

## Arnold Van Gennep The Rites Of Passage

Liminality has the potential to be a leading paradigm for understanding transformation in a globalizing world. As a fundamental human experience, liminality transmits cultural practices, codes, rituals, and meanings in situations that fall between defined structures and have uncertain outcomes. Based on case studies of some of the most important crises in history, society, and politics, this volume explores the methodological range and applicability of the concept to a variety of concrete social and political problems.

This book provides the history and genealogy of an increasingly important subject: liminality. Coming to the fore in recent years in social and political theory and extending beyond its original use as developed within anthropology, liminality has come to denote spaces and moments in which the taken-for-granted order of the world ceases to exist and novel forms emerge, often in unpredictable ways. *Liminality and the Modern* offers a comprehensive introduction to this concept, discussing its development and laying out a conceptual and experiential framework for thinking about change in terms of liminality. Applying this framework to questions surrounding the implosion of 'non-spaces', the analysis of major historical periods and the study of political revolution, the book also explores its possible uses in social science research and its implications for our understanding of the uncertainty and contingency of the liquid structures of modern society. Shedding new light on a concept central to social thought, as well as its capacity for pushing social and political theory in new directions, this book will be of interest to scholars across the social sciences and philosophy working in fields such as social, political and anthropological theory, cultural studies, social and cultural geography, and historical anthropology and sociology.

This book explores the homology between ritual passages and narrative structures. The ways that rites of passage, particularly their liminal stage, correspond with narrative structures and the advantages of these correspondences for literary criticism and analysis are the central arguments of this study. Drawing on a wide range of examples, mainly from 19th and 20th Century English and American literature, it concentrates on the middle stage of liminality, where the identity themes, the implications of choice, and the values in conflict emerge most clearly. Drawing on recent work in anthropology and the other social sciences, it suggests new perspectives for understanding the relationships between rite and story and between -art- and -life-."

*A Companion to Gender History* surveys the history of women around the world, studies their interaction with men in gendered societies, and looks at the role of gender in shaping human behavior over thousands of years. An extensive survey of the history of women around the world, their interaction with men, and the role of gender in shaping human behavior over thousands of years. Discusses family history, the history of the body and sexuality, and cultural history alongside women's history and gender history. Considers the importance of class, region, ethnicity, race and religion to the formation of gendered societies. Contains both thematic essays and chronological-geographic essays. Gives due weight to pre-history and the pre-modern era as well as to the modern era. Written by scholars from across the English-speaking world and scholars for whom English is not their first language.

Emerging new technologies such as digital media have helped artists to position art into the everyday lives and activities of the public. These new virtual spaces allow artists to utilize a more participatory experience with their audience. *Digital Media and Technologies for Virtual Artistic Spaces* brings together a variety of artistic practices in virtual spaces and the interest in variable media and online platforms for creative interplay. Presenting frameworks and examples of current practices, this book is useful for artists, theorists, curators as well as researchers working with new technologies, social media platforms and digital culture.

The French writer Arnold van Gennep first called attention to the phenomena of status passages in his *Rites of Passage* one hundred years ago. In *Status Passage*, first published in 1971, the movement of individuals and groups in contemporary society from one status to another is examined in the light of Gennep's original theory. Glaser and Strauss demonstrate that society emerges as a comparative order. In this order, every organized action, collective or individual, can be seen as a form of status passage. From one status to another—from childhood to adolescence to adulthood, from being single to being married, movement from one income group, social class or religion to another—there are passages that entail movement into different parts of a social structure and loss or gain in privileges. Types of status passage are described by their proper ties. The authors present a formal theory of status passage in the form of a running theoretical discussion. The concepts and categories discussed in *Status Passage* are illuminated by a large number of examples chosen from a wide range of human behavior, and the applicability of the theory to still other examples is made apparent. The result is a stimulating and provocative book that will interest a wide range of sociologists, social psychologists, and other social scientists, and will be useful in a variety of courses.

