

# Introduction to Haitian Vodou

HAI 3930 (012A) | REL 3938 (03DD) | LAS 3930 (027A) | ANT 3930 (1383)

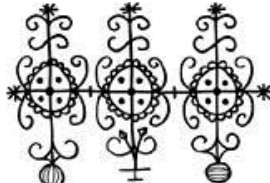
Spring 2013, M/W/F, 5<sup>th</sup> period, FLG 0285

Department of Languages, Literatures and Cultures

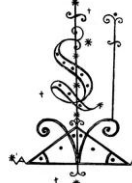
University of Florida, Gainesville



Legba



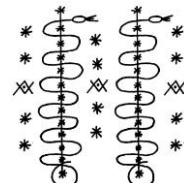
Marasa



Loko



Ayizan



Danbala & Ayida

**Professor:**

Ben Hebblethwaite, Ph.D.

**Office location:**

Dauer Hall, 363

**Office hours:**

Mondays and Wednesdays, 8<sup>th</sup> period (3-3:50 p.m.)

**Contact information:**

[hebble@ufl.edu](mailto:hebble@ufl.edu)

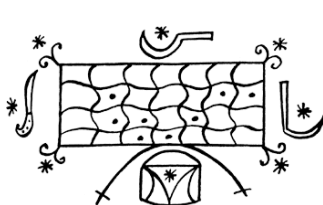
Tel: 352-273-3762

**Class website:**

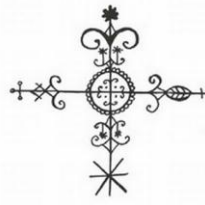
<http://web.clas.ufl.edu/users/hebble/>

## Short class description

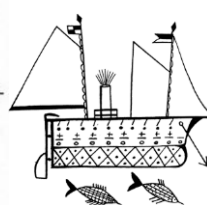
Vodou is a coherent and systematic religion and way of life for millions of people in Haiti. This class explores the structure, content, language, history, rituals, practices, beliefs, origins, temples, songs, rhythms, art, mythology, literature, philosophy, and culture of Vodou in Haiti, the Americas, and Africa.



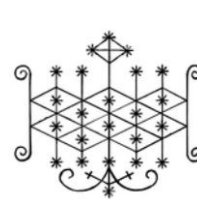
Zaka



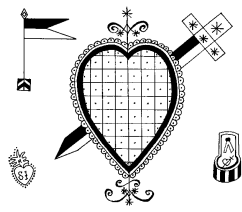
Simbi



Agwe Tawoyo



Ogou



Èzili Dantò

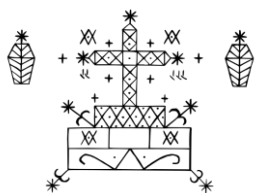
## Class scope and objectives:

Vodou is a coherent and systematic religion and way of life for millions of people in Haiti. The Atlantic slave trade extended the ancient traditional religions of West and Central Africa to Trinidad, Cuba, Brazil, Haiti, the United States, and beyond where they fused into creolized and synthesized religious systems. In recent decades Haitian immigrants have established Vodou temples in the United States, especially in Miami and New York. In Haiti and the U.S. Vodou temples are places of profound spiritual, social, and cultural expression that provide meaning and cohesion to the lives of Vodouists. Vodou ceremonies last for several hours and the singing of songs, the beating of drums, the dancing of practitioners, the feeding of the lwa through libations and animal sacrifice, and the appearance of the lwa 'spirits' in the bodies of worshipers constitute the heart of Vodou practice.

In spite of the fact that Vodou religion preserves African historical and cultural traditions more robustly than any other New World tradition, an abundance of negative and distorted representations beleaguer Vodou traditions in the Americas. These distorted representations grow out of European colonialism, race-based slavery, and a popular culture with a long history of exploiting African traditions. One reason Vodou is easily victimized is because little Vodou sacred literature is available in published form in contrast to religions like Christianity, Islam, or Judaism. Following in the footsteps of Haitian scholars working in Haitian Creole and French, our *Vodou Songs in Haitian Creole and English*, endeavors to preserve, translate, and interpret Vodou source materials and collect and define Vodou terminology. As a result of these efforts, from a comparative religions perspective, Vodou emerges as an organized and systematic religion fully endowed with the richness, complexity, and depth expressed by other religions.

