

## UČNI NAČRT PREDMETA / COURSE SYLLABUS

Predmet:	Ritualnost
Course title:	Ritual

Študijski program in stopnja Study programme and level	Študijska smer Study field	Letnik Academic year	Semester Semester
Primerjalni študij idej in kultur, doktorski študij 3. stopnje	<a href="#">Slovenske študije – tradicija in sodobnost</a>	Brez letnika	/
Comparative studies of ideas and cultures, doctoral study 3 <sup>rd</sup> level	<a href="#">Slovene Studies – tradition and modernity</a>	Not specified	/

Vrsta predmeta / Course type: splošno izbirni / general elective

Univerzitetna koda predmeta / University course code: 68

Predavanja Lectures	Seminar Seminar	Vaje Tutorial	Klinične vaje work	Druge oblike študija	Samost. delo Individ. work	ECTS
60	30				90	6

Nosilec predmeta / Lecturer: Red. prof. dr. Marjetka Golež Kaučič,  
soizvajalec /co-lecturer: dr. Jurij Fikfak

Jeziki / Languages: Predavanja / Lectures: slovenščina, angleščina / Slovenian, English  
Vaje / Tutorial: /

Pogoji za vključitev v delo oz. za opravljanje študijskih obveznosti:

Ni posebnih pogojev.

Prerequisites:

None required.

Vsebina:

Ritualnost je univerzalna značilnost človeškega bivanja. Tako kot si ni mogoče misliti človeške družbe brez jezika, brez glasbe, si je ni mogoče misliti brez izvajanja ritualov oz. ritualnih praks. Predmet je namenjen premisleku o konceptu, vlogi in pomenu ritualnosti v nekdanjih in sodobnih družbah in kulturah; hkrati je ena od temeljnih nalog na konkretnem primeru preizkusiti pridobljena znanja.

Razpored:

Predmet je sestavljen iz treh delov, prvi je zgodovinski pregled tematizacije in raziskovanja ritualov in ritualnih praks tako na Slovenskem kot v srednjeevropskem prostoru. Pri tem bo upoštevana oz. tematizirana tudi recepcija etnoloških in kulturnoantropoloških dognanj, uveljavljenih predvsem v širšem, svetovnem prostoru. Drugi del je tematski pregled rituala, tako njegovega jezika, strukture in procesov kot vlog in pomena rituala v različnih kontekstih in položajih. Tretji del je empiričen, v njem gre za

Content (Syllabus outline):

Rituality is a universal feature of human existence. Just as human society cannot be conceived of without language or music, it also cannot be envisaged without performing rituals or ritual practices.

The purpose of this course is to reflect on the concept, role, and importance of rituality in past and current societies and culture, as well as to use a concrete example to test what has been learned.

Course structure:

The course consists of three parts. The first part focuses on a historical overview of thematizing and studying rituals and ritual practices in Slovenia and central Europe, also taking into account the reception of ethnological and cultural anthropology findings established within a broader or global context. The second part involves a thematic overview of rituals, including their language, structure, and processes, as well as their role and significance in various contexts

učenje ob raziskavi izbranih konkretnih ritualov in ritualnih praks in za preizkušanje različnih teoretskih izhodišč in praktičnih prijemov.

## 1. Zgodovinski pregled

1.1. Odkrivanje Drugega je odkrivanje drugačnosti skozi »tuje šege in navade«. V prvem, zgodovinskem, delu je fokus predmeta na različnih razumevanjih in teorijah ritualnosti predvsem v srednjeevropskem prostoru, od predznanstvenih (npr. P. Santonino) še konec srednjega veka, do pogledov J. G. Herderja, vse do prvih temeljnih tematizacij pojma ritual v 19. stoletju (npr. Gregor Krek idr.). Za ta čas je bilo v največ primerih opisovanje in raziskovanje ritualnost del odkrivanja »Drugega«, del strategije in prakse eksotizacije (Fikfak 2008).

1.2. Poseben poudarek bo na raziskavah v 20. stoletju, v katerem postanejo ritualne prakse (tj. šege in navade) eden od najbolj prepoznavnih etnoloških in tudi identifikacijskih elementov.

