

Rites of passage we teaching



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Subtopic: Rituals and Rites Passage Grade Level: 5th-6th Author: Jennie Rasband Background: The Rite of Passage, which marks the time when a person reaches a new and significant change in his life, is something that almost every society recognizes and often hold ceremonies. These ceremonies are held to observe a person's entry into a new stage of life, and anything can be a high school graduation ceremony or a birthday party, a funeral. Most rites help people understand their new social role. They can also help others learn to deal with people in new ways after experiencing certain initiation rites. Most rites in the hallway fall into three main phases: separation, transition, and incorporation. During the division phase, the participant is taken away from his familiar surroundings and former role and enters a very different and sometimes alien routine, to which they have to adapt and get to know them. The rite that would fall into this category would be birth. The infant leaves a very safe environment in their mother's womb that is an extremely different real world. Death can also be a separation rite, depending on a person's belief in what happens after someone dies. Societies have worked out how to mark these separations and help the transitions that have taken place. For example, naming infants indicates a significant event of birth. Funerals and the many different burial habits mark the separation that takes place when death occurs. Funerals can also help those left behind make the necessary changes to adapt to separate their loved ones. The transition phase is the time when the participant learns the appropriate behavior in the new stage they enter. This section may include the date on which a person is engaged. They're learning about the new phase of life they're about to enter... about marriage. They can also adjust and prepare or make a transition. The transition phase may include the time when children enter adolescence and leave their childhood behind. This is the time when people learn and grow and prepare to be independent adults in the real world. The final stage, the installation, takes place when the participant is officially admitted to the new role. Marriage is a good example of a rite that takes place during the installation phase. After people got married, they took on a very new and different role after preparing for it in previous transition and divorce rites. Lots and lots of rituals in the hallway in our lives. Some are more significant than others, but almost every day we live can bring transitions. However, the most significant times of change are held five times in a person's life. These are the rites we will learn more about as soon as we the significance behind the initiations. They are: Birth, Abandonment of childhood and becoming adolescent, Leaving home, weddings, and death/burial. To recognize these significant times in our lives, societies typically hold complicated rituals. Each culture or society may choose to mark these rites in very different ways. Each ceremony is unique and meaningful to its own culture. In this mini-unit we will study these significant rites in the passage and how different cultures uniquely mark these changes as they come through people's lives. References: Bahti, T. (1971). Southwest Indian ceremonies. Las Vegas, Nevada: KC Publications. Bruchac, J. (1994). A boy named Slow. New York, NY: Philomel Books Lutske, H. (1986). The Book of Jewish Customs. Northvale, NJ: Jason Aronson Inc. Tiersky, E. & M. (1975). customs and institutions. Englewood Rocks, N.J.: Prentice Hall Regents. Van Gennep, A. (1960). Rituals of passage. Chicago, Ill.: The University of Chicago Press. The rite of passage. The World Book Encyclopedia. 1989 ed. Slave Narratives-Part 3. Vol. 12 St. Claire Shores, Michigan: Scientific Press, Inc., 1976. Goals: Students will be able to determine what the rite of passage is. Students recognize at least five specific rites of passage. Students will be able to recognize the significance of the names and explain the explanation behind their own names. Students identify pros and cons of leaving home. Students recognize that different cultures recognize initiation rituals in different but unique and meaningful ways. Students present their findings at Southwest Indian burial/death beliefs and customs. Time Allotment: 4-5 class periods plus homework required: A Boy Called Slow by: Joseph Bruchac numbered heads along with