This class provides an introduction to this central Haitian religion and culture. The class will examine the Vodou system, theology and philosophy, mythology, songs, dances, rhythms, rituals, traditions, objects, structure, and culture. In addition, Vodou's important intersection with painting, proverbs, and popular music and culture will also be examined. Understanding the roots of Vodou in West Africa (primarily Benin, Togo, and Nigeria) and Central Africa (primarily the Kongo and Angola) is another important goal of this class. While addressing foreign misrepresentations, the class primarily strives to situate Vodou from a Vodouist perspective. Sound recordings, audiovisual footage, and photographs are a regular part of the class because they provide students with perspectives on Vodou that engage all the senses. This class explores the form these ancient African Traditional Religions and cultures take in Haiti and shows how Vodou has spread into North America.

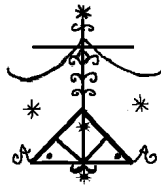
The objective of this class is to help students develop an empirical understanding of Haitian Vodou. To do so, the class format involves lectures, slide-presentations (art slides), daily student presentations, classroom discussions in pairs, class discussions and debate, films, photographs, and music. The class will have no more than **7 quizzes (some of which will be pop-quizzes), one midterm, one final, and 2,000 words of essay writing (Gordon Rule)**. The textbooks provide the background knowledge needed to follow lectures, participate in discussions and pair-work, and to prepare for and perform well on the presentation, quizzes, examinations, and the writing assignments. Reading the assigned passages carefully while noting key spirits and their traits and history, traditions and ideas, events, objects, and individuals is a good way to study the material. Also, the assigned readings are your key sources for your paper and they must be cited and included in your bibliography.



Bawon Samdi



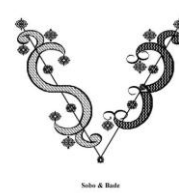
Èzili Freda



Ogou Feray



Granbwa



Sobo & Badè

## Required readings (books you need to buy for this class):

1. Deren, Maya. 1970 [1953]. *Divine Horsemen: the Living Gods of Haiti*. Kingston, NY: McPherson & Company.
2. Hebblethwaite, Benjamin. 2012. *Vodou Songs in Haitian Creole and English*. Philadelphia: Temple University Press.
3. The Vodou Archive: [www.dloc.com/vodou](http://www.dloc.com/vodou)

## Materials Ben will share (time-permitting):

### Films

*Of men and gods* (homosexuality and Vodou), *Real Voodoo*, *The Serpent and the Rainbow* (Haiti-sploitation)

### Music

Racine Mapou de Azor, Chandèl, Boukman Eksperyans, Wawa & Racine Kanga, Toto Bissainthe, Koudjay, Tokay, Kanpèch, Boukan Ginen, Ram, Racine Figuier, Mambo Diela, Rasin Okan, Ragiloje, Ayabonmbe, Christopher Laroche, etc.

## Grade distribution:

- (1) 5 % = 1 Class presentation

In the course of the semester students present one 8-minute presentation + 3 minutes for questions. You are free to select the topic of your presentation.

**However, avoid presenting on something that has already been addressed by other students.** Graded for clarity; organization; preparation; effectiveness of your communication (are you connecting with us? are we convinced?); insight of your critique. Memorize your material; do not read off of a sheet of paper!). You are required to **create a PowerPoint presentation with images.**

- (2) 25 % = Essay: 2,000 words total.

**(5% for outline, 15% for first draft, 5% for final draft).**

- (3) 15 % = As many as 7 quizzes (most are pop-quizzes).

