

1: Rites of Passage and the Story of Our Times by Will Scott | School of Lost Borders

Rites of passage are an important part of tradition and identity. They create a sense of personhood within the family and the community. It is obvious that today's society has "watered-down" the true values that rites of passage can bring into the development and growth process of a young person.

The Ordeal of Adolescence Having a sense of place in the world, and a community in which to experience it, is an important foundation of any well-adjusted person's life. This is especially important for young people in transition from childhood to adulthood, a transition that has been ritualized the world over. This all-important passage often includes some sort of ordeal during the threshold phase: deprivation, sacrifice, or risk as central to the process of initiation. Eaton, Through this trial the young man or woman is given the opportunity to come up against, and perhaps go beyond, the edge of what he or she had deemed themselves capable. Traditional cultures the world over have paid specific attention to this passage with ceremonies and rituals initiating young people through hunting, instruction from elders, fire ceremonies, solitude and fasting, sexual rites, scarification, naming, and forceful severance from the childhood identity to name a few. Through pushing against these boundaries the initiate is able to face their light and their shadows in order to taste their own capacities and begin to formulate an authentic, individuated sense of self. Adolescence is regarded as a transitional phase of the life span between childhood dependence to the psychosocially mature person who is prepared to assume adult roles and responsibilities. Within this context of maturation, the central psychosocial task of adolescence is the formation of a sense of identity. Iborra and Markstrom, p. Whether the culture intentionally marks the transition from adolescence to adulthood or not, there is an innate developmental need to individuate at this time of life. Meade, Adolescents need a way to touch death "literally or metaphorically" in order to make sense of what life is and how they may fit into it. Hunting as Rites of Passage proposes that for tens of thousands of years, while humankind lived in small subsistence societies, the necessary initiations for the maturation of young men and women into adult roles were fundamentally interwoven with the survival of the species. For women, childbirth has been and remains the preeminent moment of initiation: For men, the initiation into the great cycle of life took the form of the hunt: The biological imprint of the hunt may be one reason why male coming of age ceremonies involving physical trials are more widely observable in later, agricultural-based societies than are female ones. Joseph Campbell observed the pattern of separation, initiation and return in myths and stories throughout the world. The mythic journey of the hero or heroine is of course both physical and metaphorical, and is a template for the ordeal of adolescent initiation. Any situation which brings a person to face her own fears, limits and uncertainties "one which leads her into the unknown terrain of her own psyche and brushes her against the very fibers of what she is made of" will also provide her the opportunity to befriend her shadows, encounter her gifts, and return as a more complete, wider version of herself. Plotkin, It is therefore no wonder that the transition from adolescence to adulthood is the foundational template of rites of passage, setting the stage for all future transitions to come. Through it the initiate not only expands her sense of self, but also her sense of importance to and identification with something larger. Iborra and Markstrom, She has wrestled with her capacities, both interior and exterior, and ideally has been transformed into a greater wholeness and sense of belonging through a touch of the numinous. In the identity-forming stage of adolescence the focus of life is rightly on the self as the young person identifies her sense of authenticity and place in the world. Indeed, it is never too late for an initiation into mature adulthood to take place, and there are of course further initiations beyond that one. According to Plotkin, , the real work of a rite of passage takes place in every day life through the accomplishment of developmental tasks that move us naturally forward into greater and greater depths of self expression and actualization. A ceremony of initiation honors the work, or movement forward, which has already taken place, but does not constitute the whole initiation itself. It is but the exclamation point marking the end of the journey out of an old stage, and the first breath of the new one being born. If a healthy rite of passage through adolescence helps to open a person to a sense of identity, purpose, connection to community, and responsibility for their relationship with the larger matrix of life, then what happens to a person who does

not make this transition effectively, or at all? If it is true that as human beings we are engaged in ongoing life cycles that have profound impact on our lives, how do we survive in a culture that does not recognize and acknowledge the importance of these transitions? And what happens to the culture when it loses its ability to renew, transform, connect, and evolve through the initiation of the individuals within it? Fully developed people, authentic community relations, and personal connection to nature are concepts that are less and less identifiable in modern industrial societies, as are effective rites of passage. We are also one of the few " or perhaps the only " society in history to be pathologically dissociated from the natural world Roszak, Gomes, and Kanner, Societies that are more complex are also likely to have a greater need to manipulate and control their environment for its resources. Thus we find that ecological disharmony goes hand-in-hand with increasingly complex societies, and that in those societies effective rites of passage are virtually absent. In the absence of effective rites of passage that are held as sacred by the community at large, youth in the modern world are left at a great loss. With the call to transformation ringing loudly in their innermost being, adolescents blindly seek-out methods of self-initiation to fulfill of the healthy testing of themselves that their psycho-biological clock is asking for, but which their culture is not providing. Misguided sexual exploration fills an ancient longing to merge with another, but is carried out in a haphazard and often damaging way. He is thus suspended in limbo with no maps or models to see him successfully through his transformation. Adolescents grope unknowingly for initiation, and while they may succeed at pushing edges and dancing with death, they are stifled in a culture that cannot see them through. Without such an education, inhumane action becomes accepted as normal, respect for our interdependence with all of life is lost, and the individualistic, egocentric worldview dominates the consciousness Plotkin. We measure our self-worth monetarily and are schooled accordingly Eaton, , p. Indeed, modern cultures have become highly individualistic, emphasizing the notion that each must carve their own way in a dog-eat-dog world where personal material gain is the marker of success and wellbeing. Most young people, having failed to find the true depth of transformation their attempts to self-initiate how could they succeed? Even if a young person is able to navigate the treacherous waters of his own self-initiation process, emerging relatively transformed and rightfully alive, there remains a lack of community to welcome him back with any sense of understanding about what he has just accomplished. Though his passage may not have been as complete as it could have been, he may yet find himself standing on the other side in a developmental state beyond that of his predominant culture, with few to relate to about his ordeal. Unmet by the community, the feedback loop that would render his passage successful is broken, and it is easy for the young person to slide back into the old roles and patterns of his previous life-stage Greenway, Both must be in place if either is to succeed, lest all remain locked in partial development. These half-grown adults have no way to face their wounds, so instead these wounds are passed on to others, who in turn pass it on further. Consequently, the initiatory process finds a back door into our lives " with nervous breakdowns, chronic health issues, midlife crises, drug addiction, military indoctrination, and neighborhood gang violence. Does this mean that there are no examples of initiation or rites of passage in modern society? But those that exist are often hollow and rarely serve to transform the initiate completely. They take the form of diplomas at graduation ceremonies, binge drinking on 21st birthdays, the right to vote at 18, weddings, or the privilege of going to war. Does this mean that nobody in modern society is able to develop completely or reach full potential? We are incredible beings, highly adaptable and highly diverse. Many people in the heart of modern cultures are still blessed with opportunities to initiate, to connect to self, others and earth, to be received and recognized by their communities, and to thrive in full service to life. Still, the point that must not be neglected is that the vast majority of citizens living in an adolescent culture are bound to behave accordingly. Plotkin explains that few people in an egocentric culture ever progress beyond an adolescent state of maturity because the culture itself has only developed that far. Within it, individuals continue to develop as best as they are able, but largely this amounts to what Plotkin describes as various subsets of adolescence which never " even at the end of life " transmute into full adulthood. More is required of us in terms of our developmental process and the recognition and involvement of our communities. The culture as a whole remains stuck in incomplete developmental because it lacks accessible models for how to move beyond it. The results are severe, not only for the individuals attempting to