Presenting a ground-breaking revitalization of contemporary social theory, this book revisits the rise of the modern world to reopen the dialogue between anthropology and sociology. Using concepts developed by a series of 'maverick' anthropologists who were systematically marginalised as their ideas fell outside the standard academic canon, such as Arnold van Gennep, Marcel Mauss, Paul Radin, Lucien Lévy-Bruhl and Gregory Bateson, the authors argue that such concepts are necessary for understanding better the rise and dynamics of the modern world, including the development of the social sciences, in particular sociology and anthropology. Concepts discussed include liminality, imitation, schismogenesis and trickster, which provide an anthropological 'toolkit' for readers to develop innovative understandings of the underlying power mechanisms of globalized modernity. Aimed at graduate students and researchers, the book is clearly structured. Part I introduces the 'maverick' anthropologists, while Part II applies the maverick tool-kit to revisit the history of sociological thought and the question of modernity.

A. van Gennep (1873-1957) se révèle encore aujourd'hui comme un analyseur du vivre ensemble. Cette étude s'adresse aux éducateurs, au sens large du terme, confrontés aux mutations imposées par le monde moderne en matière de rituel collectif. Anthropologue, l'auteur fait notamment le point sur les rites de passage de nos jours et sur les quêtes, souvent singulières, du sujet moderne.

An analysis of the literary and dramatic function of ritual within the world of Sophocles' plays, for scholars of Greek tragedy, ancient theater, and poetics.

The Rites of Passage Routledge

Collection of 10 articles previously published on various aspects of ritual symbolism among the Ndembu of Zambia; p.83-4; brief mention of C.P. Mountford on Aboriginal colour

symbolism; Primarily for use in cultural comparison.

Perhaps the single most revolutionary aspect of the Renaissance was the re-emergence of the gods and goddesses of antiquity. In the midst of Christian Europe, artists began to decorate luxury goods with scandalous stories from classical mythology, and rulers to identify themselves with the deities of ancient religion. The resulting fusion of erotic fantasy and political power changed the course of Western art and produced many of its most magical and subversive works. The first book ever to survey this extraordinary phenomenon in its entirety, *The Mirror of the Gods* takes the story from the Renaissance to the Baroque. Each chapter focuses on a particular god (Diana, Apollo, Hercules, Venus, Bacchus, Jupiter) and recounts the tales about that deity, not as they appear in classical literature but as they were re-created by artists such as Botticelli, Titian, Bernini and Rembrandt. And yet this is not a book simply about painting and sculpture. It is an attempt to re-imagine the entire designed world of the Renaissance, where the gods also appeared in carnival floats and in banquet displays, and entertained the public in the form of snow men and fireworks. This rich and original new portrait of the Renaissance will ensure that readers never see the period in quite the same way again.

"Fetishism (supposing that it existed)": a preface to the translation of Charles de Brosses's *Transgression* / Rosalind C. Morris -- Introduction: fetishism, figurism, and myths of enlightenment / Daniel H. Leonard -- A note on the translation / Daniel H. Leonard -- On the worship of fetish gods; or, a parallel of the ancient religion of Egypt with the present religion of Nigritia / Charles de Brosses ; translated by Daniel H. Leonard -- After De Brosses: fetishism, translation, comparativism, critique / Rosalind C. Morris -- A fetiche is a fetiche: no knowledge without difference of the word: rereading De Brosses -- Excursus: recontextualizing De Brosses, with Pietz in and out of Africa -- Re Kant and the good fetishists among us -- Hegel: back to the heart of darkness -- Fetishism against itself; or, Marx's two fetishisms -- The great fetish; or, the fetishism of the one -- Freud and the return to the dark continent: the other fetish -- Conjuncture: Freud and Marx, via Lacan -- Anthropology's fetishism: the custodianship of reality -- Fetishism reanimated: surrealism, ethnography, and the war against decay -- Deconstruction's fetish: undecidable, or the mark of Hegel -- Rehistoricizing generalized fetishism: the era of objects -- Anthropological redux: the reality of fetishism -- The fetish is dead, long live fetishism