- (4) 25 % = Participation; attendance; punctuality, courtesy, attentiveness; respect for learning environment; etiquette; insights (please, no phones, no texting, no surfing on the internet, and inappropriate actions).

- (5) 30 % = 2 Exams (15% each)

**!!! Academic honesty/professionalism statement !!!**

Last semester I had one student cheat on a Scantron quiz, two students submit falsified medical letters (yes, I call the doctor), and two disruptive students who regularly engaged in rude private conversations. All such cases are sent to the Dean of Students and result in the lowering of the violator's grade or failure in addition to sanctions from the Dean of Students. The instructor can lower a grade as appropriate if students disregard UF policy.  
*Thank heavens that most UF students are **AWESOME!!!***

## **General Education Learning Objectives and Student Learning Outcomes**

- **International** – In this class we will learn about the values, attitudes and norms that shape the cultural differences of peoples who live in countries other than the United States. We will learn about the roles of geographic location and socioeconomic factors on the lives of citizens in other countries. Haiti and Benin, West Africa, will be our primary international focuses.

In this class you will analyze and evaluate your cultural norms and values in relation to those held by citizens in other countries.

- **Humanities** – In this class we will learn about the history, underlying theory and methodologies used within the disciplines of Vodou Studies, Religious Studies, and Haitian Creole and Haitian Studies.

In this class you will identify and analyze key elements, biases and influences that shape thought within the disciplines of Haitian Language and Cultural Studies, Haitian civilization, Vodou Studies, Religious Studies and World Religions. You will approach issues and problems within these disciplines from multiple perspectives.

You will learn to communicate knowledge, thoughts and reasoning clearly and effectively in forms appropriate to the discipline, individually and/or in groups.

## **Class Policies**

### **Late or makeup work policy**

Work may be turned in up to one week late for a 10% penalty. Work that is turned in late with an excuse letter (letterhead & phone number required) that conforms with UF policy is acceptable and not penalized. Work that is turned in **after I have collected** the assignment, even if it is during the same class on the day it is due, is penalized 5%. Note for your essay you must submit both a paper version and an electronic MS Word version via elearning.

### **Attendance/comportment policy**

Students are expected to attend class **every period**. Athletes must be excused by the athletics department. **Unexcused absences** and **tardiness** result in a lowering of the participation grade.

Missing class can seriously affect a student's ability to perform in other categories of the syllabus (such as missed quizzes or late penalties).

If a student *is* absent and the absence is excusable, he or she is expected to contact the instructor with the reason for his or her absence. Medical treatment or a personal or family crisis are acceptable grounds for an excused absence: *a note including a contact phone number and legible letterhead is required.*

**Students are expected to sign the attendance form before class begins.** If you arrive late, you are considered absent (but you are still welcome to class). If you are late, please enter discreetly at the back.

**Leaving in the middle of class to go to the bathroom or answer a phone is not acceptable.** UF assumes you can organize your biological and social functions before or after class! If you do leave in the middle of class, you will be considered **absent** for the day, resulting in the lowering of your grade.

Engaging in distracted forms of behavior like **texting, emailing, reading the newspaper or chatting inappropriately with other students is not acceptable.** If you do engage in such behavior, you will be considered **absent** for the day, resulting in the lowering of your grade.

If you disregard UF policy, the instructor reserves the right to ask you to leave the class, to make an appointment with the Dean of Students, and to engage in a conflict resolution procedure. (see the Dean of Students' language about this: <http://www.dso.ufl.edu/sccr/resolution/>). The instructor can lower your grade if you do not comply with UF and class policies.

## Examinations

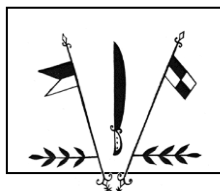
Class quizzes and exams are based upon readings, lectures and presentations. Students are expected to review their notes and readings prior to these evaluations.