1.3. Ob pregledu slovenske (F. Kotnik, B. Orel, N. Kuret idr.) in srednjeevropske tvornosti bodo tematizirane tudi zastavitve vprašanj o ritualih drugod (J. Frazer, A. van Gennep, M. Eliade, E. Durkheim idr.) in tematizirana sovplivanja.

## 2. Tematski pregled

V drugem delu je namenjen premisleku o temeljnih konceptih ritualnosti in ritualnih praks in tematskih opredelitvah:

2.1. Ritualnost – Jezik, struktura, forma, proces in tipologija

Tematizacija jezika, tj. gramatike in morfologije in osnovnih elementov rituala, njegove strukture, oblik, procesualnega značaja in tipologije. (A. van Gennep, Rites of Passage; J. Goody, Construction of a Ritual Text; C. Lévi-Strauss, Structural Anthropology; C. Bell, Ritual Theory, Ritual Practice; Ritual: Perspectives and Dimensions).

2.2. Ritualnost – Performativni vidiki, internalizacija in »communitas«

Pregled in analiza a) performativnih vidikov rituala in b) integrativne in kohezivne vloge rituala pri konstituiranju skupnosti (V. Turner, Ritual Process; S. Tambiah, A Performative

and situations. The third part is empirical, enabling students to develop research skills while carrying out research on specific selected rituals and ritual practices, and to test various theoretical research premises and practical methods.

## 1. Historical overview

1.1. Discovering the Other means discovering otherness through "foreign customs and traditions." The first or historical part focuses on various understandings and theories of rituality (mainly) in central Europe, from pre-scholarly ones (e.g., P Santonino) at the end of the Middle Ages and the views of Johann Gottfried Herder to the first detailed thematizations of the concept of "ritual" during the nineteenth century (e.g., Gregor Krek). During this period, describing and studying rituality was largely about discovering the Other, or part of the exoticization strategy and practice (Fikfak 2008).

1.2. Special emphasis is placed on research conducted in the twentieth century, during which ritual practices (i.e., customs and traditions) became one of the most distinctive ethnological and identification elements.

1.3. Based on an overview of works published in Slovenia (F Kotnik, B Orel, N Kuret, etc.) and central Europe, issues connected with rituals elsewhere will be discussed (J Frazer, A van Gennep, M Eliade, E Durkheim, and so on) as well as their mutual influences.

## 2. Thematic overview

The second part reflects on the basic concepts of rituality and ritual practices, and thematic definitions:

2.1. Rituality: language, structure, form, process, and typology

Thematization of language: grammar and morphology, the basic elements of rituals and their structure, forms, procedural character, and typology (A van Gennep, Rites of Passage; J Goody, Construction of a Ritual Text; C Lévi-Strauss, Structural Anthropology; C Bell, Ritual Theory, Ritual Practice; Ritual: Perspectives and Dimensions).

2.2. Rituality: performative aspects, internalization, and "communitas"

Approach to Ritual; R. Schechner, Performance Theory; C. Cavallin, Ritualization and Human Interiority, J. Gottman, Relationship Cure).

### 2.3. Ritualnost in semiotika

Ritual kot znak v F. Saussurovem ali C.S. Peirceovem konceptu semiotike (R. Parmentier, Signs in Society); kot metonimična metafora (R. Jakobson); kot heteroglosija (Bahtin, Rabelais and His World).

### 2.4. Ritualnost, religija in mit

Religija je pomembna podlaga nekaterim oblikam rituala (M. Eliade, Zgodovina religioznih verovanj in idej; R. Rappaport, Ritual and Religion).

### 2.5. Ritualnost, politika in moč

Politika države se utemeljuje tudi z rituali, npr. z vsakodnevno prisego šolarjev v nekaterih državah (npr. v ZDA), z zastavami, državnimi proslavami, komemoracijami za padlimi idr. (D. Kertzer, Ritual, Politics, and Power; P. Simonič, Kaj si bo narod mislil?).

## 3. Empirični del

3.1. V tretjem delu bodo po pogovoru s študentkami in študenti izbrane lokacije in dogodki, primerni za raziskavo ritualnosti in nekaterih vidikov. Z raziskavo konkretne ritualne prakse bo študentka oz. študent preveril vse bistvene elemente različnih raziskovalnih izhodišč, priučenih v prvem in drugem delu. Po opravljeni kvalitativni empirični raziskavi bo študentka oz. študent predstavil svoje delo v okviru seminarja in predložil besedilo za znanstveno revijo.

