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Cross-disciplinary ties: ritual as the interdisciplinary notion

A human being, staying in the focus of scientists' attention worldwide, is an inexhaustible source of knowledge for researchers. As the result, human actions, feelings, and relations are attracting the attention of various disciplines and are continuously evolving issue directly related to human behaviour. Ritual activity accompanied the earliest behavioural patterns of "fitting" and "adopting" the individuals to their living environment (3, p. 3). The fact that ritual is tightly connected with a human the essence of a ritual goes back to the very first their very first activities and thus the cross-disciplinary study of the issue is quite relevant to modern science. The aim of the paper is to explicate the importance of studying the notion of ritual to establish cross-disciplinary ties. The latter are among the challenges of globalization processes that contribute to "urbanization" in science. The collection of cross-disciplinary data on ritual presupposes: the accurate mapping of the disciplines which are utilizing the notion; sorting out the place ritual is awarded; exploring the tasks ritual performs; explaining the dimensions of human nature involving ritualization.

The notion of a ritual gains cross-disciplinary status and is included in the works on ethology (K. Lorenz), philosophy (M. M. Makovskiy, R. N. MacColley, psychology (V. F. Petrenko, L. A. Karnatska, I. G. Iakovenko, A. D. Pylypenko), cultural studies (V. I. Ieriomina, D. Sperber, V. Iu. Lebediev), religious studies (D.E. Durkheim, G. V. Schetlin, V. A. Bodak, K. S. Elbakian, V. N. Gorovoi), sociology and social linguistics (N. B. Mechkovskaia, V. Turner), ethnolinguistics (A. K. Baiburin, V. N. Toporov, S. M. Tolstaia, A. van Gennepe), lingual and cultural studies (V. A. Maslova, A. I. Kravchenko, M. G. Izvekova, M. V. Zmiiova), psycholinguistics (V. V. Krasnykh, A. P. Borgoiakova, O. G. Lasskaia), cognitive linguistics (E. Th. Lawson).

The lexeme "*ritual*" (syn. *rite*) stems from Latin *ritus* that means worship service that signifies one of the sacral worship service or celebration. The term settled in European Discourse long before XVI–XVII centuries and circulated within the Christian cult domain. Starting from the XIX century the characteristics of ritual are awarded to actions connected with all issues possessing *symbolic nature*, (the examples are the fans' behavior, the meeting of the graduates). The second half of XIX century the "*ritual*" gains scientific value and attracting the attention of sociological researches, cultural anthropology, an original culture, history, archaeology, linguistics (15, p. 3).

The term "*ritual*" enters the aetiology domain in 1973 where its first application belongs to works of K. Lorenz during his observation and studies of animal behaviour (9, p. 3; 24). The scientist contributes to the results gained by J. Huxsley and employs the term as a *strictly regulated pattern* with definite set of behavioural shades served by a fixed number of media (6, pp. 306–317). In terms of the mentioned researches "*ritual*" gets interpretation as purely behavioural and ordered notion.

In philosophy one of the most important issues in respect to "*ritual*" is its source. The continuous search resulted in establishing the similarities between ritual and sacrifice (17, pp. 12–25). It is offered by philosophical branch of science that "*ritual*" can be observed as a structural component of specific, metaphoric and sensuous *insights* in natural phenomenon as well as the part of the understanding of social and political codes that are contributing to mythological worldview. Furthermore the description of the link between a myth and a ritual crystallizes the ritual's *primitive origin* (25, pp. 15–26). Since myth was employed to control the social order in primitive society (31, p. 16) bearing the depiction of vivacious reality, a ritual could serve as an *app* to make it live. If both are interpenetrative

phenomena, their coherence arises from the symbiosis of the two bases (28, p.10). Both are interpenetrative notions hence the fact they are means of expression of the same things but the ways of providing descriptions differ. The mentioned above allows perceiving a ritual as an *adaptation to perform myth*, the latter is regarded as a fixation of the ritual with communicative means (14, p. 11).

Attributing to the nation ritual and myth are correlated and what is more, their unity offers the pattern of “proper” moral policies and influences, and the understanding of social life (1, pp. 57–59). Also together with a myth and a ritual, being preserved by the descendants, provide the grounding, form a prerequisite for nation’s existence, and translate the experience collected by the previous generations to those contemporary ones.

