village. Introduce centrality of church in village life. Principle diagnostic event.

*Data to be used:* Donation solicitation letters, Donations list, Committee Discussion, Description of church opening event.

*Chapter Outline:*

- 1) Introduction
- 2) Diagnostic Event: Church Opening Ceremony (5 pages)
  - a) description of Mass
  - b) description of secular ceremony
  - c) description of banquet
- 3) Description of past churches (4 pages)

*Data to be used:* baptismal records, baptismal ritual, Christian names, Godparents, kinship charts, interviews, physical evidence (homes, buildings, etc.)

*Chapter Outline:*

- 1) Introduction (.5 page)
- 2) Event: Getting Baptized in Little Rome: Baptism Event Description (4 pages)
  - a. setting and composition of baptismal group
  - b. baptismal preparation
  - c. baptism ritual sequence
- 3) Event: Special Events in the Calendar: Celebrating Christmas (5 pages)
  - a. preparation and events prior to Christmas (2 pages): the nativity, Christmas cards, choir practice, getting the house ready
  - b. arriving guests (1 page): Ye Jingni
  - c. Christmas Eve Mass, Christmas Day Mass, and Christmas parties (2 pages)
- 4) Event: celebrating Spring Festival (4 pages)
  - a. short description of Chunjie in the village, and next door
  - b. why Christmas is more important as a celebration for this community
  - c. but why Chunjie is still important, trips to niangjia
- 5) Background: Everyday Ritual Life in Little Rome (6 pages)
  - a. daily Mass sequence, Sunday Mass sequence
  - b. who attends
  - c. staff: who's who in the Little Rome Church (5 pages)
    - priest
    - sisters
    - catechists
    - other lay leaders
    - women: as leaders, church choir, backbone
- 5) Analysis of the event (6 pages)
  - a. baptism and entrance into community
  - b. Christmas as the symbolic essence of this community, especially in relation to other villages and regions
  - c. presence of state: policy against child baptism, regulating Christmas
  - d. presence of global capital: Christmas cards but no vacations
  - e. connections radiating from village to other Jiaoling Catholic communities; visiting overseas kin

**Chapter 5: Getting to the Church on Time: Modern Hakka Catholic Weddings in Little Rome**

*Key Event:* Lin/Qiu Wedding

*Goal of Chapter:* This chapter shows how multiple transnational processes (modernity, transnational capitalism, transnational religion), and national processes, coalesce in ritual (wedding ritual in particular). It also shows how locality is achieved through the development of community social memory, and how ritual transforms personal experiences into social experiences.

*Data to be used:* weddings attended, interviews; church records

*Chapter Outline:*

- 1) Getting Married in the church – event description (6 pages)
  - a) who the bride and groom are
  - b) her baptism, his baptism
  - c) church wedding
- 2) Getting married at home – event description (7 pages)

- a) bride transfer
- b) bridal party
- c) dowry
- d) wedding feast at home
- e) sending stuff back with the bride's family
- f) another wedding banquet at a hotel
- 3) Discussion and analysis of the event (12 pages)
  - a) changes in wedding practices: tradition and modernity
    - i) how the bride and groom met – change in marriage exchange patterns? modernity
    - ii) tradition, as described by other Hakka writers
  - b) three-tier community renewal
    - i) Church weddings and making a village community;
      - (1) in-marrying women, becoming Catholic and becoming part of the village
      - (2) expression of faith, and differences with non-Catholic neighbors; centrality of Church as community focal point
  - c) wedding feasts at home, kinship and close neighbors
    - i) working together to make the feast happen
    - ii) neighbors, designated eaters, hong bao's
  - d) wedding feasts in the restaurants, couple's social networks
    - i) coming back from Shenzhen, family friends, peer groups, what weddings should be like
    - ii) changes since the Maoist period
  - e) role of the state
    - i) cadres and religion, or why he got baptized (and why Zhong/Xie did not have their wedding in the church)
    - ii) the state, the community, kinship group, family and friends: when was the couple married? After registration, after Mass, after which banquet?

#### Chapter 6: Catholic Ancestors: Death Ritual and Ancestor Remembrance in Little Rome

*Key Event:* Li Funeral

*Goal of Chapter:* Shows how ritual serves to delineate locality (in the social sense) from other localities (i.e., Catholic from non-Catholic neighbors;), and how such events become part of a shared local history

*Data to be used:* funerals attended; interviews; local articles; mausoleum and Catholic cemetery; saomu

*Chapter Outline:*

- 1) Introduction
- 2) Event Description: the death and funeral of Mr. Li (11 pages)
  - a) Mr. Li's death and funeral preparations
  - b) prayer groups
  - c) affinal relations, administrative relations, and help from neighbors
  - d) procession, church service and taking pictures
  - e) burial
  - f) funeral banquet
  - g) after the burial
- 3) Double Burial (2 pages); Xie reburial
- 4) ancestor veneration (3 pages)
  - a) Qingming
  - b) All Souls' Day
- 5) ritual structure, orthopraxy, and Catholicism (5 pages)
  - a) review of orthopraxy, and corroboration of model in Catholic case
  - b) the banquet, the tenth structure

subjectivist/objectivist perspective, ethnicity can be seen on multiple levels, incorporating both primordialist and instrumentalist ethnic processes, dependent upon the focus of analysis.