grow within it, but also for the society at large. A healthy adolescence is a natural, necessary, and incredibly important part of human growth, and is the life-stage that potentially holds a key to understanding the current block in our personal development and the evolution of our culture. The problems arise when there is no way for the individual to move successfully through this stage and beyond it into the next. The same may be true, though massively amplified, for the whole of a culture that is ready to transform, but does not know how. In a society that is locked in adolescent development, people may yearn from a deep, unnamable place for the wholeness that comes through initiation. Randall Eaton puts it bluntly: The result is a pathology we have deemed as normalcy Eaton, , manifesting as an incredibly powerful, global society with a majority population that is operating from the self-centered egoic needs of the adolescent who has never been given the healthy chance to dive in, emerge, and shine. The consequences of an adolescent culture devoid of meaningful socially recognized rites of passage are readily observable in modern industrial society. In our immature and disconnected state we have come to view the world and all its resources as means to our own ends. Of the numerous mass extinctions to take place in the history of the planet, ours is the only one caused directly by a single species – us. And though we know well the truth of this fact, our behavior is not changing. Values are measured in dollars rather than the strength of their integrity or the merit of their virtue. We are both rich and poor beyond belief. Suicide and substance abuse rates are higher than they have ever been. Huge percentages of the population are on countless medications and therapies. Most people experience a daily dosage of stress, anxiety and fear. We are unraveling Plotkin, To remain on our current course looks bleak indeed. Yet to question how a society as vast as ours might shift its momentum is daunting to say the least. It has been compared to the sinking of the titanic, which, once begun, is nearly impossible to reverse. Thomas Berry concurs, but puts it in a slightly different way: In the introduction to the anthology Crossroads: If we are indeed an adolescent society, then the collective crisis and opportunity we have created for ourselves at this time on the planet should come as no surprise. We may see the behavior of adolescent culture as a whole mirrored by the young people who attempt self-initiation when no meaningful rites of passage have been offered them. We have created our own collective brush with death. Underneath the surface of schools, fraternities, military organization, fraternal groups, gangs, rap bands and prisons lie [sic] the flesh and bones of initiatory rites and symbols. It is time for us to elevate rites of passage from miscarriages and ghosts to purposive soul work.

2: Rites Of Passage | www.enganchecubano.com

Personal rites of passage fashioned with consumer goods and services aid in the symbolic disposition of lost or rejected identities, in constructive identity play, and in the incorporation of new components of the extended self.

Markstrom West Virginia University Alejandro Iborra University of Alcalá de Henares, Spain Psychosocial and anthropological conceptions of adolescent identity formation are reviewed relative to identity formation of American Indian adolescents. The rich array of rituals that constitute rites of passage ceremonies are argued to lead to optimal identity formation as delineated by Erikson, a. It is concluded that through a series of complex rituals, an identity is ascribed to the young woman that connects her and transforms her into the primary female supernatural being of the culture. Adolescence is regarded as a transitional phase of the life span between childhood dependence to the psychosocially mature person who is prepared to assume adult roles and responsibilities. Within this context of maturation, the central psychosocial task of adolescence is the formation of a sense of identity. Erikson, who regarded identity as one of the cornerstones Requests for reprints should be sent to Carol A. Much of the Erikson-based research on identity is embedded in fields of psychology, sociology, and education. This is surprising because, as argued in this article, rites of passage play significant roles in identity transitions in coming-of-age ceremonies, such as those still practiced by some indigenous nations of North America. The psychosocial framework of adolescent identity formation and the anthropological conception of rites of passage are reviewed and argued to be connected by the ritual component of rites of passage. He identified four aspects of optimal identity: These four features are argued to be meaningful outcomes of the coming-of-age ceremony of Navajo girls and are explored later in this article. He did offer comments relative to group identity and argued that the central problem for American Indians was that the powerful psychological salience of history could not be integrated with a future perpetuated by, presumably, non-Indian educators of Indian children. It is recognized in these models that the development of identity is a process that emerges from the interaction of personal and contextual factors or through an exchange of information of the person and the context according to an iterative process. These perspectives provide perhaps a more evenhanded approach to understanding identity formation and are more meaningful in respect to ethnic adolescents who are socialized to be highly attentive to their communal culture. A related conceptualization of interest is that of assigned or ascribed versus chosen or self-selected identity components e. Assigned or ascribed identity, reflective of ethnic socialization, is a valued identity that is impressed on a young person. Pubertal coming-of-age ceremonies have as a primary function to assign to the young person the appropriate social identity of the group. In the contemporary late modern society, the identity label is managed, which refers to the complex challenge of presenting an image of the self that meets with approval and recognition in a world of changing standards and multiple contexts. It is logical to examine the psychosocial approach to identity formation in relation to cultural anthropology when identity is embedded within cultural and societal distinctions. Rites of passage, and the rituals of which they are composed, are tools employed by a cultural community in the socialization of the young. Understanding of values, roles, and beliefs of a culture are acquired through participation in ritual activities that are thought to influence and transform the identity of the initiates. Rites of passage are understood as ceremonies that correspond and bring dramatization to major life events, such as, birth, coming-of-age initiations, marriage, and death, and they consist of a series of rituals that convey individuals from one social status or role to another. Symbols are the smallest elements of rituals and, rather than being understood as discrete phenomenon, operate as phases in larger social processes. The great importance of the dynamic and symbolic natures of rituals is apparent in our examination of a specific rite-of-passage ceremony. Rituals operate symbolically both in the broader context of the rite of passage and in the meanings of specific acts within the rite. In either case, the meanings of the symbols are easily lost on outsiders without the interpretation of cultural informants Turner, The concept of rites of passage has really become the basis for describing and analyzing initiation ceremonies attached to the transition from childhood to adulthood. This four-phase, step model accounts for identity transformations and includes notions of separation, transition, and incorporation, but adds numerous useful distinctions. The first