It is a classical anthropological paradox that symbols of rebirth and fertility are frequently found in funerary rituals throughout the world. The original essays collected here re-examine this phenomenon through insights from China, India, New Guinea, Latin America, and Africa. The contributors, each a specialist in one of these areas, have worked in close collaboration to produce a genuinely innovative theoretical approach to the study of the symbolism surrounding death, an outline of which is provided in an important introduction by the editors. The major concern of the volume is the way in which funerary rituals dramatically transform the image of life as a dialectic flux involving exchange and transaction, marriage and procreation, into an image of a still, transcendental order in which oppositions such as those between self and other, wife-giver and wife-taker, Brahmin and untouchable, birth and therefore death have been abolished. This transformation often involves a general devaluation of biology, and, particularly, of sexuality, which is contrasted with a more spiritual and controlled source of life. The role of women, who are frequently associated with biological processes, mourning and death pollution, is often predominant in funerary rituals, and in examining this book makes a further contribution to the understanding of the symbolism of gender. The death rituals and the symbolism of rebirth are also analysed in the context of the political processes of the different societies considered, and it is argued that social order and political organisation may be legitimated through an exploitation of the emotions and biology.

In *Identity, Nationalism, and Cultural Heritage under Siege*, Fatme Myuhtar-May makes a case for the recognition of Pomak heritage by presenting five stories from the past and present of the Rhodope Muslims in Bulgaria as examples of a distinct cultural identity.

" Pour les groupes, comme pour les individus, vivre c'est sans cesse se désagrèger et se reconstituer, changer d'état et de forme, mourir et renaître ". Marqués par des rites déterminés, baptême, adoption, couronnement..., les principaux changements s'opèrent par un passage spécial du monde profane au monde sacré. Arnold Van Gennep insiste sur ces seuils à franchir que l'on retrouve dans toute société et qui forment les " cycles cérémoniels d'une vie ". Il étudie l'importance des séquences types où le passage à travers les diverses situations se traduit le plus souvent par un passage matériel, de porte ou de porche par exemple. Ethnologue de grand renom, sociologue et spécialiste du folklore, Arnold Van Gennep explique, en le plaçant dans son contexte, chacun de ces " stages intermédiaires " qui ponctuent la vie des individus et des sociétés et qui tissent la toile des rites de passage.

Aiming to bridge theory and practice, each chapter outlines relevant literature, highlights key areas for consideration, and offers suggestions for real-world application. The book will be of interest to researchers, university students, expedition organisers, and outdoor instructors.

"What Kind of Ancestor Do You Want to Be? challenges our relationship to the environment and to each other, not only now but across generations. It is an important question for our time, when communities have become fragmented by a global consumer society, when our selves have become isolated in a competitive and technology-driven economy, and when our spiritual, social, and ecological impacts on human and other-than-human beings extend farther than ever imagined due to globalization and climate change. Through interviews and poetic snapshots into the experience of Indigenous people and others, this book demands that the reader think about how contemporary concerns oblige us to see ourselves as someone's future ancestor and, in turn, creates for the reader a different way of looking at his or her traditions and self"--

In *The Ritual Process: Structure and Anti-Structure*, Victor Turner examines rituals of the Ndembu in Zambia and develops his now-famous concept of "Communitas." He

characterizes it as an absolute inter-human relation beyond any form of structure. The Ritual Process has acquired the status of a small classic since these lectures were first published in 1969. Turner demonstrates how the analysis of ritual behavior and symbolism may be used as a key to understanding social structure and processes. He extends Van Gennep's notion of the "liminal phase" of rites of passage to a more general level, and applies it to gain understanding of a wide range of social phenomena. Once thought to be the "vestigial" organs of social conservatism, rituals are now seen as arenas in which social change may emerge and be absorbed into social practice. As Roger Abrahams writes in his foreword to the revised edition: "Turner argued from specific field data. His special eloquence resided in his ability to lay open a sub-Saharan African system of belief and practice in terms that took the reader beyond the exotic features of the group among whom he carried out his fieldwork, translating his experience into the terms of contemporary Western perceptions. Reflecting Turner's range of intellectual interests, the book emerged as exceptional and eccentric in many ways: yet it achieved its place within the intellectual world because it so successfully synthesized continental theory with the practices of ethnographic reports."