3.2. Poleg glavnega izvajalca pri predmetu sodelujejo tudi gostje iz različnih domačih in tujih ustanov. Teme, s katerimi sodelavke in sodelavci dopolnjujejo gornji učni načrt, so: ritualnost in delo, ritualnost in politika, rituali in šport, rituali in festivali.

### Seminarske vaje

Seminarsko delo je del učenja tako razumevanja kot samega raziskovanja ritualnosti, pomeni praktično usvajanje in preverjanje znanj, ki jih posredujejo predavanja in konzultacije. Seminarsko delo je vedno povezano s konkretno empirično raziskavo, v kateri študentka ali študent preverja teoretska

Overview and analysis of a) the performative aspects of rituals and b) the integrative and cohesive role of rituals in constituting a community (V. Turner, Ritual Process; S. Tambiah, A Performative Approach to Ritual; R. Schechner, Performance Theory; C. Cavallin, Ritualization and Human Interiority, J. Gottman, Relationship Cure).

### 2.3. Ritualnost in semiotika

Ritual as a sign in de Saussure's or Peirce's concepts of semiotics (R. Parmentier, Signs in Society), as metonymic metaphor (R. Jakobson), and as heteroglossia (M Bakhtin, Rabelais and His World).

### 2.4. Ritualnost, religija, in mit

Religion provides an important basis for certain forms of rituals (M Eliade, A History of Religious Ideas; R Rappaport, Ritual and Religion).

### 2.5. Ritualnost, politika, in moč

National politics is also reinforced through rituals, such as daily oaths for schoolchildren in certain countries (e.g., the US), flags, national ceremonies, commemorations of fallen soldiers, and so on (D Kertzer, Ritual, Politics, and Power; P Simonič, Kaj si bo narod mislil?).

## 3. Empirični del

3.1. In the third part, discussions will be held with students to select locations and events suitable for conducting research on rituality and some of its aspects. By studying a concrete ritual practice, students will test all the relevant elements of various research premises they have learned about in the first and second parts of the course. After completing their qualitative empirical research, students will present their work as part of a seminar and submit their papers for publication in a research journal.

3.2. In addition to the main instructor, classes are also conducted by guest lecturers from various institutions in Slovenia and abroad. The topics covered by these lecturers include rituality and work, rituality and politics, rituality and sports, and rituals and festivals.

### Seminarske vaje

Work within the seminar classes entails learning both how to understand and research rituality; the students learn and test the material covered

izhodišča in koncepte. Poteka z diskusijami ob referatih in koreferatih študentov. Zaključek seminarskega dela je za vsakega študenta oz. študentko seminarska naloga, ki je skupaj z zagovorom glavna oblika preverjanja znanja .  
Povezava z drugimi predmeti  
Predmet sodi v etnologijo, kulturno antropologijo in folkloristiko, navezuje pa se tudi na predmete s področij zgodovinopisja, sociologije, religije in kulturnih študij.

in lectures and consultations in practice. This is always connected with a concrete empirical study in which individual students test theoretical premises and concepts. The class takes place in the form of discussions accompanying the papers presented by other students. Every student must write a term paper to complete the class, and together with an oral defense this constitutes the main form of examination.

Links to other courses

This course falls under ethnology, cultural anthropology, and folklore studies, but also relates to courses historiography, sociology, religion and cultural studies.

