

Identity and Peace Education

International Junior Branch
& Youth Meeting Theme

2010

The Toolbox

This belongs to a series of documents related to the IJB and YM Theme for 2010.
We invite you to also read the rest.

Theme Packet · [The Toolbox](#) · Activity Jar · JBPedia Theme Page

We suspect you're one of *those* people who have come across the Theme Packet.

There are two **additional tools** to be used along with the main Theme Packet: the Activity Jar and the Toolbox. The **Activity Jar** is a document that has a series of activities, broken down step by step, to be run on the Theme. **Each of these activities addresses the theme of identity, and they are connected to the areas presented in the Theme Packet.**

The **Toolbox** (yes, *YOU ARE HERE*) is an exciting resource kit filled with more information on each of the areas as well as resources as movies, books, articles, etc. These resources can be used to help design activities or just as a way to develop a deeper knowledge of the Theme. All the tools and activities were created together with people from all over the world through the use of JBPedia (www.ijb.cisv.org/jbpedia).

We hope there will be more resources added and that more activities will be developed, so please share your resources with the rest of the world by adding them to the Theme Page on JBPedia! At the end of this document you can find out how to submit your very own Identity Activities.



Friends, without further ado: let's get busy with the Toolbox.



Personal Identity

This section deals with those questions that arise about ourselves by virtue of us being people. We are all quite familiar with some, and they have crossed our minds at some point: What am I? Who am I? What defines me? And many of this sort. Maybe your gender, your religion, the language you speak, your sexual orientation or your beliefs define your own identity. In this area we will comprehensively cover these topics.

this subtheme covers topics such as:

self image / self acceptance / self confidence

formation and deformation of identity

how broad is your identity, how much does it take to define you?

factors that can contribute to identity

generations (heritage)

Who am I? This is probably the first question that pops into your mind if someone asked you about your 'Personal Identity'. But what is the answer? What kind of answer are you even looking for?

There are of course many ways to begin thinking about Personal Identity. We might also like to think of Personal Identity as what defines us through **time**, through our lives. We might look at a photograph from our childhood, and say 'that's me', but what makes the kid in the photograph the same as you now?

When you think of 'personal', it means something specific to you, and not other people, so you could ask, "**what makes me different from others?**" Some philosophers have described the idea of the 'Self' and the 'Other', where, put simply, you and the world around you are separated, and are two separate things. If we ask ourselves who we are, then we might want to explore which parts of our lives come from the 'Other', and what does that leave of our 'Self'.

The mathematician and philosopher René Descartes suggests that the only thing we can know for sure about ourselves is that we exist, because we can think. Everything else that we know comes from someone, somewhere or something else. So is this the only thing we can say for sure about or identity, or is our identity made up from other influences? **Where do I end?**

What defines our Personal Identity? What would you say is the one thing that most describes who you are? Maybe you consider your ethnicity or nationality as the most important thing about you, or maybe it is your faith and religion, or your political views. Perhaps you feel that your gender defines best who you are, or your sexual orientation. Are you more Colombian or Christian? Female or Left-wing? Homosexual or European?

We can say that one identity is not a characteristic or a certain cultural background that can define us – by being European, we aren't prevented from being a homosexual, and so on. Identities are constantly competing for our attention (and others' attention too). You will read more about this in the next section: Multiple Identities.

All these things we see in our identities may all be the result of the influences we have experienced in our lives. Our upbringing and family leads us to be one kind of person, but our friends might describe our personality to us and influence the way we act and think, or the media might give labels like 'skaters' and 'geeks', or even 'youth'. Because of this, we should ask how much control we have about the identity that others see in us – do we choose what our identity is, or do others choose for us? How comfortable are we with this identity and image? How do you think we can deal with other people's opinions about our identities? Hopefully some of these ideas might begin to help to answer the question, who am I?

activities from the jar:

Journey to Ourselves: Introducing the Theme	page 1
Identify the 3	page 4
T 4 2 & 2 4 T, Me & you and you & me	page 6
Identity in Four Words	page 10
Social Mirror	page 12
Take a Step, Make a Stand!	page 14

RESOURCE: The development of a personality – a brief theoretical introduction

The study of how a personality develops dates back to 1879, when Wilhelm Wundt made some experiments on human beings. These studies tried to explain why some people are mentally ill. It wasn't until 1930 when people started to ask the question: 'What is a "normal" person's personality – and how does it develop?'. Now psychologists work with four basic ways of describing how we build our personality:

Psychodynamic libertarianism – From this point of view it is totally up to ourselves to decide how we act, who we are, and how we want to develop. We choose our own way of organising the biological and psychological mechanisms that affect us. **Example:** Alfred Adler (1870 – 1937), Rollo May (1902 – 1994)

Psychodynamic determinism – The main view is that we don't have control of how we feel, act or how we continue to develop. It is all controlled by psychological and biological functions which we are not in control of. **Example:** Carl G. Jung (1875 – 1961)

Sociocultural libertarianism – The main view is that our personality, how we act, and who we are is made up by the context and culture around us (religion, language, ideology, laws), as well as our relations to other people. We are not in control of these things, but it is up to ourselves to choose what we want, and how we want to organise it within our own mind.

Example: Carl Rogers (1902 – 1987)

Sociocultural determinism – The main view is that we basically don't have control over who we are, how we feel, act or how we can continue to develop – it all depends on the context / culture we live in, and we are not able to choose what we want or how we want to organise it in our own mind. **Example:** Burrhus F. Skinner (1904 – 1990)

Adler, A. (1927): *The practice and Theory of individual Psychology*. New York: Harcourt, Brace & World.

Van der Post (1975), Laurens, *Jung and the story of our time*, New York : Pantheon Books.

Rogers, C.R. (1961): *On becoming a person*, Boston: Houghton Mifflin.

Toates, F. (2009): *Burrhus F. Skinner: The shaping of behavior*, Palgrave Macmillian

Feist, J, & Feist, G.J. (2005): *Theories of personality*, McGraw Hill





Multiple Identities

This area deals with the idea that everyone has more than one identity; we don't define ourselves just by, for example, what religion we confess ourselves to, but also by our nationality, profession, interests and much much more – and all at the same time. In this sense we all have plural identities or, as we chose to call it here: multiple identities.

this subtheme covers topics such as:

single identity vs. multiple identities

how identities can create conflict

overcoming challenges

Who are you? What categories do you fall into? What does that really mean?

The professor of economics and philosophy Amartya Sen uses himself to show how one person, at the same time, can bear many equally strong identities. Born a Hindu, in a part of India that is now Bangladesh (a predominantly Muslim country), he was educated at Cambridge, England, and is currently a professor at Harvard. Sen describes himself as “at the same time, an Asian, an Indian, a Bengali with Bangladeshi ancestry, an American or British resident, and economist, a dabbler in philosophy, an author, a Sanskritist, a strong believer in secularism and democracy, a man, a feminist, a heterosexual, a defender of gay and lesbian rights, with a non-religious lifestyle, from a Hindu background, a non-Brahmin, and a non-believer in the afterlife...”

How do you make your many simultaneous identities work?

Kwame Anthony Appiah, another professor of philosophy, states that in a specific context it's usually pretty clear for all of us which aspects of our identity are the ones that are relevant. He gives an example saying that, if he's at a meeting with the American Philosophical Association, his identity as a philosopher is important; but when he goes to a church group meeting, it's not necessarily so. This can all seem a little tricky, but belonging to different categories, even categories that at first glance might not look very compatible, is part of all of our daily lives. We live like this, and with this, all the time. We usually don't notice until when we feel that one part of our identity makes a demand of us that is in contrast to another dimension of our identity. What do we do then?

It makes it difficult for us to keep being who we are when we feel like different parts of our identity cannot be combined. Appiah talks, among many other interesting things, about different ways of dealing with this challenge. He says that if you find yourself being pulled in two directions it might be helpful to remember that you are foremost a human being and that you have obligations to other people that are not connected to any of these contrasting identities in specific, but rather to you being a human. You can listen to more of his thoughts in this video: <http://bigthink.com/kwameanthonyappiah/re-is-it-possible-to-have-multiple-identities>

What different identities do you have?

Which of your identities do you think people connect with you more often?

Do you choose which one you want the focus to be on in different situations?

If so, how do you choose?

Us and them?

Even though we all have multiple identities, human beings are most often defined in terms of their *religious* or *civilisational* identities. This usually leads to ignoring the numerous other factors that combine to make a person what one is. This in turn leads to looking at ourselves and others purely in terms of a singular identity, which can create tension between different groups. When we look at ourselves and people around us as if they only have a singular identity, we create differences that aren't necessarily there. We divide ourselves into **us** and **them**.