information about weddings Jigsaw information SW Indian death / funeral duties Butcher's paper, markers, pencils (the name posters and murals) Procedures: A. Brainstorm. Ask students if any of them know what an initiation rite is. Allow a few different answers before revealing who was right or if no one comes up with the right answer to tell them the actual definition. (Initiation rite is something that makes an important difference in a person's life.) Students brainstorm everything that comes to mind would be a rite of passage for their lives. Write their answers on the board. E.g. * Taking the first steps * Turning to a certain age * Going to kindergarten * Staying up later than younger siblings * Paying adult fares * Walking to school alone B. Mini Lecture / Name Activity: Explain to students that the first rite of passage for all people going through their birth. The birth is a significant adjustment for the infant as he leaves the well-known in the womb and takes its place in the world. The baby's name is part of the birth. Part. There are many unique habits that different cultures observe when naming their children. For example, some people belonging to the Jewish faith believe it is wrong to name a child after someone who is still alive. They also believe it is wrong to discuss names before the birth of the infant. Invite students to share with a partner where their names come from. (Named after who, what nationality their names are, etc.) Then assign students to go to the library, look at a name book, and find out what their own names mean. Invite them to talk to parents at home about family habits or traditions their parents notice when they name their children. C. Extension of literature. Read it to me in class, a boy called slow. In this book, Sitting Bull performs an act that is so brave and significant that it earns him a new and respected name. Students should write something they have done or want to do that proves that they are worthy to leave their childhood behind and gain new respect for themselves by becoming adolescents. It could include things like, saving a cat that was stuck in a tree, teaching a small brother how to read, etc. Students should give themselves a name that describes the worthwhile actions they have written. (Example: Teacher of youth. Their ideas will be more creative than mine.) Invite students to design a poster with their new names and illustrations of what they did. D. Group conversations. Another important rite of passage is to leave home, although not all people choose to do so. Some people move out as soon as they are through high school to attend a remote college or seek independence from their parents. Some people choose to attend colleges close to home and continue to live at home until they get married, while some choose to never leave home at all. Group of students in groups of three or four. Talk to your group about the pros and cons of leaving home. One leader from each group tells their group what advantages and disadvantages it has. E. Numbered heads together. Form class into small groups (3-4 slides), and then enter each group member's own number. Hand-out to each group with the attached information on the various wedding customs and ceremonies and the attached questions. Groups should read the information carefully. Then give the groups a certain amount of time to go through the questions together. Tell students that for the team to go well, everyone needs to know the answers. Invite the student to make sure that everyone in the group knows the answers and can explain them. Call out a number. A student with this number answers the team's question. (Students respond in response to from the answers you wrote.) Talk to the groups about the answers and how they made sure they knew the answers for everyone in their group. what is what What didn't help? F. Interview. Assign students to interview their parents about their wedding or grandparents' wedding ceremonies. Share the results with your class the next day. (Make sure that students have the opportunity to ask grandparents or other adults in the event of divorce, death, or single parents, in which interviews can cause discomfort or distress.) A few questions may be: Were there traditions that were revered by the wedding? (Throwing rice, wearing something borrowed, new, blue, etc.) Where was the ceremony held? Who was invited? Were the traditions included by the groom and the bride's family? How were they different? It may also be interesting for children to look for cross-cultural examples of different weddings. G. Jigsaw Puzzle. Explain to the class that the last rite of initiation, as someone enters, is death. Every culture has its own unique way of burying their deceased and holding funerals. At this time, we will discuss the various beliefs and customs of ancient Southwest Indians observed when caring for the dead. Divide the class into groups of four and excluding students. First, students should meet with their expert group (those with the same number). Passing on the readings at the end of the unit to expert groups and providing sufficient time for a thorough and thoughtful reading of the material. Then let the experts to discuss what they read and what they thought were the most important points of reading. Now the students go back to their original group. Each person must share with their group the information for which they were responsible. In order for each person to be responsible for the information, each group can jointly create a mural, showing what they have learned from this puzzle experience. H. Opening vita/Thought Paper. After all previous activities are complete, invite students to answer the following question: What is an initiation rite and how are they recognized between different cultures? Allow students to discuss the answers openly. After the discussion, each student should write a short essay individually describing their personal answer to the previous question. Rating: *Responses to