#### Temeljni literatura in viri / Readings:

- Bahtin, Mihail Mihajlovič. 1978. Stvaralaštvo Fransa Rablea i narodna kultura srednjeg veka i renesanse. Beograd: Nolit.
- Bell, Catherine. 1997. Ritual: Perspectives and Dimensions. Oxford: Oxford University Press.
- Bell, Catherine. 2009. Ritual Theory, Ritual Practice. New York: Oxford University Press.
- Cavallin, Clemens. 2013. Ritualization and Human Interiority. Copenhagen: Museum Tusulanum Press.
- Durkheim, Émile. 2008. The Elementary Forms of Religious Life. Oxford; New York: Oxford University Press.
- Eliade, Mircea. 1996. Zgodovina religioznih verovanj in idej. Ljubljana: DZS.
- Fikfak, Jurij. 2008. Pogledi na ritualnost in ritualne prakse na Slovenskem. Traditiones 37 (2): 45–59. doi: 10.3986/Traditio2008370203
- Fikfak, Jurij. 2021. Ritualnost. EFKA. Ljubljana: Založba ZRC (v pripravi za tisk)
- Frazer, James George. 2001. Zlata veja: raziskave magije in religije. Ljubljana: Nova revija.
- Goody, Jack. 2000. The Construction of a Ritual Text. V: The Power of the Written Tradition. Washington, DC: Smithsonian, 47–62.
- Gottman, John. 2002. The Relationship Cure. Harmony
- Grimes, Ronald L. (1996. Readings in Ritual Studies. Prentice Hall, NJ.
- Ložar Podlogar, Helena. 1995. V adventu snubiti – o pustu ženiti. Svatbene šege Ziljanov. Celovec: Mohorjeva družba.
- Jakobson, Roman. 1996. Lingvistični in drugi spisi. Ljubljana: Studia Humanitatis.
- Kertzer, David I.. 1988. Ritual, Politics, and Power. New Haven; London: Yale University Press.
- Kotnik, Franc. 1943. Slovenske starosvetnosti. Nekaj zapiskov, orisov in razprav. Ljubljana: Zadružna tiskarna.
- Kreinath, Jens, Jan Snoek, and Michael Stausberg, eds.. 2006. Theorizing Rituals: Issues, Topics, Approaches, Concepts. Leiden: Brill.
- Krek Gregor. 1887. Einleitung in die slavische Literaturgeschichte. Akademische Vorlesungen, Studien und kritische Streifzüge. 2. izdaja. Graz: Leuschner & Lubensky.
- Kuret, Niko. 1974. Navada in šega. Traditiones 3: 69–80.
- Kuret, Niko. 1989. Praznično leto Slovencev. Starosvetne šege in navade od pomladi do zime. I–II. Celje: Mohorjeva družba.
- Lévi-Strauss, Claude. 1967. Structural Anthropology. Garden City, NY: Doubleday.

- Orel, Boris. 1944. Slovenski ljudski običaji. V. Ložar, Rajko (ur.), Narodopisje Slovencev. I. Ljubljana: Klas, 263–349.
- Orel, Boris. 1952. Slovenski ljudski običaji. V: Grafenauer, Ivan in Boris Orel (ur.), Narodopisje Slovencev. II. Ljubljana. DZS, 134–165.
- Parmentier, Richard. 1994. Signs in Society: Studies in Semiotic Anthropology. Bloomington, IN: Indiana University Press.
- Rappaport, Roy A.. 1999. Ritual and Religion in the Making of Humanity. Cambridge: Cambridge University Press.
- Santonino, Paolo. 1992. Popotni dnevniki. 1485–1487. Celovec, Dunaj in Ljubljana: Mohorjeva založba.
- Scharfe, Martin. 1991. Brauchforschung. Darmstadt: Wissenschaftliche Buchgesellschaft.
- Schechner, Richard. 2003. Performance Theory. London: Routledge.
- Simonič, Peter. 2009. Kaj si bo narod mislil? Ritual slovenske državnosti. Ljubljana: Znanstvena založba Filozofske fakultete.
- Stephenson, Barry. 2015. Ritual. A very short introduction. Oxford: OUP.
- Tambiah, Stanley J.. 1979. A Performative Approach to Ritual. V: Proceedings of the British Academy 65, 113–69.
- Turner, Victor. 1969. The Ritual Process: Structure and Anti-Structure. Berlin: De Gruyter.
- Van Gennep, Arnold. 1960. The Rites of Passage. Chicago: University of Chicago Press.

#### **Cilji in kompetence:**

Predmet seznanja študentke in študente s pojmom ritualnost in ritualne prakse z zgodovinskega, teoretskega in empiričnega vidika. V prvem delu se študentka oz. študent seznanja z zgodovino pojma in raziskovanjem pojava; drugi del je namenjen kritičnemu pregledu tematik in teoretskih podlag pri različnih avtoricah in avtorjih; v tretjem delu preizkuša različna spoznanja v terenskem delu in izdelavi seminarskega dela oz. besedila za objavo.