## Get e-published in our new peer-reviewed electronic journal

### ***The Journal of the Vodou Archive***

<http://www.dloc.com/vodou>

Editor-in-chief: Benjamin Hebblethwaite



Publishing in academia is highly competitive. *The Journal of the Vodou Archive* will only include the best essays: only the top 10 essays will be invited for e-publication in the Journal of the Vodou Archive.

Essays will be selected on the basis of the strength of the writing, insightfulness, creativity and scholarship, organization and style, and the depth of the research and their use of sources.

## Paper – (Read carefully!)

Students are expected to write a 1 page outline and a 2,000 word research paper; the **bibliography is not counted among those 2,000 words.** Both submissions must use **.12 Times New Roman, double spaced, with 1 inch columns on all sides.**

**Include at least 5 refereed sources (i.e. books or articles; UF online database books and articles are OK; but NOT the open access WWW).** 2 of your 5 sources must also be the 2 required readings in this class. The required readings should form a foundation for your paper topic. You are free to select your own topic.

Citations must be accompanied by appropriate bibliographical references. Your paper will be graded based on the basis of the originality of the ideas, on the clarity and concision of your writing and editing and the adherence to the requirements given above and below in the reference and bibliography guideline. **You need to show that you have carefully read the class books, found and read additional sources**, reflected on them and added your unique interpretation of events, individuals, ideas and phenomena. Aim to write a scholarly paper in which you strive to produce an objective and accurate analysis of your topic. **Avoid advancing personal ideological/religious preferences and try to take an empirical approach where the facts are considered. There is no judgment of “goodness” or “badness” in academic writing on religion. Instead, we are interested in empirical/factual representations and analyses that are based on evidence. You may certainly draw your own inferences (a conclusion reached on the basis of evidence and reasoning) but avoid judging the religion. You may compare Vodou with other religions but avoid doing so in order to advance a personal religious conviction.** Write an outline as you piece together your study of Haitian culture and society. Organize and link the parts together.

**Note you must turn you essay in via elearning in addition to a physical copy in class. The version you submit via elearning will be submitted to “Turn it in” plagiarism software. Copy and pasting from online or published sources is unacceptable and results in failure.**

**Avoid citing at all costs. I recommend you explain the author’s ideas in your own words, but always give her or him credit for the idea, i.e. (Dubois 2012:213).**

**Please use Chicago citation and bibliographical style.**

**You must indicate the word count below your name on the first page. You may exceed the 2000 word requirement by as many as 25 words.**

**Failure to follow the formatting guidelines explained in the paragraphs above will result in the lowering of your grade by as much as 5%.**

## Reference and Bibliography Guidelines

In the text:

- (a) Z éphir (1997: 223) advocates the instruction of Haitian Creole in the United States’ secondary education system.
- (b) Misclassifying Creole-speakers as African Americans fails to properly account for linguistic and cultural differences (Z éphir 1997: 223).

In the bibliography:

Z éphir, Flore. 1997. Haitian Creole Language and Bilingual Education in the United States: Problem, Right or Resource? Article in *Journal of Multilingual and Multicultural Development*, Vol. 18, No. 3, pp. 223-37

a. Book:

Author. Year of publication. *Title of book*. City of publisher: Publisher.

b. Article in journal, magazine, etc.:

Author. Year of publication. Title of article. Article in *Name of source*, Volume/number of issue, page numbers.

See the bibliography for further examples.

### **Academic Honesty Guidelines**

Academic honesty and integrity are fundamental values of the University community. An academic honesty offense is defined as the act of lying, cheating, or stealing academic information so that one gains academic advantage. Any individual who becomes aware of a violation of the Honor Code is bound by honor to take corrective action.

Violations of the Academic Honesty Guidelines include but are not limited to:

*Cheating.* The improper taking or tendering of any information or material which shall be used to determine academic credit. Taking of information includes copying graded homework assignments from another student; working with another individual(s) on graded assignments or homework; looking or attempting to look at notes, a text, or another student's paper during an exam.