Looking back at the example of Amartya Sen on the previous page – if we reduce him to only being seen as a Hindu, we might miss many things we might have had in common just because that one part of our identities is different. That's partly why it is important to explore both our own and others' multiple identities. Through seeing that a person consists of many different identities, we might not be so fast to label and judge others. It also prevents us from saying things like "you're either with us or you are against us", a quote that has been used in many different situations to strengthen the idea of *us* and *them*. Statements like that suggest that anything (or anyone) "different" is essentially against you – an idea that helps sustain suspicion and fear against anyone who doesn't (primarily) belong to "your" group. Through better understanding each other and through finding crossovers between the different parts of our identities, we can work with and prevent situations that could otherwise lead to unnecessary conflict.

"The freedom to determine our loyalties and priorities between the different groups to all of which we may belong is a peculiarly important liberty which we have reason to recognize, value and defend"

Amartya Sen

suggested resources:

Audioclip with Amartya Sen:

<http://www.thoughtcast.org/podcasts/AmartyaSenmono.mp3>

Video with Kwame Anthony Appiah:

<http://bigthink.com/kwameanthonyappiah/re-is-it-possible-to-have-multiple-identities>

activities from the jar:

Journey to Ourselves: Introducing the Theme

page 1

What you see is what you get?

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Who are I?

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First things first?

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Transcultural Identity

This area elaborates the concept of culture and the set of values that we share when being part of a group, and how these influence us as individuals. It also deals with the challenges we face when we realise we belong to more than one culture at the same time, and especially with the difficulties that might arise when we try to live in a local and a global community simultaneously.

this subtheme covers topics such as:

how do we maintain local identity in a global culture?

identity crisis / confusion

identity clash

external pressures on identity

effect of media on identity

How we are all a part of different cultures

We have all heard the word culture, in fact, we are all part of a culture – of many cultures, at the same time. However we rarely ask ourselves: what are these cultures? How do I fit in? And how do they affect me? These are some of the questions we are trying to find and answer within this section.

Cultures are so broad, that sometimes it may seem difficult to define them – and different people within the same culture may not agree on what that culture is. However, we always talk about cultures: national culture, pop culture, organisational culture, urban culture and the culture of a camp, among others. In this section we will talk more generally about what a culture is, elaborate on the concept of culture and the impact it has when forming ones' identity.

culture [ˈkʌltʃə(ɹ)]

Culture is a concept of how we humans within a society, a family, a football team, a circle of friends or a town behave towards each other. It is a number of unwritten rules and expectations that we sometimes take for granted – factors that make it possible for us to live together. All cultures change and develop constantly thanks to new combinations of opinions, ideas, perspectives and needs.

We could say that a culture is something that surrounds us in many ways of expression – it is the context in which we find ourselves on our day-to-day lives. The context that is specific to each culture is defined by different sets of codes or unwritten norms, which usually come from interactions between several groups (like religion, heritage, nationality, etc). We can say that this 'context' is made up by several norms, which are brought in by people who are part of its culture, who identify and define themselves with it. **When people belong to one same culture, they understand the unwritten rules and opportunities associated with it.**

Another interesting thing about cultures, is that these are constantly transforming: transforming themselves and each other. In many points throughout history, cultures have met, have **dialogued** and have changed. An example of this is India, which was a part of the British Empire in the past: there are still some traces of the British rule in India, and at the same time many British families nowadays like to enjoy a good curry dinner. **Cultures meet, dialogue and transform – themselves and each other.**

So we are all a part of different cultures, and our beliefs play a role in the shaping of these cultures. However, saying that we shape our culture is not that simple, because our norms and opportunities are also often brought to us by the different cultures.

This brings up an interesting question (*but first we take a deep, deep breath*):

If we are all part of different cultures, and if we see our norms and opportunities as a part of our identity, and at the same time we shape the cultures in which we interact and while these shape us – then what happens if we find ourselves within two different cultures with opposite norms and opportunities?

The most common reaction to such a scenario would probably be that we would feel uncomfortable and misplaced. We would get annoyed at the people around us, and the way they live, and we would do our best to convince them that our way is better, and by doing so we try to change their culture. However, according to the size of the culture, this attempt would probably fail, and over time we would adjust ourselves to the culture, and learn to live within it. Whether we change our mindset, and start to agree with it, or simply “play along” is another story.