Med najpomembnejšimi izobraževalnimi smotri predmeta so razumeti vlogo ritualov v družbi in interpretirati ritualno vedenje z uporabo različnih metod in vidikov. Pomembni smotri so: oblikovanje kritičnosti; odkrivanje palimpsestnosti, medbesedilnosti; razkrivanje dinamike različnih javnih, medijskih, uradnih in subkulturnih diskurzov; raziskovanje medigre (interplay) ustvarjalnosti – od unikatnosti do serialnosti.

#### **Objectives and competences:**

This course familiarizes students with the concepts of rituality and ritual practices from a historical, theoretical, and empirical perspective. The first part introduces students to the history of these concepts and research on them; the second part focuses on a critical overview of topics and theoretical bases by various authors; and the third part tests students' range of knowledge through fieldwork and a term paper or article for publication.

The main learning objectives of this course include understanding the role of rituals in society and interpreting ritual behavior by using various methods and perspectives. Other relevant objectives include developing critical thinking; familiarizing oneself with palimpsestism and intertextuality; exploring the dynamics of various public, media, official, and subcultural discourses; and studying the interplay of creativity (from uniqueness to seriality).

#### **Predvideni študijski rezultati:**

Študentke in študenti se v okviru predmeta naučijo tako metod branja in razumevanja besedil o ritualih, prepoznavanja konfiguracij, procesualnosti in trajanja kot tudi rabe različnih

#### **Intended learning outcomes:**

In this course, students learn how to read and understand texts on rituals and identify configurations, processualism, and duration, as well as how to use various research techniques

raziskovalnih tehnik na samem terenu glede na izbrano raziskovalno teoretsko izhodišče. Pri tem se naučijo, da so na etni ravni teoretski pojmi in sam koncept raziskave in njeni rezultati odvisni od določene znanstvene paradigme, na emski pa so ritualne prakse največkrat odvisne od medigre (interplay) med t.i. številnimi diskurzi na lokalni, regionalni, medijski, nacionalni in globalni ravni. Raziskovanje ritualnosti odpira prostore za odkrivanje socialne in kulturne dinamike, za raziskovanje vprašanj o inkluzivnih in ekskluzivnih strategijah in praksah, o konfliktnosti in dialoški oblikovanju kulturnih identitet in praks. Na ta način so pripravljene na medkulturne komunikacije današnjega časa.

in the field in line with the theoretical research premise selected. In the process, they learn that, at the etic level, theoretical concepts, the research concept, and results depend on a specific research paradigm, whereas at the emic level ritual practices usually depend on the interplay between various discourses at the local, regional, media, national, and global levels. Research on rituality makes it possible to study social and cultural dynamics and to explore inclusive and exclusive strategies and practices, and the conflicting nature and dialogism of shaping cultural identities and practices. Students are thus ready to engage in contemporary intercultural communication.

**Metode poučevanja in učenja:**

**Oblike dela:**

- Frontalna oblika poučevanja
- Delo v manjših skupinah oz. v dvojicah
- Samostojno delo študentov
- e-izobraževanje

**Metode (načini) dela:**

- Razlaga
- Razgovor/ diskusija/debata
- Delo z besedilom
- Proučevanje primera
- Igra vlog
- Druge vrste nastopov študentov
- Reševanje nalog
- "Terenske vaje" (npr. obiski podjetij)
- Vključevanje gostov iz prakse

**Learning and teaching methods:**

**Types of learning/teaching:**

- Frontal teaching
- Work in smaller groups or pair work
- Independent students work
- e-learning

**Teaching methods:**

- Explanation
- Conversation/discussion/debate
- Work with texts
- Case studies
- Roleplay
- Different presentation
- Solving exercises
- Field work (e.g. company visits)
- Inviting guests from companies

**Načini ocenjevanja:**

Krajši pisni izdelki
Daljši pisni izdelki
Javni nastop ali predstavitev
Končno ocenjevanje (pisni/ustni izpit)
Drugo

Delež (v %) /  
Weight (in %)

60
20
20

**Assessment:**

Short written assignments
Long written assignments
Presentations
Final examination (written/oral)
Other

**Reference nosilca / Lecturer's references:**

Red. prof. dr. Marjetka Golež Kaučič:

- "Zoopoetic dwelling": the ecology of the connectedness of animal and human homes and dwelling through folklore and literary representations. *Studia mythologica Slavica*. 2020, [št.] 23, str. 205-234.