*Plagiarism.* The attempt to represent the work of another as the product of one's own thought, whether the other's work is oral or written (including electronic), published or unpublished. Plagiarism includes, but is not limited to, quoting oral or written materials without citation on written materials or in oral presentations; submitting work produced by an on-line translation service or the translation feature of an on-line dictionary as your own.

*Misrepresentation.* Any act or omission with intent to deceive a teacher for academic advantage. Misrepresentation includes lying to a teacher to increase your grade; lying or misrepresenting facts when confronted with an allegation of academic honesty.

*Bribery, Conspiracy, Fabrication.* For details see below.

### **The UF Honor Code states:**

*"We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honesty and integrity."*

On all work submitted for credit the following pledge is either required or implied:

*"On my honor I have neither given nor received unauthorized aid in doing this assignment."*

Violations of this policy will result in disciplinary action according to the judicial process.

For more details go to: <http://www.dso.ufl.edu/judicial/academic.htm>

### **Students with disabilities**

Students with disabilities must register with the Dean of Students office. Contact the Assistant Dean of Students/Director of the Disability Resources Program at:

P202 Peabody Hall

Gainesville, FL 32611-5055

Phone (352) 392-1261 (V), 392-3008 (TDD)

For stress, emotional and psychological support, please contact the Counseling Center at:

301 Peabody Hall

Phone (352) 392-1575

Or: [www.counsel.ufl.edu](http://www.counsel.ufl.edu)

If you need this syllabus in an alternate format, please speak to Ben.

**Syllabus for Introduction to Haitian Vodou, Spring, 2013**  
**HAI 3930 (012A) | REL 3938 (03DD) | LAS 3930 (027A) | ANT 3930 (1383)**

Instructor: Benjamin Hebblethwaite, Ph.D. **SIGN UP FOR A PRESENTATION AND**  
 Languages, Literatures and Cultures **MAKE SURE YOU WRITE IT DOWN**  
 University of Florida, Gainesville **IN YOUR OWN CALENDAR!!!!**

**1**

Monday, January 7 Syllabus and opening presentation  
 Wednesday, January 9 **Hebblethwaite**, 1-10 & Agasou Gnenen (see p. 206), Agawou, Agwe  
 Tawoyo; **Deren** 15-20 (“Introductory Note”) (1) \_\_\_\_\_  
 Friday, January 11 **Hebblethwaite**, 11-23 & asogwe (see p. 210), ason, as ò ò Ati, ayibobo,  
 Ayizan Veleketé, Azaka Mede; **Deren**, 21-27 (2) \_\_\_\_\_

Monday, January 14  
 Wednesday, January 16

**Hebblethwaite**, 24-37 & baka (see p. 215), batize, Bawon Samdi, beny,  
 Bizango; **Deren**, 27-33 (3) \_\_\_\_\_  
**Hebblethwaite**, 37-46 & Bondye, Bosou, botanika, boule zen, Boumba;  
**Deren**, 34-38; (4) \_\_\_\_\_

**3**

Monday, January 21 MARTIN LUTHER KING, JR. DAY – NO CLASSES  
 Wednesday, January 23 **Hebblethwaite**, 47-51 & Bwa Kayiman, Chango, chire ayizan,  
 chromolithograph, chwal; **Deren**, 38-41 (5) \_\_\_\_\_  
 Friday, January 25 **Hebblethwaite**, 73-86 & Danbala Wòdo, Dan Petwo, Danwonmen,  
 debatman, Dessalines, demanbre, djevo, dlo; **Deren**, 41-46  
 (6) \_\_\_\_\_

**4**

Monday, January 28 **Hebblethwaite**, 86-108 & drapo, dyab, Ebyoso, Èzili, Èzili Dantò,  
 Fa; “505 Years After”  
<http://www.dloc.com/AA00013174/00001/pdf?search=jean-baptiste>  
 (7) \_\_\_\_\_  
 Wednesday, January 30 **Hebblethwaite**, 108-125 & fèy, foula, fwèt, gad, gangan;  
 (8) \_\_\_\_\_  
 Friday, February 1 **Hebblethwaite**, 147-160 & Gede, Gede Nibo, Gedeve, Ginen; **Deren**,  
 46-53; (9) \_\_\_\_\_