phase of the RPP model, preparation, consists of events leading to the actual rites, specifically, the old support group, the old identity, and the old identity completion. The second element, the old identity, refers to the social roles, personal traits, and affective or cognitive features that will be transformed. The old identity completion refers to a set of signs that signify readiness for the rite of passage. In the tradition of Erikson, readiness signifies completion or mastery of earlier psychosocial tasks. Specifically, separation is a detachment from an earlier fixed state that places the individual in a liminal status of insecurity. New environmental demands push the person out of the security of the old identity into the insecurity of new roles and requirements. Liminality is a marginal status of not having the old identity or a new identity available. Activation includes anxiety and fear, and agony is composed of helplessness, depression, and inner crisis. Both activation and agony are emotional consequences of the insecurity induced by the separation phase. Liminality must still be present because the new status or identity has not yet been incorporated, but it appears that psychological and emotional discomforts of the liminal state have diminished. Instead, in Dunham et al. A cognitive change of accommodation signals that the initiate is incorporating the new role. Following accommodation, ecstasy is experienced as relief and joy because the state of liminality with its accompanying anxiety and fear has diminished. The individual has successfully progressed to a new status and is once again in a stable state. During the sacred state of transcendence, the initiate and the community recognize that the old identity has been abandoned and the new identity is emerging. The new identity is formed by the new roles, commitments, and responsibilities expected for the self and demanded by the community. These new roles and responsibilities can produce anxiety because there is awareness of expectations of role performance in the absence of role mastery. Hence, a new support group, such as role models and mentors, is required to assist the person through exploration and mastery of the new role. Identity reinforcement, the last step of the RPP, consists of social reinforcers from the new support group, as well as intrinsic reinforcers that serve to absorb the new identity into the self concept. Synthesis of Psychosocial and Rites of Passage Approaches to Identity The ritual aspect of rites of passage is argued to be the key element that links to the psychosocial conception of identity formation. It is the performance and repetition of rituals that occur throughout the rite of passage ceremony that advance the outcomes of optimal identity development. With respect to the first outcome of optimal identity as described previously, as the initiate successfully progresses through the series of rituals that constitute the rite of passage, a subjective sense of comfort and integrity is experienced. There are phases of the ceremony that may be physically and emotionally uncomfortable, but transcendence brings comfort. Second, rituals bring definition and meaning to culturally prescribed values and principles that correspondingly set the young person on a trajectory toward adulthood. The rituals of coming-of-age ceremonies are embedded in cultural values, beliefs, and practices, and the reinforcement of the rituals during the ceremony leave the young person with a strong impression of her importance. The implications for her new identity may then become more apparent to her. According to the third component of optimal identity, in the abbreviated span of time of a rite of passage ceremony, the repetitive nature of rituals bring a greater sense of continuity in self-concept as the past is connected to the present and the present to the future. Fourth, rituals strengthen pre-existing linkages to the community through a network of support from others both old and new support groups who are the same at this point. Familial and community social support clearly affirm the value of the kind of identity that is ascribed during the coming-of-age ceremony. These self-perceptions will be further solidified during identity reinforcement in the days and years to come. It has historically been important and is still valued by both traditional and more acculturated Navajo Begay, A special effort was taken to obtain works by Navajo authors. Significant others Socialization by principal figures. Preparation by family begins early in life. Previously acquired social Negotiate psychosocial stages. Mastery of basic competencies of childhood. Cues that the Cognitive advancement formal operations. Menarche is the cue for the ceremony. Affective and social maturation. Onset of 4-day ceremony. Clothing change, tying hair back, food new roles, requirements, and restrictions. Emotional responses of Motivation for active involvement in Continuation of the preceding. Feelings of helplessness, Continuation of the preceding. Continuation of the preceding. Respect and awe and Developing comfort with new self. All-night sing in hogan, final molding, openness to learn and to be guided. Cognitive change as Developing connection to new identity. Physical

actions have psychological impacts. Relief and joy as the state of Assigned or ascribed identity. Identification with Changing Woman. The initiate and the Affirmation from social group. Assignment of new name. New roles, commitments, Role enactment. Rituals of blessing others. Perceived sameness and continuity of self. Social Continuation of the preceding. The initiate at the first ceremony was the daughter of the acquaintance. The two initiates were second cousins on the maternal side and their ceremonies occurred at the same rural compound of their grandparents who lived on the Navajo Nation. She had one younger brother. The family lived in a town of approximately 34, that borders the Navajo Nation. Because of unforeseen circumstances, the medicine man could not perform the all-night sing ritual at that time. Hence, it was permissible to conduct the sing ritual 1 month later. All other rituals occurred as specified during the 4-day ceremony, of which the first author attended the final 2 days. The initiate of this ceremony lived with her mother, who was an office supervisor in a social service agency, in a town of approximately 5, that borders the Navajo Nation. She had one older sister. It is impossible to properly cite the sources of this type of knowledge because it was informally obtained through personal experience. According to census data, , individuals are identified solely as Navajo U. Department of Commerce, , and approximately two thirds of that number resided on the Navajo Nation U. The social and celebratory aspects of this rite of passage are remarkable and in stark contrast to the privacy and embarrassment that sometimes accompany the onset of menses among girls in European American society. The significance of coming-of-age ceremonies to the life course of young women is a theme common to numerous other North American Indian cultures Beck et al. Indeed, the power differential between men and women in American Indian cultures, in general, was far less than that of European society Bolt,

3: Liminality - Wikipedia

The Rites of Identity argues that Kenneth Burke was the most deciding influence on Ralph Ellison's writings, that Burke and Ellison are firmly situated within the American tradition of religious naturalism, and that this tradition--properly understood as religious--offers a highly useful means for.