- The Lipizzaner horse: cultural and natural heritage or free non-human subjectivity. *Studia mythologica Slavica*. 2018, [št.] 21, str. 163-186
- Pes v filmu: od resničnosti v fikcijo. *Traditiones: zbornik Inštituta za slovensko narodopisje*. [Tiskana izd.]. 2018, letn. 47, št. 2, str. 119-132.
- Zoofolkloristics: first insights towards the new discipline. *Narodna umjetnost: hrvatski časopis za etnologiju i folkloristiku*. 2015, vol. 52, no. 1, str. 7-30.
- Živali kot etični subjekti v ustvarjalnih opusih Jureta Detele, Miklavža Komelja in Johna Maxwella Coetzeeja ter vprašanje vegetarijanstva in veganstva. *Literatura*. sep.-okt. 2016, letn. 28, št. 303/304, str. 192-212.
- Slovenska ljudska balada. Ljubljana: Založba ZRC, ZRC SAZU, 2018.
- "Fantje se zbirajo ---": vojna in vojaki v slovenski ljudski pesmi. Ljubljana: Založba ZRC, ZRC SAZU, 2013.
- Ljudsko in umetno: dva obraza ustvarjalnosti. Ljubljana: Založba ZRC, ZRC SAZU, 2003. 329
- Slovenian folk culture between national identity and the European integration processes. *Narodna umjetnost: hrvatski časopis za etnologiju i folkloristiku*. 2009, 46/11, str. 33-49.
- Slovenska ljudska balada v srednješkolskem izobraževanju - pastorka književnosti?. *Jezik in slovstvo*. 2019, letn. 64, št. 2, str. 41-57, 116.

Dr. Jurij Fikfak

- Fikfak, J. 2021. Ritualnost. EFKA. Ljubljana: Založba ZRC (v pripravi za tisk)
- Fikfak, J. 2014. Ambivalence terena: o ritualih, akterjih in pripovedi, Ljubljana: Založba ZRC.
- Fikfak, J. 2015. Political rituals and discourses: the case of Carinthia. *Folklore*, 2015, 60: 51-72, doi: 10.7592/FEJF2015.60.fikfak
- Fikfak, J. 2009. Cultural and social representations on the border: from disagreement to coexistence. *Human affairs*, , 19 (4): 350-362. doi: 10.2478/v10023-009-0049-1.
- Fikfak, J. 2005. O recepciji in produkciji harmonije: nekaj izhodišč na primeru škoromatov. *Traditiones. Zbornik Inštituta za slovensko narodopisje* 34 (2): 75-86. DOI: <https://doi.org/10.3986/Traditio2005340205>
- Fikfak, J. 2005. Re-constructed rituals between reality and imagination. V: Bernard, J., Fikfak, Grzybek, P. (ur.). *Text & reality = Text & Wirklichkeit*. Ljubljana, Wien, Mainz. str. 79-92,
- Fikfak, J. 2004. From ethnography to autoethnography. V: Fikfak, J. et al. (ur.). *Qualitative Research: different perspectives, emerging trends*. Ljubljana: ISN ZRC SAZU, Založba ZRC; Fakulteta za socialno delo; Mainz: Pädagogisches Institut, Johann Gutenberg Universität; 75-90.
- Fikfak, J. 2003. Od tradicije do produkcije lokalnosti - nekatera izhodišča in pogledi. V: Fikfak, J et al. (ur.) *O pustu, maskah in maskiranju: razprave in gradiva*. Ljubljana: Založba ZRC, ZRC SAZU. str. 9-20,
- Fikfak, J. 2003. Pripovedi o škoromatih. V: FIKFAK, Jurij et al. (ur.) *O pustu, maskah in maskiranju: razprave in gradiva, (Opera ethnologica slovenica)*. Ljubljana: Založba ZRC, ZRC SAZU; 209-220