How can we set up a specific culture?

Sometimes we can have a need to set up a certain culture in order to achieve something. For example, in camp we might want to set up a culture where everyone feels included, where failure is acceptable and where we share the duties. All of these are values and attitudes, which need to be obtained by the participants in order to fulfil the goals of the camp. An obvious way would be to set up some ground rules for instance, “everyone is allowed to participate in any activity”. Setting up such rules already shapes the frames of the culture and helps us shape the rest of it. The next step would be to do activities and talk about the values. In short, it is all about repeating the values and norms of the culture over and over again in different ways.

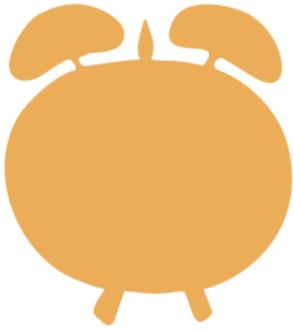
There is in fact a relationship across different cultures and how they shape our identity. Two factors are of vital importance if we want to understand these interactions, the concept of ‘other’ and ‘becoming’. As stated before, we constantly face situations where it’s quite evident that my culture is somewhat different to yours, making us aware that there are ‘other’ set of beliefs, values, norms etc. Then, ‘becoming’ relies on the idea of continuous transformation; we are constantly exposed to different situations, there is no such state of steadiness. If we think about our experiences in CISV, most of them rely on the cultural exchange that constantly takes place. This represents the idea of transcultural identity: **people can represent other cultures inside their own, and also their own within other cultures.**

activities from the jar:

Journey to Ourselves: Introducing the Theme
Take a Step, Make a Stand!
Game Show: Globalisation & Cultural Identity
Ch-Ch-Changes

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Identity and Choice

We all belong to many different groups. We choose to belong to some of them, but we are categorised into others whether we want to be or not. This area deals with the fact that you're not always able to choose which identity others give you. It also deals with when you can't choose to be who you are for different reasons (law, structures, religion etc).

this subtheme covers topics such as:

stereotypes / discrimination

normative identities

forced identity

going against your identity

labels / standards / expectations

external pressures on identity

effect of media on identity

peer pressure

Every one of us is inevitably born into a personal culture. There is a set of identities, (which includes our gender, religion, nationality, ethnicity, or parents' social identity) that is imposed on us from the beginning and is adopted by us – at least until we are old enough to question it. This is when we start going from an imposed identity to a more subjective, chosen, identity. It is when we start deciding for ourselves who we want to be.

The creation of the 'self' happens through the interaction with 'others'. The crafting of our personal identity happens by claiming membership into a category, such as a group or a way of life. We self-ascribe ourselves into new identities where we feel to be “us” at our best.

Sometimes, as much as we try to claim a new identity, our set of “original identities” stays with us. Even if we ourselves do not consider that imposed identity to be ours anymore, it is still the identity that we are considered to have, as long as it is the identity the people around us associate with us. Let us look at the rock band “The Strokes”. The members of this band met during their time as students at a private school on the Upper West Side of New York. Even though they now try hard to maintain their image as “rock stars”, some people still primarily see them as a bunch of “rich kids”, whether they like it or not.

Just like we are sometimes seen as having one main identity, we are sometimes given identities by others that we did not choose. It is through others that our identity is formed, and not only through what we ourselves choose as our identities. We are given identities we might not feel at all comfortable with. The fact is that we are constantly categorised and sorted into different groups, and our opportunities to influence society and our own lives are greatly affected by which group we are sorted into. Some examples of categories we are sorted into are “us” and “them”, “homosexual” and “heterosexual”, “non-immigrants” and “immigrants”, not to mention “guys” and “girls”.

What purpose do these categorisations serve?

What happens when you break this imposed identity?

What happens when we don't clearly belong to either of them? Is it really that important for us to know if the person we saw was a “boy” or a “girl”? Why do we get so nervous when we don't know?