In addition, all these groups break down into still smaller societies in subgroups. Van Gennep uses the metaphor, "as a kind of house divided into rooms and corridors. Van Gennep further distinguishes between "the secular" and "the sacred sphere. Passage between these groups requires a ceremony , or ritual hence rite of passage. He refuses credit for being the first to recognize type of rites. In the work he concentrates on groups and rites individuals might normally encounter progressively: He mentions some others, such as the territorial passage, a crossing of borders into a culturally different region, such as one where a different religion prevails. Stages[edit] Rites of passage have three phases: For example, the cutting of the hair for a person who has just joined the army. He or she is "cutting away" the former self: The transition liminal phase is the period between states, during which one has left one place or state but has not yet entered or joined the next. Re-incorporation is characterized by elaborate rituals and ceremonies, like debutant balls and college graduation, and by outward symbols of new ties: Initiation rites are seen as fundamental to human growth and development as well as socialization in many African communities. These rites function by ritually marking the transition of someone to full group membership. Initiation rites are "a natural and necessary part of a community, just as arms and legs are natural and necessary extension of the human body". These rites are linked to individual and community development. Manu Ampim identifies five stages; rite to birth, rite to adulthood, rite to marriage, rite to eldership and rite to ancestorship. Types and examples[edit] Rites of passage are diverse, and are found throughout many cultures around the world. Many western societal rituals may look like rites of passage but miss some of the important structural and functional components. However, in many Native and African-American communities, traditional rites of passage programs are conducted by community-based organizations such as Man Up Global. Typically the missing piece is the societal recognition and reincorporation phase. Adventure education programs, such as Outward Bound , have often been described as potential rites of passage. Pamela Cushing researched the rites of passage impact upon adolescent youth at the Canadian Outward Bound School and found the rite of passage impact was lessened by the missing reincorporation phase. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed.

4: Rites Of Passage In Adolescence - Culture and Youth Studies

The Rites of Identity argues that Kenneth Burke was the most deciding influence on Ralph Ellison's writings, that Burke and Ellison are firmly situated within the American tradition of religious naturalism, and that this traditionâ€”properly underst.

Individuals standing "outside society", by choice or designated as with exiled persons ; Monkhoo; In some tribal societies, individuals remain "dangerous" or excluded because of a failed ritual passage; Twins are permanently liminal in some societies. Prolonged wars, enduring political instability, prolonged intellectual confusion; Incorporation and reproduction of liminality into "structures"; Modernity as "permanent liminality". Another significant variable is "scale," or the "degree" to which an individual or group experiences liminality. Seeing as liminal periods are both destructive and constructive, the ideas and practices that emerge from these liminal historical periods are of extreme importance, as they will "tend to take on the quality of structure". One primary characteristic of liminality as defined van Gennep and Turner is that there is a way in as well as a way out. They allow for the emergence of "self-proclaimed ceremony masters", that assume leadership positions and attempt to "[perpetuate] liminality and by emptying the liminal moment of real creativity, [turn] it into a scene of mimetic rivalry". What takes place in the dark phase of liminality is a process of breaking down Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. September In rites[edit] In the context of rites, liminality is being artificially produced, as opposed to those situations such as natural disasters in which it can occur spontaneously. The stress of accomplishing tasks for college has been lifted, yet the individual has not moved on to a new stage in life psychologically or physically. The result is a unique perspective on what has come before, and what may come next. It can include the period between when a couple get engaged and their marriage or between death and burial, for which cultures may have set ritual observances. Even sexually liberal cultures may strongly disapprove of an engaged spouse having sex with another person during this time. When a marriage proposal is initiated there is a liminal stage between the question and the answer during which the social arrangements of both parties involved are subject to transformation and inversion; a sort of "life stage limbo" so to speak in that the affirmation or denial can result in multiple and diverse outcomes. He refers to a liminal zone at an event as the creation of "time out of time: He notes that this liminal zone is both spatial and temporal and integral when planning a successful event e. The name is from an actual zone observable from space in the place where daylight or shadow advances or retreats about the Earth. Noon and, more often, midnight can be considered liminal, the first transitioning between morning and afternoon, the latter between days. Within the years, liminal times include equinoxes when day and night have equal length, and solstices , when the increase of day or night shifts over to its decrease. Where the quarter days are held to mark the change in seasons, they also are liminal times. Customs such as fortune-telling take advantage of this liminal state. In a number of cultures, actions and events on the first day of the year can determine the year, leading to such beliefs as first-foot. Many cultures regard it as a time especially prone to hauntings by ghosts â€” liminal beings , neither alive nor dead. Christian worship[edit] Liminal existence can be located in a separated sacred space, which occupies a sacred time. Examples in the Bible include the dream of Jacob Genesis Worship can be understood in this context as the church community or communitas or koinonia enter into liminal space corporately. The congregation is transformed in the liminal space and as they exit, are sent out back into the world to serve. Of beings[edit] Various minority groups can be considered liminal. In reality illegal immigrants present but not "official" , and stateless people, for example, are regarded as liminal because they are "betwixt and between home and host, part of society, but sometimes never fully integrated". Teenagers, being neither children nor adults, are liminal people: The category could also hypothetically and in fiction include cyborgs , hybrids between two species, shapeshifters. In places[edit] The spatial dimension of liminality can include specific places, larger zones or areas, or entire countries and larger regions. For a hotel worker an insider or a person passing by with disinterest a total outsider , the hotel would have a very different connotation. Major transformations occur at crossroads and other liminal places, at least partly because

liminalityâ€™being so unstableâ€™can pave the way for access to esoteric knowledge or understanding of both sides. Llewellyn could not be killed during the day or night, nor indoors or outdoors, nor riding or walking, nor clothed or naked and is attacked at dusk, while wrapped in a net with one foot on a cauldron and one on a goat. Likewise, in Hindu text Bhagavat Purana , Vishnu appears in a half-man half- lion form named Narasimha to destroy the demon Hiranyakashipu who has obtained the power never to be killed in day nor night, in the ground nor in the air, with weapon nor by bare hands, in a building nor outside it, by man nor beast. Narasimha kills Hiranyakashipu at dusk, across his lap, with his sharp claws, on the threshold of the palace, and as Narasimha is a god himself, the demon is killed by neither man nor beast. In the Mahabharata , Indra promises not to slay Namuci and Vritra with anything wet or dry, nor in the day or in the night, but instead kills them at dusk with foam. The researcher must consider the self in relation to others and his or her positioning in the culture being studied. In many cases, greater participation in the group being studied can lead to increased access of cultural information and greater in-group understanding of experiences within the culture. However increased participation also blurs the role of the researcher in data collection and analysis. This liminal state of being betwixt and between is emotional and uncomfortable as the researcher uses self-reflexivity to interpret field observations and interviews. Some scholars argue that ethnographers are present in their research, occupying a liminal state, regardless of their participant status. A researcher, often unconsciously, selects what to observe, how to record observations and how to interpret observations based on personal reference points and experiences. For example, even in selecting what observations are interesting to record, the researcher must interpret and value the data available. To explore the liminal state of the researcher in relation to the culture, self-reflexivity and awareness are important tools to reveal researcher bias and interpretation. In popular culture[edit] Novels and short stories[edit] Rant: Possession is a romance by A. When he finishes his quest, he returns, but changed, seeing the world differently. The giver of the tollbooth is never seen and name never known, and hence, also remains liminal. In Offshore , a British novel by Penelope Fitzgerald , the characters live between sea and land on docked boats, becoming liminal people; as such, liminality is a major theme in the novel. They alternate between hope and hopelessness. At times one forgets what they are even waiting for, and the other reminds him: The men are trying to keep up their spirits as they wander the empty stage, waiting. Films and TV shows[edit] The Twilight Zone â€™ is a US television anthology series that explores unusual situations between reality and the paranormal. The Terminal , is a US film in which the main character Viktor Navorski is trapped in a liminal space; since he can neither legally return to his home country Krakozhia nor enter the United States, he must remain in the airport terminal indefinitely until he finds a way out at the end of the film. In the film Waking Life , about dreams, Aklilu Gebrewold talks about liminality. Music and other media[edit] "Liminal Space" is an album by American breakcore artist Xanopticon. Coil mention liminality throughout their works, most explicitly with the title of their song "Batwings A Liminal Hymn " sic from their album Musick to Play in the Dark Vol. Liminaloid experiences[edit] In , Victor Turner coined the term liminoid to refer to experiences that have characteristics of liminal experiences but are optional and do not involve a resolution of a personal crisis. The liminal is part of society, an aspect of social or religious rite, while the liminoid is a break from society, part of "play" or "playing".

