

Anticipatory socialization

Society



The shaping of my role as being the future leader for the Hawaii Papua Riders has been an anticipatory colonization experience during early onset of my life-p development. " Anticipatory colonization," Is the process by which knowledge and skills are learned for future roles. The pungent smell of morning dew fills my lungs up with the essence of the earth, the cool breeze that gently touches my face, and the neighing of horses has been embedded in my fond memories as a young girl.

Growing up on our ranch in Womany, my grandparents were the one's who instilled a passion of tending and riding horses. I would be at our family ranch before the sun came up and TLD leave until sunset during my summers as a child. My grandfather John M. Cook and grandmother Lit L. Cook were the founders of the Hawaii Papua Riders in 1982, until the year of 2003 of my grandmother's passing. Currently my mother Leila K. Cook carries on the legacy my grandmother upheld, and is now the head of Hawaii Papua Riders as its second generation.

Being my mothers daughter I will someday need to carry on these duties as the third enervation equestrian chairperson of the Hall Papua Riders. The Hawaii Papua Riders participate In yearly events that mark an Importance In Hawaiian culture. Events which include the Aloha Festival Parade, Jackhammer Day Parade, and other engagements that the community associates their reverence and respect for the Papua tradition. Hawaii Papua riding is a sense and practice of Hawaiian tradition fitted for Alit, or royalty, which is a lengthy piece of fabric worn to protect their wardrobe while riding on horseback held by just six UK' nuts.

The practice of preparing the horse or each rider, and the wrapping of fabric around the Papua rider has been the focal point into the art of the royal Hawaiian tradition. Now days, Pap Rolling symbolizes horsemanship, aloha, and beauty of each Hawaiian island, for each island has its own specific color, flower, and representation. My grandparents taught me how to saddle the horses properly and securely while maintaining the comfort level for the horse.

The preparation of saddling ones horse is a complex process, yet also a crucial one, as It ensures the safety for not only the horse, but for the Papua rider and bystanders. My grandmother would tell me often that safety comes first: no matter what the instance is, because an issue can stir in the midst of a parade ride at a moment's haste, so taking precaution to the welfare of the horse and it's rider is top priority before, during, and after each Papua event. The importance in the relationship between the Papua rider and their horse is also crucial to the accordance of each parade or event.

The rider must be confident and comfortable riding their horse, as to avoid injury to the rider or bystanders. The horse must be confident and imposture through a chaotic environment that a typical parade or event encompasses. Greeting and portraying a Papua rider appearance at all times during the course of the event is a daunting task, as there is a certain procedure to seating position, body posture, and gestures while keeping the Papua fabric taut and the floral arrangement on the Papua rider's neck and head from disarray.

I would spend hours practicing to perfect the Papua rider appearance, so that one day I can teach prospective Papua riders the correct and traditional way that has been handed down since the early beginnings of the Papua tradition. Learning from a young age about the necessary responsibilities and comprehensive knowledge of the Hawaii Papua Riders, as well as refining my horsemanship skills, gives me confidence in my ability to uphold my future role within the Papua community.

My mother has devoted herself in continuing the perpetuation of the Hawaii Pap equestrian tradition, and I too will continue to keep the Papua tradition alive, being the successor to my mother as a third generation Cook leading the Hawaii Papua Riders. But until that time comes, I will continue on this anticipatory colonization path right beside my mother, as a constant minder to myself that someday soon, all this responsibility and task will be the roles as well as standers I will have to uphold someday.

From a symbolic interactions perspective, having the opportunity to be able to interact with horses, and family members who are accustomed to Papua riding tradition, has culturally assimilated me to the lifestyle of a Papua rider. With Symbolic interactions, reality is seen as social developed interaction with others. My family members are one's that I could trust, and as a young girl, I was engaged in mirroring their actions, beliefs, and aloes, because I wanted to make my family, and on a broader perspective, the Papua community see the elegance of Papua.

The interaction with my family members who have the passion for horseback riding, and also the dedication to perpetuating a royal Hawaiian tradition in

respect to the culture I identify myself as is the symbolism to my predisposition to my future role as being a third generation Cook family member to one day lead the Hawaii Papua Riders. Most symbolic interactions believe a physical reality does indeed exist by an individual's social definitions, and that social definitions do develop in part or relation to something " real. As my grandparents and mother interacted with me by teaching me how to ride a horse, how to saddle a horse, listening to stories about their own Papua riding experience has shaped my reality in being accustomed to those ways as my way of living within my own family dynamic. The emphasis on symbols, negotiated meaning, and social construction of society brought on attention to the roles people play. As a child, I did not see the connection of my horsemanship interactions would lead me to being competent in my future role as head of the Hawaii Papua Riders.

Role-taking is a key mechanism that permits people to see another person's perspective to understand what an action might mean to another person. Through the symbolic interactions perspective, it is clear that my everyday involvement with the horses and my primary support group affiliated with the Papua community would have a major impact to who I am, how I see myself, and who I identify myself as within my own family and community on a systems level. So as I continue to stand beside my mother, I know my time will someday come and I will be the third generation of leading and Chairperson of the " Hawaii Papua Riders".