One of the crucial roles the myth and ritual complex performed was the creation of myth as an ancient symbolic language aiding humans in modeling, classification, and interpreting the environment (31, p. 16). Rituals, mythology and the language of a particular nation are considered to be three constituents of *worldview formation*. The latter can be depicted in the following way:

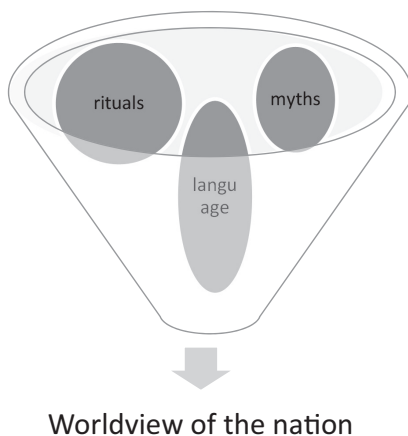


Fig.1. Worldview formation

The opinion on the *supremacy* of the ritual action over the others (for example the symbolic language) provides the grounding for considering all the other activities to be the secondary ones. Thus the language of symbolic actions can be treated as the base for the mastering of the spoken language (22). Ritual as the most *ancient media for preserving knowledge* in

illiterate society contained the *worldview* of the whole ethnic group, also it formed the model of situation-bound behaviours. Its dominant function is to repeatedly depict the worldview, to bear and transact images caring the data related to the specific events or critical situations. What is more, ritual managed to preserve the identity and authenticity of illiterate society relatively intact.

From the psychological perspective the notions of myth and ritual occupy a weighty position hence together they are regarded as *a functional model of the consciousness* (30, p. 45). Furthermore, ritual can be utilized in gaining of a *therapeutic effect*, aiding the release of the stress the participants', performers', and observers' neurological systems are influenced by while developing the ritual event (18, p. 16). There are two ways of exploring ritual in psychology: as a universal form of internal world crystallization in terms of its mental, objective, and psychological dimensions and the external explication via cultural, natural, and social spaces (35, p. 21).

Ritual enjoys a solid footing in archaic culture according to the fact that it is considered the main element of worldview formation (10, p. 103; 13, p. 11), where it reflects the supreme values within the definite tradition (16, p. 14). Also, in cultural studies ritual is viewed as a harmonizing tool. The mentality insight research is inevitably bound to ritual studies and moreover it requires the careful review of the rituals' functions and its peculiar features (8; 22, p.15). Accepting the latter as the basic guidelines for the research the ritual arises as a *container* of crucial fragments of collective memory records providing at the same time the space for human experience preservation. Consequently, ritual can be regarded as a building block or a *pillar to a culture* that aids in worldview modeling (13, p. 11–18) The actions performed while a ritual acquires the meaning of arranging the environment, depriving the info search and its processing of considerable attention (32, p. 212).

In religious studies ritual gains considerable importance. The latter is viewed as a structural element of religious cult Ritual is referred to as the *archetypal action* primarily performed by God, hero or one of the predecessors (12, p. 62–72). In historical perspective ritual represents a variation of a *behavioural pattern*. Moreover, ritual encloses conscious, sequential, socially predetermined, *symbolic behaviour* and signifies a canonic mode of actions' execution (29, p. 7).

From the sociological point of view ritual is regarded for its functional side and the explication of its *social and cultural function* as a dominating one (2; 13; 27; 28; 34). Apart from it ritual performs the functions of *fixation*,

preserving, storing, and transferring of the social memory in illiterate society (23, p. 153) aiding at the establishment of social ties (33, p. 27). To conclude the ritual is, to some extent, socially loaded due to its ability to preserve the social and cultural experience of a nation.

The beginning of the XXI century appeared to be a turning point in linguistics the impact of which is felt until modern time. Language left the scope of the purely multilayered system and started being viewed from the perspective of its correlation with history, culture and traditions (4; 5; 11). Its broadened understanding explicated the hidden aspects of language and provided the pillars to interdisciplinary research. Lingual and cultural studies crystallized in the process of acquainting linguistics with cultural and country studies. The newly emerged branch of science captures challenges arising from cultural issues of the nation reflected in language and fixed by it (21). Further investigation displays the fact that in linguistics "ritual" is highlighted as a phenomenon occurring in response to the need predetermined by existing crave for communication, thus *communicative effort* can be considered as a primary aim of a ritual (22, p. 15]. Originally "ritual" addresses the necessity in communication, thus is regarded as the very first *means of communication*. As far as the ritual occupies the leading position in language formation issues it is highly valued by the experts in lingual and cultural studies. V. Maslova awards the ritual crucial importance hence the fact it of develops both the features of language and culture. Moreover, the issue represents the system of strict chronologically ordered events (26, pp. 30–40). The further classification presupposes the presence of two types of events the ritual covers: ritualized and non-ritualized (19).

Psycholinguistics views ritual as one of the elements addressing the language genesis thus it is accepted as *an integrative part of language consciousness* (20, pp. 21–22). Ritual precedes the language and forms the medium for its development owing to the statement that language was formed in the depth of ritual step-by-step adopting its functions [22, p. 25].