5: Rite of passage - Wikipedia

IDENTITY AND RITES OF PASSAGE always appear as one of the categories. Rites of passage are understood as ceremonies that correspond and bring dramatization to.

Cornell University Press Format Available: Kim -- National identity in premodern China: Hunt -- Rites or beliefs? Watson -- Change and continuity in Chinese cultural identity: Kim, Lowell Dittmer Author by: Originally published in , The Rites of Christian Initiation was hailed for its clarity and comprehensiveness. It is sure to replace itself as the new standard reference on the rites of Christian initiation. Revisiting the theology of baptism, this edition also provides more nuanced positions on the Eastern and Western traditions. Finally, recent liturgical developments in American Protestant churches, particularly Lutheran, as well as the ongoing development of the RCIA and confirmation practices of Catholics, made it necessary to revisit the place and meaning of these rites in the church today.? If you think Maxwell Johnson has already written the definitive book on the history of Christian initiation rites, you are right. But now he has made it better. A revised and expanded edition is only necessary because scholars have new insights into the history of these rites, and because their contemporary celebration continues to develop. Johnson has written a textbook case of writing good textbooks: Maxwell Johnson is a mystagogical Titan at the top of his form.? The revised and expanded edition of Maxwell Johnson? Their Evolution and Interpretation further enhances the reputation of the Liturgical Press for publishing first-rate liturgical studies that both keep abreast of the field and ahead of it. The first edition clearly established itself as the best overall treatment of the subject and the most widely used textbook available. This new edition captures the fast-moving developments in scholarship on the rites of both eastern and western Christianity. Particularly instructive is Professor Johnson? Most arresting, however, is his penetrating theology and spirituality of the rites of initiation. For everyone interested in the rites of Christian initiation, no matter from what faith tradition, this revised and expanded edition is must reading and study.? The first edition has already established itself as the standard history of the rites of initiation, and the updating in this second edition will further enhance its reputation.? Professor of Liturgy University of Notre Dame? By adopting Maxwell Johnson? Johnson is especially competent in the early period. The revised version has substantial additions: This makes it the most up to date and comprehensive book on the rites of initiation.? Bal Krishna Sharma Language: This book explores and analyses funerary rite struggles in a nation where Christianity is a comparatively recent phenomenon, and many families have Christian and Hindu, Buddhist and Traditionalist kiranti members, who go through traumatic experiences at the death of their family members. The context of mixed affiliation raises questions of social, psychological and religious identity for Christian converts, which are particularly acute after a death in their family. Using empirical research, the focus is on the question of adaptation and identity in relation to church life, within the familial and social sphere of individual Christians and within the wider society in which they live, particularly with reference to death and disposal. The author has used an applied theological approach to explore and analyse the findings in order to address the issue of funerary rites with which the Nepalese church is struggling. Ritual Practices in Congregational Identity Formation investigates the educational roles of ritual practices in the process of congregational identity formation. Son identifies and analyzes various kinds of Christian rituals and investigates the pedagogical and transformative efficacies of ritual practices within the dynamics of congregational education.

6: Project MUSE - The Rites of Identity

"The various rites by means of which societies effect transitions in the life of an individual from one social identity to another [include] celebrations of crises in the life cycle" (). "[All types include] an initial stage of.

Belk , Solomon However, much work is still needed if we are to understand the complex relationships between consumer behaviors and the psychosocial needs of changing, growing human beings. To the extent that the self-concept is created and comprehended through symbolic acts of consumption, the changes in self-concept that accompany human development may be wrought at least partially through the disposition and acquisition of consumer goods. Solomon , recognizing the importance of consumer goods in the learning and performance of social roles, articulated the need for further research on role transitions. Andreasen subsequently presented evidence that life status changes are linked to changes in lifestyle and the willingness to try new brands or products. Despite these intriguing beginnings, the consumer behavior literature has yet to come to grips with life transitions and self-concept change as holistic phenomena influencing and influenced by acts of disposition and acquisition. In an in-depth, qualitative study of the consumption of cosmetic surgery Schouten it is observed that through the surgical disposition of one physical attribute and the acquisition of another a person may symbolically shed one identity in favor of another. Victor Turner described the transitional or liminal phase as a limbo between a past state and a coming one, a period of personal ambiguity, of non-status, and of unanchored identity. In primal societies, culturally prescribed rituals rites of passage provided individuals an experience of "communitas" or shared psychological support throughout major status passages. In the modern, secular world, however, people often experience liminoid states cf. Turner devoid of such supportive rites. Left to their own devices to cope with difficult transitions and ambiguous self-concepts people appear to create personal rites of passage through symbolic acts of disposition and acquisition, and, in so doing, to construct new concepts of self. There are times, however, when the relative stability of such states is upset by changes in the environment or from within an individual cf. Adams, Hayes and Hopson ; Levinson The reconstruction of identity begins with separation from some role, relationship, or other key component of the extended self cf. Separation often occurs literally in time and space, triggered by some external force or event e. Separation may also be a subjective experience triggered by an internal force or psychological need e. The loss or rejection of an important component of the self-concept is often finalized symbolically by the disposition of possessions that act as reminders of the former self. Such dispositional acts may serve a cleansing or stabilizing function cf. Young , thereby creating "fresh start" opportunities. However, acts of separation in and of themselves do not constitute a completed transitions. Instead they usher in the period of flux and self-concept plasticity known as a liminoid state. If they have experienced unbidden separation from key roles, they must create new roles or emphasize existing roles to fill the gaps. If they have emotionally rejected traits or aspects of self with which they are dissatisfied, they may seek some way of excising them and replacing them with more desirable traits. In either case they begin to formulate possible selves cf. Markus and Nurius , i. An important characteristic of liminoid states is the tendency to play and experiment with new categories of meaning Turner Liminal people appear to be more prone than others to engage in "identity play," that is, to formulate, elaborate, and evaluate possible selves with an eye to self-change or self-completion cf. Wicklund and Gollwitzer Possible selves may begin as loosely articulated mental constructs or vague images. Some may be dismissed as flights of fancy, but ultimately others will be "fleshed out" through mental elaboration and then evaluated as to their desirability and the feasibility of their actualization. Identity play often involves the experimental consumption of goods and services, especially those offering symbolic or hedonic benefits. The investment of psychic energy required by the elaboration process may lead to cathexis of the possible self, or the contemplated self-schema may simply become more believable as it is made more specific and detailed. The perceived attainability of a possible self also affects its motivating power. If the likelihood of attaining a possible-self is perceived as too low, motivation to actualize it is diminished. Perceived attainability may, therefore, change significantly during a role transition as social and financial conditions change. Failure to actualize a desired and otherwise attainable self may owe to a lack