Another important aspect of “Identity and Choice” is that, sometimes, you know who you are and which identities you have, but you still cannot choose to be that person. Sometimes it is a matter of law that prevents you from becoming that person, and sometimes it is the structures in the society you live in. This can lead to people adapting a “forced identity” – having to pretend you are someone/something you are not. It can be anything: from not shouting too loud when you are at a soccer game because you have been seated in the middle of the other team's section of supporters, to not being able to openly show who you are in love with. What these situations have in common is that deep down – we know how we feel and who we are, but it is not safe for us to show that, we might get punished or hurt for being ourselves.

There are “norms”, limits that define acceptable behaviour, that surround us. And there are consequences for those who break the norms. People who either identify with, or are identified as belonging to groups that do not fit the norm may be harassed at school, denied a job or become victims of racist or homophobic hate crimes. Those who break the norms are also often lumped together and thought of as all being the same, which in turn leads to dangerous generalisations. It is, for example, much more common to hear “truths” about homosexuals than “truths” about straights.

Why do some identities automatically give you certain characteristics while others do not?

What is considered right and wrong, normal and abnormal? Who decides this?

Can you think of examples of when you've “hidden” parts of your identity? Why did you?

activities from the jar:

Journey to Ourselves: Introducing the Theme

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The Societal Ladder

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Society & Categorisation

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Avatar This

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CISV Identity

Identities are constantly developing. Experiences shape us as people and help us build our identity. This area deals with the power CISV, as an organisation providing us with significant experiences, has on our identity. It also deals with the fact that all organisations have different cultures and with the CISV culture in particular.

this subtheme covers topics such as:

how do we get our identity / what determines it?

the power of significant events

how identities shift in different settings / situation / groups

exclusion as an effect of identification in a group

How many times have we been told we are all "doing one's bit"? What does this really mean? Why are we a part of CISV? What is this expression people often use, "being a CISVer"? What would you say the culture of our organisation is?

In the context of such large and diverse organisations, we can find a wide array of reasons people join. We can also say that the volunteers and participants enter CISV through very different experiences, at different ages, in different settings, through different exposure to what we do and who we are...

Over the years, it hasn't been uncommon for our members to be labeled (and to label themselves) as "CISVers", with some positive yet some negative connotations attached to the term. Many times, this CISV identity has been associated to small routinary acts (lullabies, the monito game, our song), or to bigger significant events (a village, an IPP). Other times, CISV identity is associated to the organisational purpose, goals and principles. Where do you and your friends, both within CISV and from outside, situate the CISV identity?

Continuing with this line of thought – not only have we heard these individual conceptions of what a "CISVer" is. There are also many ideas attached to how CISVers behave as a group.

Academics who study and theorise on the field of Social Identity bring up some concepts that might help us deepen this insight on our group dynamics. Social psychologists Henri Tajfel and John Turner have developed the Social Identity theory, in order to understand the psychological basis of intergroup discrimination. This theory is composed of four elements:

Categorisation: People often put others (and themselves) into categories. Labeling someone is a way of saying other things about these people, a small cluster of attributes that might come to mind by connotation.

Identification: People also associate with certain groups (our ingroups), which serves to bolster their self-esteem.

Comparison: People compare their groups with other groups, seeing a favorable bias toward the group to which we belong. In modern day times younger people stereotypically divide themselves into social groups like jocks, goths and hoodies.

Psychological Distinctiveness: People desire their identity to be both distinct from and positively compared with other groups.

Let's think about how we can associate these four elements within the context of our organisation:

Do you think we encourage or discourage categorisation within CISV, in any way?

How does "identification" take place? Think about the power of significant events and about the culture of our organisation.

Have you ever seen a person change the way he or she behaves after joining CISV? Have you changed?

Do you behave differently when you are in a CISV atmosphere in comparison to when you aren't? In which ways? Why do you think this happens?

Have you ever had an experience in which the group of CISV has been compared to others? Why do you think this happens?

Would you associate the "psychological distinctiveness" to CISV? Why do you think this happens?

suggested resources:

"The Wave" (movie, 2008).

Tajfel, Henri; Turner, John (1979). "An Integrative Theory of Intergroup Conflict", in Austin, William G.; Worchel, Stephen. *The Social Psychology of Intergroup Relations*.

Taylor, Donald; Moghaddam, Fathali (1994). "Social Identity Theory", in *Theories of Intergroup Relations: International Social Psychological Perspectives*.

activities from the jar:

Journey to Ourselves: Introducing the Theme

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The Spectrum

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The Wave

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Who's a CISVer?

