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Victor Turner From Victor Turner, "Liminality and Communitas," in The Ritual Process: Structure and Anti-Structure (Chicago: Al<line Publishing, 1969), pp. 94-113, 125-30.

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LIMINAL TO LIMINOID, IN PLAY, FLOW, AND RITUAL 57 time (it is more than just a matter of entering a temple-there must be in addition a rite which changes the quality of time also, or constructs a cultural realm which is defined as "out of time," that is, beyond or outside the time which measures secular processes and routines).

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Bibliography Includes bibliographical references (p. 181-191). Publisher's Summary Victor Turner altered the way ritual is viewed, by emphasizing its role as an agent of social change rather than an agent for conserving the status quo.

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Victor Turner's intellectual quest led him from a Structuralist viewpoint through a series of major ideas The idea of "the liminoid" (the in-between, the no-man's land) is one he is often associated with (a "liminality theorist") His early Structuralism is both in terms of

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Liminality and Communitas FORM AND ATTRIBUTES OF RITES OF PASSAGE In this Chapter I take up a theme I have discussed briefly elsewhere (Turner, 1967, pp. 93-111). note some of its variations, and consider some of its further implications for the study of culture and society.

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sive ritual performances), in those parts of rural Africa where change is occurring slowly. The Semantic Structure of the Symbol The ritual symbol is "the smallest unit of ritual which still retains the specific properties of ritual behavior @ r la the ultimate unit of specific structure in a ritual context" (21 p. 20)\* This

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### **Victor Turner Revisited: Ritual as Social Change (AAR**

Victor Turner was born in Glasgow, Scotland, son to Norman and Violet Turner. His father was an electrical engineer and his mother a repertory actress, who founded the Scottish National Players. Turner initially studied poetry and classics at the University College London.

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