**5**

Monday, February 4 **Hebblethwaite**, 161-175 & Granbwa, Grann Brijit, Grann Èzili;  
 (10) \_\_\_\_\_  
 Wednesday, February 6 **Hebblethwaite**, 176-187 & Ibo, Imamou, Islam, Kadya Bosou, Kafou;  
**Deren**, 54-61; (11) \_\_\_\_\_  
 Friday, February 8 **Hebblethwaite**, 189-195 & kanzo, kavo, Kita, kolera, kolye vè vè  
**Deren**, 61-71 (12) \_\_\_\_\_

**6**

Monday, February 11 **Hebblethwaite**, 196-204 & Kongo, kouche, Kouzen Zaka, kreyòl, Kris,  
 kwi, lafanmi, lakwa, langaj, laplas; **Deren**, 71-78 ;  
 (13) \_\_\_\_\_



Wednesday, February 13	<b>Hebblethwaite</b> , 54-65 & Lasirenn, lave t òt, Legba, Legba Kalfou; <b>Deren</b> , 78-85 (also read the notes); (14)_____
Friday, February 15	<b>Hebblethwaite</b> , 66-71 & Lenglensou, lesen, Loko, Iwa, maji, Makandal; <b>Deren</b> , 86-96; (15)_____
<b>7</b>	
Monday, February 18	<b>Hebblethwaite</b> , 127-135 & Manbo, manje, Marasa, Mawou-Lisa; <b>Deren</b> , 96-100; (16) _____
Wednesday, February 20	<b>Hebblethwaite</b> , 136-145 & m òt t òt, Mondong, Nago, nanchon, Nòk, Ogan, Ogou; (17)_____ ; (18)_____
Friday, February 22	<b>Deren</b> , 100-114
<b>8</b>	
Monday, February 25	<b>Midterm Exam Review</b>
Wednesday, February 27	<b>Midterm Exam</b>
Friday, March 1	<b>Hebblethwaite</b> , Ogou Badagri, Ogou Feray, oun, ounf ò, ounge, ounge-nikon (see pp. 272-75); <b>Deren</b> , 114-130; Presentation day: (19)_____ ; (20) _____ ; (21)_____ ; (22)_____ ; (23)_____
<b>SPRING BREAK, MARCH 2-9</b>	
<b>9</b>	
Monday, March 11	<b>Hebblethwaite</b> , ount ò, ount òki, ouny ò, pak òt Kongo, Petwo, plat Marasa, pot òt, potomitan, Priy è Ginen, pwèn ; <b>Deren</b> , 130-137 ; (24) _____
Wednesday, March 13	<b>Hebblethwaite</b> , pyebwa, rara, rasin, rej òt, repozwa, r èv, sakrifis, san, Sanpw èl, Sen Jak Maj è <b>Deren</b> , 137-145; (25)_____
Friday, March 15	<b>Hebblethwaite</b> , Simbi, Sobo, Soulouk, tanbou, ti bonnanj; <b>Deren</b> , 145-150; (26) _____
<b>10</b>	
Monday, March 18	<b>Gordon Rule Paper Outline (1 page double spaced)</b> ; <b>Hebblethwaite</b> , v èv è, Vilokan, Vodou, wanga, yanm, yanvalou, Y èhwe; <b>Deren</b> , 151-158; (27)_____
Wednesday, March 20	<b>Hebblethwaite</b> , zanj, zen, zonbi; <b>Deren</b> , 158-171; (28)_____
Friday, March 22	<b>Max Beauvoir Interview, part 1</b> ( <a href="http://www.dloc.com/vodou">www.dloc.com/vodou</a> ); (29)_____
<b>11</b>	
Monday, March 25	<b>Max Beauvoir Interview, part 2</b> ( <a href="http://www.dloc.com/vodou">www.dloc.com/vodou</a> ); (30)_____
Wednesday, March 27	<b>Deren</b> , 171-187 (31)_____
Friday, March 29	<b>Deren</b> , 188-202 (read all notes); (32)_____
<b>12</b>	
Monday, April 1	<b>Deren</b> , 202-209; (33)_____
Wednesday, April 3	<b>Deren</b> , 209-216; (34)_____
Friday, April 5	<b>Deren</b> , 216-224; (35)_____
<b>13</b>	