of self-efficacy cf. Bandura ; Nuttin , i. A possible self that is sufficiently desirable and attainable will likely become actualized. Inaction results when possible selves are insufficiently desirable, undesirable, or plausible to motivate action, or when approach-avoidance conflicts result cf. The short term consequence of inaction is continued liminality. Rejection occurs when a possible self is deemed unattainable, undesirable, or incongruent with other aspects of the self-concept. The rejection of a possible self leads to continued liminality and the probable formulation of yet another possible self. Failure to make a successful passage results in prolonged liminality. Painfully prolonged liminoid states have been observed in conjunction with psychological impediments to normal development Shorter , permanently debilitating or stigmatizing handicaps Murphy , and the inability to let go of past roles or statuses Levinson ; Roberts Ultimately, the more desirable and plausible a possible self seems to the individual, the more motivating power it wields and the more likely it is to be actualized Markus and Nurius Actualization may occur via the consumption of instrumental goods and services as the individual goes about accumulating the appropriate symbols of the new self cf. Incorporation occurs as the symbols are cathected Belk or cultivated Csikszentmihalyi and Rochberg-Halton as part of the new identity. Successful incorporation leads a person out of the liminoid state with a revised self-concept and an increased sense of self-congruity. Personal rites of passage fashioned with consumer goods and services aid in the symbolic disposition of lost or rejected identities, in constructive identity play, and in the incorporation of new components of the extended self. This report and the study from which it derives attempt, through a synthesis of anthropological and psychological perspectives, to move in that direction. Bandura, Albert , "Self-Efficacy: Domestic Symbols and the Self, New York: University of Chicago Press. Nuttin, Joseph , Motivation, Planning, and Action: Structure and Anti-Structure, Chicago:

7: the rites of identity | Download eBook PDF/EPUB

Community Based Rites Self Made Rites Psychology Adolescent Rites of Passage Traditional Rites - Cultural Van Gennep coined the term "rites of passage". These were rituals or traditions that marked transitions experienced by individuals and groups during development.

August 7, Share on Moving to another country can be a shocking experience. First, you go through the honeymoon phase; everything is exciting, new and a lot of fun. Then little by little you start to notice things that are slightly annoying you. The way they live their lives is different. You share the same physical space as them, but you are not one of them. Experiencing this also makes you see yourself in a different light. So who are you? Where do you come from and what is it exactly that makes you "you". Everyone has an identity. No matter who you are or where you live, you always have one. We can decide what we identify as, but an identity is always a reflection as well. The rights of indigenous peoples The question becomes what rights do we have to an identity or culture. Maybe the most clearly this issue comes up is with indigenous peoples. Indigenous people have retained cultural characteristics that are distinct from the society in which they live in. Many of them share similar problems. They have tried to get recognized for their identities, their traditional livelihoods and ways of life, but their rights have been systematically violated. So if someone has a right to an identity or culture, does that mean that they have the right to exclude other people from it? Can you steal a culture? People wearing the Native American headdress for Halloween is an often used example of cultural appropriation. Cultural appropriation is the act of taking things from another culture, especially without understanding or showing respect to it. But had she been living in Japan for a number of years and identified as Japanese, would she then have had the right to wear it? Where do you draw the line on what is cultural appropriation? Japanese pop culture of today is a mishmash of all kinds of styles, including western ones. Many cultural aspects are immaterial, they are ideas and traditions. Do some people have rights to them over others, or can some of them belong to humanity as a whole, to be world heritage? Cultures keep changing It is messy. Some cultures are more conservative and change slower than others, but nevertheless, every culture is in a constant state of change. We peek over the fence and try to see what the neighbor is doing. And if it seems to be working out for them we imitate them. Archeologists can see how in ancient times pottery patterns have spread by people copying the style. One thing is for sure, cultural differences are to be celebrated. The world would be a boring place if we were all the same. Who would care to travel anymore? We can enjoy the excitement of foods from different cultures or nostalgize by listening to old songs in your native language. Your cultural identity can be something that you rarely think of and can take for granted, or it can be something that you are aware of in your everyday life. We all have the right to lead the kind of life we want and eat the kind of foods, listen to the kind of music and speak the language we want.