In cognitive linguistics ritual is addressed in three sequential ways: 1) ritual activity and its mental representation; 2) establishment of the shared areas; 3) analysis of the grounding for cognitive schemata serving event crystallized by ritual. The crucial contribution to marital relations between ritual and cognitive linguistics is made by archaeological researches. The paper of E.Th. Lawson and R.N. McCauley provides an example of correlation between religious ritual and its cognitive scheme.

The scientists' contribution reflects the archaeological ability of a religious ritual to depict human memory reserve as a reservoir of knowledge on ritual and its meaning by giving the major position to the memorizing process (7, pp. 4–9).

The information mentioned above gives the grounding for the ritual to be approached as the multimodal, interdisciplinary issue. The lay understanding of a ritual as an issue of a symbolic nature which stems from the canons and religious attributes referring to a cult domain represents the only cap of the notion itself. Further interdisciplinary research depicts the characteristics of a ritual in terms of its inseparable anthropological manifestation. Ritual hence its primitive origin performs the function of an ancient symbolic communication tool and thus bears unique importance in illiterate society. Owing to its function to preserve and store the memories it is a valuable source of knowledge, and one of the worldview pillars. Additionally, ritual preserves the universal pattern of socially determined conduct by the simultaneous explication of the scope for ethnic and cultural identity and translation of cultural values and traditions reasoned by the necessity to pass the information to the next generation. The conducted research lacks the description of mental mounting of ritual that is why its cognitive pattern and processes serving the ritual verbalization are among the prioritized options in further investigations.

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Abstracts

DUNAJEWSKA OLHA. **Związki interdyscyplinarne: rytuał jako zjawisko interdyscyplinarne.** *Praca poświęcona jest badaniu interdyscyplinarnych koncepcji w ramach paradygmatu antropologicznego. Badanie obejmuje zjawisko rytuału pod względem jego wartości interdyscyplinarnej, z uwzględnieniem jego funkcjonowania w różnych dziedzinach nauki. Rytuał przeanalizowano w aspekcie antropologicznym, etologicznym, historycznym, socjologicznym, filozoficznym, językowym, kulturowym, religijnym, poznawczym i psychologicznym. Praca pokazuje wyjątkową wartość rytualnych działań. Ponadto badanie krystalizuje pojęcie połączenia mito-rytualnego, elementy pochodzenia języków i kultury na tle ich zrytualizowanej natury.*

Słowa kluczowe: rytuał, rytualizacja, obraz świata, mit, działanie archetypowe.

ДУНАЄВСЬКА ОЛЬГА. **Міждисциплінарні зв'язки: ритуал як кросдисциплінарне явище.** *Роботу присвячено питанню вивчення міждисциплінарних понять в межах антропологічної парадигми. Дослідження охоплює явище ритуалу в термінах міждисциплінарного значення останнього, приймаючи до уваги його функціонування в межах різних галузей науки. Ритуал проаналізований*

у антропологічному, етологічному, історичному, соціологічному, філософському, мовному, культурному, релігійному, когнітивному та психологічному аспектах. Робота висвітлює унікальну цінність ритуальної дії. Окрім того, дослідження кристалізує поняття міфо-ритуального зв'язку, елементи походження мов і культури на фоні їх ритуалізованого характеру.

Ключові слова: ритуал, ритуалізація, картина світу, міф, архетипна дія.

ДУНАЕВСКАЯ ОЛЬГА. Междисциплинарные связи: ритуал как кросс-дисциплинарное явление. Работа посвящена изучению вопроса междисциплинарных понятий в рамках антропологической парадигмы. Исследование охватывает явление ритуала в терминах его междисциплинарного значения, принимая во внимание его функционирование в пределах разных отраслей науки. Ритуал проанализирован в антропологическом, этологическом, историческом, социологическом, философском, языковом, культурном, религиозном, когнитивном и психологическом аспектах. Работа освещает уникальную ценность ритуального действия. Кроме этого, исследование кристаллизирует понятие мифо-ритуальной связи, элементы происхождения языка и культуры на фоне их ритуализированного характера.

Ключевые слова: ритуал, ритуализация, картина мира, миф, архетипное действие.

DUNAIEVSKA OLHA. Cross-disciplinary ties: ritual as the interdisciplinary notion. The paper addresses the importance of cross-cultural notions' studies in terms of anthropological paradigm development. In the focus of a research lies the notion of a ritual as an interdisciplinary issue hence the fact of it being utilized by the range of various scientific branches. Ritual is analyzed from its anthropological, ethological, historical, sociological, philosophical, lingual, cultural, religious, cognitive and psychological aspects. The work explicates the original value of ritual performance. Moreover, the research crystallizes the issues of myth-ritual relation. The genesis of language and culture and the process of worldview formation are viewed with respect to their ritualized character.

Keywords: ritual, ritualization, worldview, myth, archetypical action.