Monday, April 8

**Gordon Rule Essay Due (2,000 words);** Deren, 225-233;  
(36)\_\_\_\_\_

Wednesday, April 10

**Deren, 233-239; (37)**\_\_\_\_\_

Friday, April 12

**Deren, 240-246; (38)** \_\_\_\_\_

**14**

Monday, April 15

**Deren, 247-262; (39)**\_\_\_\_\_

Wednesday, April 17

**Gede san limit**

(<http://www.dloc.com/AA00013034/00001?search=gede>)

(40)\_\_\_\_\_ ; (41)\_\_\_\_\_ ; (42)\_\_\_\_\_ ;

Friday, April 19

**Racine Figuiet, Dant ò**

(<http://www.dloc.com/AA00012789/00001?search=jean-baptiste>)

(43)\_\_\_\_\_ ; (44)\_\_\_\_\_ ; (45)

\_\_\_\_\_ ; (46)\_\_\_\_\_

**15**

Monday, April 22

**FINAL EXAM REVIEW**

Wednesday, April 24

**FINAL EXAM; Corrected Gordon Rule Essay Due**

Friday, April 26

4 p.m. on this day (4/26/2012) at Dauer 363 is the latest date you can turn in your Gordon Rule Essay.

	<b>SATISFACTORY (Y)</b>	<b>UNSATISFACTORY (N)</b>
<b>CONTENT</b>	Papers exhibit at least some evidence of ideas that respond to the topic with complexity, critically evaluating and synthesizing sources, and provide at least an adequate discussion with basic understanding of sources.	Papers either include a central idea(s) that is unclear or off- topic or provide only minimal or inadequate discussion of ideas. Papers may also lack sufficient or appropriate sources.
<b>ORGANIZATION AND COHERENCE</b>	Documents and paragraphs exhibit at least some identifiable structure for topics, including a clear thesis statement but may require readers to work to follow progression of ideas.	Documents and paragraphs lack clearly identifiable organization, may lack any coherent sense of logic in associating and organizing ideas, and may also lack transitions and coherence to guide the reader.
<b>ARGUMENT AND SUPPORT</b>	Documents use persuasive and confident presentation of ideas, strongly supported with evidence. At the weak end of the Satisfactory range, documents may provide only generalized discussion of ideas or may provide adequate discussion but rely on weak support for arguments.	Documents make only weak generalizations, providing little or no support, as in summaries or narratives that fail to provide critical analysis.

<b>STYLE</b>	Documents use a writing style with word choice appropriate to the context, genre, and discipline. Sentences should display complexity and logical sentence structure. At a minimum, documents will display a less precise use of vocabulary and an uneven use of sentence structure or a writing style that occasionally veers away from word choice or tone appropriate to the context, genre, and discipline.	Documents rely on word usage that is inappropriate for the context, genre, or discipline. Sentences may be overly long or short with awkward construction. Documents may also use words incorrectly.
<b>MECHANICS</b>	Papers will feature correct or error-free presentation of ideas. At the weak end of the Satisfactory range, papers may contain some spelling, punctuation, or grammatical errors that remain unobtrusive so they do not muddy the paper's argument or points.	Papers contain so many mechanical or grammatical errors that they impede the reader's understanding or severely undermine the writer's credibility.