brainstorming activities will be evaluated. *The explanation of the names will be assessed. *Posters for the literature extension are evaluated. *The group's responses are valued for the pros/cons of leaving home. *Responses to numbered heads are evaluated together. *The walls of funeral/death patterns are assessed. * Thought papers and answers to the last question will be evaluated. Appendix: Wedding information (the numbered heads together) In this article, you can learn about traditions observed in three different wedding ceremonies. It is common practice for Jewish couples to bride's wanted fiance's fiance times of the wedding canopy. He does this because the Bible mentions the phrase and when a man buys a wife seven times. The circling is also significant in the seven days of creation and the Bible story in which Ocomb worked for seven years with Rachel. Another tradition Jewish couples observe during wedding ceremonies is breaking a bottle under the feet of the groom. When you do that, the wedding party yells at Mazel Tov! A dozen times. This happens because of the loss of the temple in Jerusalem. In a holy Jewish book, it is note that an important man, during his joyous wedding, he would take a high-value glass and smash it, terrified of his guests. When asked why he had done so, he told them that even in the midst of the most joying occasion, the destruction and loss of our temple should not be forgotten. For many American weddings, it is a tradition for the bride to throw out the bouquet for her guests. The person who catches him is said to be the one who will be the next to marry. For a typical American wedding, it is said that bad luck for the groom to be the bride on the day before the wedding took place. It should also be taken into account that bad luck for the groom to make a wedding dress at any time before the ceremony. At the time of slavery, there was no way in America to legally recognize the union of slaves in marriage, as slaves were not considered citizens. So in order for the slaves to prove their union in marriage, they jumped over a broom, she jumped in one direction, and the man jumped the other way. That's how they recognized that marriage was going to take place. Questions 1. What is the significance of the Jewish bride's wanted fiance seven times during the wedding? 2. What is one of the superstitions typically observed during American weddings? 3. Why did slaves have to come up with their own way of recognizing their union in marriage? 4. What is the symbolism behind the Jewish groom breaking a glass during the wedding? 5. Why do you think traditions are important parts of weddings? Death/Burial Information (the jigsaw puzzle) Ancient southwest Indian beliefs of the afterworld -- taken from southwest Indian ceremonials by Tom Bath. (16,28, 37,51) A. Rio Grande Pueblos At birth all men get a soul and a guard spirit larkio, the Mother of all. At the time of death, both the soul and the guardian leave the body, but remain in the deceased's house for four days before heading to Hipap, the entrance to the Underworld. The spirit of the guard carries a prayer stick necessary for the soul to give Acapot to Shipap. Depending on the virtue of the individual, the soul is assigned to one of the four Underworlds. Those trained to enter the innermost world will be Shiwana (rainmakers) and return to villages in the form of clouds. B. Zuni on Death a bathed yucca suds and rubbed with cornflour before the funeral. The spirit of the dead lives in the village for four days, during which time the door of his former home remains open to allow entry. On the morning of the fifth day, the soul goes to the Council of gods in the village of Kothluwalawa under the water of the Student Spring. Here, the ghost becomes a rainmaker. If the deceased is a member of the Bow Priesthood, he becomes a lightning-inducing man who brings water from the six great waters of the world. C. Papago The body was disposed of shortly after death, as the spirits of the deceased were very afraid. Previously burial took place in a rock crevice and covered with stones or a stone cairn with a roof logs. Food and goods were placed with the body in the tomb to accompany the spirit on the four-day journey to the Underworld somewhere in the east. The afterlife was thought to be a place for a lot of rain and a lot of food. D. Hopi Pueblos The death of the hair of the deceased is washed yucca suds and prayer feathers are put on the hands, feet and hair. On the face, a cotton mask is placed, which represents the cloud mask worn by the spirit when he returns with the cloud people to bring rain to the village. Women wrapped in wedding robes; men are buried in a special diamond blanket with a checkered design. The spirits of the dead are afraid, not death itself. In order to ensure that the spirits do not disturb the living, pahos is given by the deceased and the path back to the village is solemnly closed with sacred food from the burial site. Those who performed the actual funeral are cleansed with juniper smoke. The ghosts of children who die before they are initiated are thought to return to the mother's house to be reborn. Return to the list of contents for celebrations

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