"There is no other book even remotely like this. Deeply into the Bone is an exceptional, imaginative book on the topic of rites and the shaping of human life. Grimes is one of the few people who ably combines scholarly disciplines and perspectives with firsthand narratives, literary essays, films and observations of general culture. He is unquestionably a first-rate author and thinker, and this is an unquestionably magnificent book."—Lawrence Hoffman, author of *Covenant of Blood* "Deeply into the Bone is guaranteed to change our minds about ritual. Using a global and ethnic array of rites new and old, Grimes shows that contrary to popular belief, the ritual marking of life passages is anything but universal. By teaching us how to think comparatively we see that rites of passage are enduring rituals not for their uniformity, but because they serve as cornerstones for cultural and spiritual creativity and innovation."—Madeline Duntley, College of Wooster

Why do so many American women allow themselves to become enmeshed in the standardized routines of technocratic childbirth--routines that can be insensitive, unnecessary, and even unhealthy? Anthropologist Robbie Davis-Floyd first addressed these questions in the 1992 edition. Her new preface to this 2003 edition of a book that has been read, applauded, and loved by women all over the world, makes it clear that the issues surrounding childbirth remain as controversial as ever.

Non Aboriginal material.

A CLASSIC WORK OF ANTHROPOLOGY—OVER SEVENTY THOUSAND COPIES SOLD With a new introduction by Pulitzer Prize–winner David I. Kertzer Arnold van Gennep's masterwork, *The Rites of Passage*, has been a staple of anthropological education for more than a century. First published in French in 1909, and translated into English by the University of Chicago Press in 1960, this landmark book explores how the life of an individual in any society can be understood as a succession of transitions: birth, puberty, marriage, parenthood, old age, and, finally, death. Van Gennep's great insight was discerning a common structure in each of these seemingly different transitions, involving rituals of separation, liminality, and incorporation. With compelling precision, he set out the terms that would both define twentieth-century ritual theory and become a part of our everyday lexicon. This new edition of his work demonstrates how we can still make use of its enduring critical tools to understand our own social, religious, and political worlds, and even our personal and professional lives. In his new introduction, Pulitzer Prize–winning historian and anthropologist David I. Kertzer sheds new light on van Gennep, on the battles he fought, and on the huge impact the book has had since publication of the first English edition.

"Proceedings of the Twenty-First Annual Symposium of the Klutznick Chair in Jewish Civilization--Harris Center for Judaic Studies, October 26-27. 2008"--P. [i].

We often invoke the "magic" of mass media to describe seductive advertising or charismatic politicians. In *The Mana of Mass Society*, William Mazzarella asks what happens to social theory if we take that idea seriously. How would it change our understanding of publicity, propaganda, love, and power? Mazzarella reconsiders the concept of "mana," which served in early anthropology as a troubled bridge between "primitive" ritual and the fascination of mass media. Thinking about mana, Mazzarella shows, means rethinking some of our most fundamental questions: What powers authority? What in us responds to it? Is the mana that animates an Aboriginal ritual the same as the mana that energizes a revolutionary crowd, a consumer public, or an art encounter? At the intersection of anthropology and critical theory, *The Mana of Mass Society* brings recent conversations around affect, sovereignty, and emergence into creative contact with classic debates on religion, charisma, ideology, and aesthetics.

In this seminal work, Edith Turner extends the concept of *communitas* that Victor Turner developed nearly four decades ago. *Communitas* is inspired fellowship, a group's unexpected joy in sharing common experiences, the sense felt by a group when their life together takes on full meaning. Turner shows how *communitas* is a driving force in history as it operates personally, in religion, in revolution, in all domains of human life. It is grounded in lived events, and may occur as the climax to a process that takes people from violence to shared intimate transcendence. Turner establishes by narration and multicultural case studies the fundamental importance of *communitas* to human personal, social, and spiritual well-being. She even follows the instinctive response that humanity makes to the overall natural world, thus including the spiritual bonding of the human and the non-human. Then the book shows exactly how we align ourselves to recognize *communitas* in action. This is—its 'key.' At heart, this is a very religious book, or as Turner writes, a connection among 'nature, spirit-energy, and soul.'

Van Gennep was the first observer of human behaviour to note that the ritual ceremonies that accompany the landmarks of human life differ only in detail from one culture to another, and that they are in essence universal. Originally published in English in 1960. This edition reprints the paperback edition of 1977.

The guru of executive job-changing combines many new techniques with the proven, reliable wisdom his loyal readers have come to expect to create this invaluable manual--an

indispensable aid to executive job hunting.