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Identity and Peace Education

International Junior Branch
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More Resources

Internal Resources

Most of you have probably heard about ITIP – a wonderful group of people who work as our **International Taskforce for Inclusive Practice**. ITIP ensures that appropriate inclusion practices are adopted globally within CISV. (*You can read more about their goals and responsibilities as a taskforce by looking up their Terms of Reference on CISV Resources.*)

At the moment, ITIP is creating very interesting material that strikes us as very useful for this Educational Theme of Identity. Through research they conduct within the organisation, this taskforce identifies *issues* that we need to work on and collectively overcome. These issues and some suggested approaches, take the shape of **Issue Packs** – and we recommend that you take a look at these when you are developing your Theme activity, project or programme.

At the moment, ITIP has published an Issue Pack on **sexuality**, which we have made available on the JB Library (user: *ijb.guest*, password: *cisv4all*), in the Theme folder. In the coming months they will be releasing further Issue Packs we recommend you look out for: these will be on **language, finance/economy** and **social exclusion**.

External Resources

There is an academic foundation called TED (Technology, Entertainment, Design), which is widely known for their **TED Talks**, which are about “ideas worth spreading”. The talks were originally based on topics focused on technology, entertainment and design, but have now expanded in scope to a broad set of topics including science, arts, politics, education, culture, business, global issues, technology and development. The talks are all about 20 minutes long, and we think you might find some inspiring and useful ones to trigger ideas for your Theme activities, projects and programmes! You can find them at: <http://www.ted.com/>

Book Corner

Here are suggestions of writing that is related to identity: understanding it and celebrating it!

Cosmopolitanism: Ethics in a World of Strangers; Kwame Anthony Appiah (2007)

Identity and Violence: The Illusion of Destiny; Amartya Sen (2006)

Cultural Identity and Diaspora; Stuart Hall (1990)

Orientalism; Edward W. Said (1978)

Palestinian Identity; Rashid Khalidi (1997)

The Argumentative Indian: Writings on Indian History, Culture and Identity; Amartya Sen (2005)



Contribute Today!

Throughout the creation phase of this educational theme, we thought that it was fundamental to encourage all juniors to get involved, be creative, put time and effort into giving ideas on how to articulate a high-quality packet. Many of you have already shared resources and activities related to the Theme. We sincerely thank you and appreciate your input! Let's keep the ideas flowing and encourage all juniors to contribute.

What to do next? It's simple!

If you visit http://www.ijb.cisv.org/mwiki/index.php/IJB_Theme you will find a general introduction to the Theme and the ways you can contribute.

Suggest Resources

Movies & Documentaries
Web sites & Blogs
Literature & Authors
Art
Academic & Educational
Other Random Stuff

Share your Activities

We know you have what it takes to plan an activity on the Theme! If you have one that you'd like to share with other JBs and CISVers around the world:

1. download this Activity Template: <http://bit.ly/94y5oM>
2. complete it with your Identity Activity
3. send it to diversity@cisv.org

Fantastic contributions from our JBPedia Resources page

Movies & Documentaries

American Teen (2008)
Blindness (2008)
Dead Poet Society (1989)
Dorian Gray (2009)
Fight Club (1999)
Garden State (2004)
Identity (2003)
Into the Wild (2007)
Memento (2000)
Persepolis (2007)
Pushing Hands (1992)
Shrink (2009)
Stardust (2007)

Still Killing Us Softly, parts 1 to 4
(YouTube video: <http://bit.ly/bQBD82>)
The Human Stain (2003)
The Outsiders (1983)
Transamerica (2005)
The Wave (1981)
Whale Rider (2002)
Witness (1985)

For detailed information on each of these titles please visit www.imdb.com – and open up the popcorn!

Web sites & Blogs

Postsecret, art project; <http://postsecret.blogspot.com>
FOUND, magazine; www.foundmagazine.com

Art

In the mind; Geoff McFetridge (2008)

Academic & Educational

Modernity and Self-Identity. Self and Society in the Late Modern Age; Giddens, Anthony (1991)
Identity and Difference, edited by Kathryn Woodward in the Culture, Media and Identities Open University series, published by Sage (1997)
Philosophical theory ("the other" vs. "the self")
Psychological theories: Freud, Watson, Rogers, Leontiev, Michel Foucault, Myers Briggs
Sociological theory: Dramaturgy by Goffman