8: The Rite of Identity - AIESEC | Blog

The Rites of Identity Beth Eddy Published by Princeton University Press Eddy, Beth. *The Rites of Identity: The Religious Naturalism and Cultural Criticism of Kenneth Burke and Ralph Ellison.*

Rites of Passage Writing in French in , the European comparative sociologist Arnold van Gennep "delineated in *Les rites de passage* published in English in a structure for transformative ritual practices he considered universal and common to all cultures. Although they vary greatly in intensity, specific form, and social meaning, rites of passage are ceremonial devices used by societies to mark the passage or transition of an individual or a group from one social status or situation to another. Rites of passage resolve life-crises; they provide a mechanism to deal with the tension experienced by both individuals and social groups during ambiguous occasions including, but not limited to, birth, puberty, marriage, and death. By facilitating these life course transitions, rites of passage hold considerable emotional importance for both the individual and society. To take on a new social identity, the former must negotiate an often-arduous status passage. Furthermore, society must assist individual members in accomplishing these rites and, when these occasions are complete, recognize the new standing of the initiate. By adopting a comparative approach to develop his taxonomy of social rites, van Gennep noted that these social customs are used to mark specific moments of the life course. Many societies use these ceremonies to articulate events that hold significance not only for individuals and families but the larger society as well. Associated with each life stage is a specific social status and a definitive set of obligations and responsibilities that the incumbent is expected to fulfill. As the individual advances the normative, sequential stages of the life course "generally from infant, adolescent, spouse, parent, elder, to deceased" taking on a new social role at each phase. Rites of passage function to accomplish status transitions; they provide a mechanism for individuals and their societies to recognize those who negotiate the rites as intrinsically different beings. Although rites of passage are used to accomplish a wide variety of different social transitions, van Gennep found that they typically involve a tripartite structure involving three sequential stages. Mortuary or funeral rituals, for example, are used to achieve the distinction between the world of the living and the realm of deceased ancestors. Transition margin or liminality rites accentuate the often-profound changes an initiate undergoes. The debutant undertaking transition typically experiences a condition of liminality, a marginal status that is socially betwixt and between the former status and an uncertain future. Transitional rites are ambiguous periods. The initiate may receive special instruction and knowledge essential for those reincorporated within the society. Often during the liminal stage, the human body is itself the object of ritual process. A young person, for example, may be required to undergo painful surgical procedures such as body piercing, scarification, or circumcision. The healed wounds permanently signify the status change. This phase involves the reintegration of the transformed individual into the social group, albeit in a new capacity. Van Gennep underscored that this tripartite pattern of human transitions mimics the pattern of nature and the cosmos, a continuous sequence of birth, being, and rebirth. As the earth regenerates through the passing seasons, the new growth of spring following the dead of winter, so too do families and societies. Rites of Passage Cross-Culturally Birthing and pregnancy rites. Pregnancy and childbirth are often associated with rites of separation; pregnant women may be viewed as dangerous, or capable of polluting men and sacred objects and places Douglas Commenting on birthing rites, van Gennep cites at length W. Among these people a series of pregnancy rites are performed, first to separate the pregnant woman from her village. After an extended liminal period, a ceremony is held in which the woman drinks sacred milk to purify her, her husband, and their child. Subsequently, the family is reintegrated into their social group. No longer a polluting women, she is re-established in her village as a mother. Peter Loizos and Patrick Heady recently co-edited a compilation of essays on the relation of symbolic practice and pregnancy and childbirth among mainly contemporary European peasant societies and from communities in Africa, Asia-Pacific, and Latin America. Consistent with the findings of van Gennep, members of these diverse societies used different means to mark the status transition of pregnancy and the birth of a new human being. The physical birth of the infant may in fact not be the moment at which a status change takes place.

Conducting ethnographic research among Indians and non-Indians in the Bolivian Andes, Andrew Canessa observed that the designation of personhood was not achieved at birth but rather emerged through other ritual practices throughout the life course. Among a Flemish population of mixed religious background in Flanders, Belgium, Anne van Meerbeeck found that the rite of baptism was considered a highly desirable ceremony through which to integrate newborn babies into the community. Regardless of their affiliation with the Catholic Church, parents sought its assistance in marking an important stage in the life course of their infant. Puberty rites for van Gennep demark social rather than biological events. These initiation rites signify a departure from the asexual world of the child and are followed sequentially by rites of incorporation into the sexual world of the adult. Depending on the society, these ceremonies may take place either prior to attainment of sexual maturity or, alternatively, long after physiological puberty has occurred. These rites are extremely important in that they signify that the initiate is capable of upholding the office of an adult member of the social group. He or she is prepared to take a spouse, meet the occupational demands as a full member of the community, and to parent children. Anthropologist Audrey Richards details through rich ethnographic description the chisungu, the month-long initiation rite for young Bemba females of Zambia. For Richards, Bemba social structure is reproduced through the chisungu. The female initiation ceremonies place initiates and their future husbands within the power structure of the matriarchy. The circumcision ritual is the key component of the male initiation ritual for the Merina of Madagascar. According to Maurice Bloch, the circumcision ritual represents, on the one hand, a blessing that is bestowed on the young initiate through a connection with his ancestors. Juxtaposed to this act of love and kindness, however, circumcision is also for the young male an extreme act of violence. As Madagascar has undergone considerable change, Bloch analyzes how the circumcision rite prevails through changing sociopolitical contexts. Despite shifting circumstances, Bloch finds an inherent stability to these rituals. The first European to observe these rites, Herdt found that Sambian males must undergo a long, arduous, ritual process through which to transcend feminized boyhood to ultimately achieve masculinity. Betrothal and marriage rites. The anthropological record reveals tremendous variation in marriage patterns. Robin Fox condenses what he calls the "facts of life" for kinship and marriage to four axioms Fox, p. The women have the children; Principle 2: The men impregnate the women; Principle 3: The men usually exercise control; Principle 4: Primary kin do not mate with each other. For an alternative perspective, see Levi-Strauss. Similarly, Lucy Mair documents a multiplicity of marriage practices while providing limited evidence for universal patterns. Mair does, however, include an illuminating discussion of the rites of marriage and divorce. When a person dies, both the deceased and the survivors typically undergo a rite of passage. The dead are separated from the world of the living and incorporated into the domain of the ancestors. This is a significant status passage. Although the deceased may walk with the living as spiritual beings or not infrequently efforts are made to ensure that they do not, they are, nevertheless, of the afterworld. Likewise, for the living there is the task of separating oneself from the relationship with deceased. One frequently mourns the passing of the relative or loved one. Property must be redistributed. Reincorporation for the survivors into the community often brings with it a new status, one of widow, widower, or orphan. Annette Weiner depicts a lengthy, elaborate funeral ritual celebrated by the villagers of Kwaibwaga in the Trobriand Islands of Papua New Guinea. The funeral ritual exerts considerable effort to restore social harmony, the extent of which varies according to the social status of the deceased. Ceremonial clothes are donned. The spouse straps on a mourning neckband, a ritual object he or she will wear for approximately two years. As the dead body is wrapped, men and women sob and moan. The Kwaibwaga engage in a lengthy, highly structured mortuary ritual in which kinfolk and other villagers exchange gifts. For Weiner, the mortuary ritual provides a dramatic process through which social relationships are articulated and social harmony restored. In some societies, the period of transition may be very brief. In her moving but deeply disturbing study of mothers in Brazil, Nancy Scheper-Hughes details the everyday struggles of women experiencing high rates, up to 25 percent, of infant mortality. Rather than to express sorrow, the mother is expected to articulate her joy. Her dead infant "an angel-baby" will have a happy future. As one grandmother put it, "[m]an makes; God takes" Scheper-Hughes, p. Yet in Bom Jesus da Mata, Scheper-Hughes found little celebration through funeral rituals for angel-babies. Ritual practice did not