"The first to integrate psychology and religion in the context of modern social and behavioral sciences, Encyclopedia of Psychology and Religion continues to offer a rich contribution to the development of human self-understanding....This reference work provides a definitive and intellectually rigorous collection of psychological interpretations of the stories, rituals, motifs, symbols, doctrines, dogmas, and experiences of the world's religious and mythological traditions. A broad range of psychological approaches are used in order to help readers understand the form and content of religious experience as well as offer insight into the meanings of religious symbols and themes. It provides a technical and phenomenological vocabulary that will enable collaboration and dialogue among researchers in both fields" -- 2014 e-book.

What makes a man? This is a question many men in our society today do not feel equipped to answer, because they were never initiated into manhood themselves. They do not know how to pass on authentic manliness to their sons, so boys get stuck in unending adolescence. Everyone suffers from the resulting crisis of male immaturity, and we see its effects everywhere in our society. Leaving Boyhood Behind shows how we can actually do something to address this crisis. Author Jason Craig, cofounder of Fraternus, a Catholic mentoring program for boys, walks through each stage of initiation into manhood, helping readers understand: • What rites of passage are and why they are necessary for men • Christ's own rites of passage and initiation • What it means for a young man to put away childhood • The importance of belonging vs. isolation in the life of men • The important role both mothers and fathers place in initiation • Discipline and the masculine identity • Living the ultimate rite of passage, and much more "This book is an invaluable resource for all Catholics who care about the intellectual, physical, and spiritual development of the next generation of men." — Deacon Harold Burke-Sivers, author of Behold the Man: A Catholic Vision of Male Spirituality

The stories within these books have the poignancy of new discoveries as well as the unworn imagination of the ancestors. The commentary has the sharp edge of modern thought and the intricacy which results from the intellect being woven through the ritual complexities of tribal life. The purpose of constructing thresholds that bring this world together is to find the powers that can heal the rends in tribal as well as modern communities.

Theories of Performance invites students to explore the possibilities of performance for creating, knowing, and staking claims to the world. Each chapter surveys, explains, and illustrates classic, modern, and postmodern theories that answer the questions, "What is performance?" "Why do people perform?" and "How does performance constitute our social and political worlds?" The chapters feature performance as the entry point for understanding texts, drama, culture, social roles, identity, resistance, and technologies.

"Why do some people succeed at change while others fail? It's the way they think! Liminal thinking is a way to create change by understanding, shaping, and reframing beliefs. What beliefs are stopping you right now? You have a choice. You can create the world you want to live in, or live in a world created by others. If you are ready to start making changes, read this book."

Up until the end of the eighteenth century, the way Ottomans used their clocks conformed to the inner logic of their own temporal culture. However, this began to change rather dramatically during the nineteenth century, as the Ottoman Empire was increasingly assimilated into the European-dominated global economy and the project of modern state building began to gather momentum. In Reading Clocks, Alla Turca, Avner Wishnitzer unravels the complexity of Ottoman temporal culture and for the first time tells the story of its transformation. He explains that in their attempt to attain better surveillance capabilities and higher levels of regularity and efficiency, various organs of the reforming Ottoman state developed elaborate temporal constructs in which clocks played an increasingly important role. As the reform movement spread beyond the government apparatus, emerging groups of officers, bureaucrats, and urban professionals incorporated novel time-related ideas, values, and behaviors into their self-consciously "modern" outlook and lifestyle. Acculturated in the highly regimented environment of schools and barracks, they came to identify efficiency and temporal regularity with progress and the former temporal patterns with the old political order. Drawing on a wealth of archival and literary sources, Wishnitzer's original and highly important work presents the shifting culture of time as an arena in which Ottoman social groups competed for legitimacy and a medium through which the very concept of modernity was defined. Reading Clocks, Alla Turca breaks new ground in the study of the Middle East and presents us with a new understanding of the relationship between time and modernity.

"This volume contains a selection of my essays that attend ethnographically to ethical life, to the action entailed in becoming and being a person, and to the relationship of acts and persons to value. The essays address central questions of social theory from an assumption and by means of a demonstration of the pervasiveness of what I elaborate as ethical. The ethical in my vocabulary is not an object, not a distinct compartment of the social, so much as a force, dimension, or quality of human existence. To attend to the ethical is to look at social life in a certain way and to put it under a certain kind of description. Ignoring the ethical leaves ethnographic description thin and risks caricature in place of social analysis"--Preface.

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