The increased penetration of transnational processes has heightened ethnic awareness and ethnicity as a social process by bringing difference to the local. In the Hakka homeland, being Hakka is a given – primordialist markers of ethnic identity dominate cultural forms. With the increased awareness of ethnicity brought in by TV, Mandarin-ization of social exchange, Cantonese popular culture, Hakka identity becomes more important as people hybridize, amalgamate traditional and modern, local and global, Hakka and non-Hakka into local social life.

*Data to be used:* Hakka projects in Meizhou; International conference meetings; Hakka museum in the new temple; speaking Hakka.

*Chapter Outline:*

- 1) Who are the Hakka (5 pages)
  - a. the Hakka museum in the Sakya Cultural Center
    - description of the Sakya Cultural Center
    - description of the Hakka museum
    - prominence of displays on who are the Hakka, map of immigration, and reconstructed objects
  - b. review of the literature
- 2) Discussion of promotion of Hakka ethnicity (10 pages)
  - a. Jiaying University – university with Hakka characteristics
  - b. International conferences and gatherings
  - c. Hakka in cyberspace
- 3) Analysis: the social importance of ethnicity (4 pages)
  - a. Review of ethnicity literature
  - b. Summary of Constable's discussion of Hakka ethnicity
  - c. Segmentary ethnicity, fission and fusion, contextual relativity
- 4) Ethnicity and Religion (3 pages)
  - a. comparison of Constable's conclusion about Christianity and being Hakka
  - b. ritual and social structure

**Chapter 9:** Conclusion : A rural Hakka Catholic community

- 6) ritual producing locality through identity (6 pages)
  - a) prayer groups as boundary and status markers
  - b) re-aggregation
    - i) going home for funerals
    - ii) getting the group back together
    - iii) what makes a hometown
    - iv) the price of doing it wrong, and why it's important to do it right
  - c) helping each other out
- 7) Conclusion: Catholic Ancestors

#### Chapter 7: Do It Yourself Socialism

*Key Event:* Building a new road

*Goal of Chapter:* Goes into more detail about how national and personal histories become intertwined in social processes, and introduces why global processes are more integral in local social processes. Shows how church is involved in integration of community practices, structurally similar to lineages in other villages.

*Data to be used:* mobilization of capital and labor for building of road, feminization of agriculture; labor movement out of village; occupations in village; farming cycle; local marketing pattern

*Chapter Outline:*

- 1) Event Description: "Friendship Road" (9 pages)
  - a. neighbors getting together in absence of state administration
  - b. cadres coming over with Qiu to make it official
  - c. raising money among mixed production teams, organizing jobs
  - d. preparatory work, Liping's wall, getting the materials
  - e. laying the cement, feeding the workers or why Wanlan couldn't sit with us
  - f. gifts and wages, finishing the accounting, hanging the sign
- 2) Discussion and Analysis: Mobilizing capital, without the state (5 pages)
  - a. without the state: raising money, with Church holding structurally equivalent position to lineage in other villages; comparison with Dalubei or Wen Family road
  - b. "fuzhe" or taking responsibility: why the road stayed unpaved until Mr. Qiu took the job; comparison with building of main road running through village
- 3) Discussion and Analysis: Mobilizing capital, with the state (5 pages)
  - a. with the state: cadres' blessing of project, since guanliqi cannot handle it, or why Liang and Li had to come with Mr. Qiu;
  - b. production teams and kaifang mobility: why the road could not be built using the state system
- 4) Discussion and Analysis: working with women (6 pages)
  - a. why majority of road workers women, and relation to feminization of agriculture
  - b. gender roles in work, or why the men had to pull the cart accompanied by women
  - c. why the women talked about the road, but Mr. Qiu fuzhe and Lin did the shifu
  - d. road building, raising pigs, working in the fields for others: how women raise money, and what for

#### Chapter 8: Being Hakka in the Hakka homeland

*Goal of Chapter:* Hakka ethnicity as a "non-event" in the diaspora homeland. Ethnicity is situational, and only works dialectically. Contrast the importance of the church and Hakka ethnicity in Constable's fieldsite with Little Rome.

Ethnicity from the primordialist perspective over-objectifies ethnic markers and identity, while instrumentalist perspectives neglect the strong power of primordialist arguments. From a