resolve the rupture in the social fabric caused by the recurring deaths of infants. Cultural Performance, Social Drama, and Rites of Passage The analytical framework for rites of passage—the parsing of the process into the stages of separation, liminality, and reaggregation—has also found its way into the analysis of cultural performance. Milton Singer proposed the theory of cultural performance, and it was adopted by anthropologists and folklorists to refer to a unit of analysis to circumscribe “[p]lays, concerts, and lectures. This concept of cultural performance is essentially similar to what Turner calls “social drama,” but it is Turner who adapted the rite of passage stages to the analysis of cultural performance. Both Turner and Singer wrote about social dramas and performances and the extension of these in technologically complex societies. These dramas share with ritual the properties of liminal events and social metacommentary. Modern social drama, says Turner, contains the components of separation, liminality, and incorporation that define a rite of passage.

Ritual, Performance, and Rites of Passage Ritual behavior as classically applied to humans has four characteristics. First, ritual is a stylized or stereotyped, repetitive, pattern of behavior. Second, it is associated with religious beliefs and practices and in some sense deemed to be sacred. Third, it contains a temporal element in that rituals are held at set times and have a liturgical order. Last, ritual has a spatial element because it often takes place in a specified location with actors also being spatially coordinated. Sometimes, however, the second and third characteristics are rather loosely interpreted so that secular events like graduations, installation of officers, the visit of foreign dignitaries, and pilgrimages to Disneyland can be described in ritual terms Kertzer In this expanded interpretation, what is deemed to be sacred spreads beyond religion to what is valued in secular life. Turner wrote about theater performance much in the same way as he interpreted Ndembu religious practices Turner , as a social and ritual drama, symbolically rich in expressing cultural meanings and indications for how a society structures the lives of its people. Rituals are for Turner always associated with rites of passage that mark a transition from one status state to another. The extension of ritual performance to modern life has its most extensive expression in performance theory, especially the writings of Turner himself and those of Richard Schechner. The collection of works found in *By Means of Performance*:

9: Rites Of Passage Quotes (10 quotes)

identity requires forming a meaningful self-concept in which past, present and future are brought together to form a unified whole. This makes the task far more difficult during historic periods of rapid cultural change when.

Traditional musical instruments and song. Five specific rites are studied using these above criteria. Findings Three of the five rites of passage discussed will be outlined-one from each continent. Initiates are boys and girls, ages , and gender separated. The initiates are ceremonially circumcised or excised. After this, they live in seclusion for weeks with same-sex adults. They paint themselves with white clay and charcoal to appear as wild creatures. Secret knowledge is shared by the same-sex adults. The most important secret: Initiation is complete when each youth has seen and held the instrument used to produce a roar and has produced a his or her own roar. The rite of passage into womanhood commences on the onset of menstruation and lasts weeks. The initiate is secluded in a small chamber within the family dwelling. The initiate is thought to be in the underworld, in ever increasing danger from Noo, the demons. The rite climaxes with the arrival of guests donning Noo masks, to incarnate Noo. The initiate remains in seclusion two more days, painting her body with black genpia dye to protect her from Noo. On the third day, she emerges from the chamber surrounded by family and is ushered to the festivities-which lead to dancing until dawn. The dancing stops and the initiate throws a fire brand at Noo. At this time, the powers of Noo are broken and the Tswana woman safely enters womanhood. It covers the high school education process. Mandatory child labor laws and organized education serve to isolate the adolescent. An obligation to spend the day with peers has led to the tendency for adolescents to socialize among themselves during leisure time. For four years they are supervised and instructed by trained adults. This tradition varies from the tribal traditions in the ratio of adult to initiate, potential lack of bonding with initiator, and the lack of spiritual and moral instruction. The graduation ceremony resembles many traditional elements, such as robes, structure, and welcoming speeches into adulthood; yet, it often lacks the depth of meaning of tribal rituals. Some aspects of development are not addressed-leaving the transition incomplete-though the adolescent moves on to adulthood. African ceremonies requiring female initiates to go bare-breasted as part of the initiation rites conflict with the modesty factor present today. Native Americans also hold specific traditional values that differ from the dominant culture. An obvious suggestion would be to increase the availability of ceremonial opportunities for young people. This can be done by updating traditional ceremonies, expanding specific rites of passage programs, and incorporating models of program into the high school curriculum. However, there is danger in increasing opportunities for young people to participate in appropriate rites of passage. Formalized rites of passage are mostly characterized by observable elements. In expanded forms of passage, young people might confuse tangibles, such as African dress, with intangibles, such as Black pride. A rite of passage is a spiritual and psychological undertaking. It does not happen instantaneously through one book, one song, or even one dance. Sufficient time must be contributed by the initiator, the initiate, and the community. And the initiator needs to know what it means to be that whole and happy person the young person is being brought into by the rite of passage. As in most cases, true change is possible only through a depth of understanding. Critique and Evaluations This article provides a balanced overview of the meanings of rites of passage. It acknowledges equally the advantages and disadvantages of updating them to modern and dominant cultural standards while sustaining their abilities to thrive within their own minority traditions and maintaining their effectiveness of strengthening their roots. Questions for Reflection and Discussion What are some of the experiences of your life that you would consider rites of passage? How have these related to or enhanced your cultural identity? What are the generically accepted rites of passage considered today by our society? What are the rites of passage accepted and identified within our traditional belief systems? How do doctrines of faith demonstrate and perform the ceremonial traditions for the rite of passage? In your youth work, how can rites of passage be incorporated? What are some of the most important characteristics a youth leader needs to exercise to help a young person qualify for his or her rite of passage ceremony? Implications Rites of passage are an important part of tradition and identity. They create a sense of personhood within the family and the community. They

generally fit into the definition, but lack the most meaningful aspects-spirituality and morality. Youth leaders need to maintain the high spiritual and moral value and intent of rites of passage. Young people need adults to commit, dedicate themselves, and bond with them, while introducing them to the most important and valued principles of spirituality and morality. Society needs to emphasize traditions and rites of passages of our faith and display them to the young people we are privileged to serve.

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