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Anthropological Perspective and Its Application in Myths and Ritual

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Abstract

One of the cases that, according to some philosophical schools, is a representation, sometimes in stages It is introduced from human life, was "myth"; According to Ernst Cassirer, Edra Kaat and the world formed in mythology have contents and features that understand and It is not so easy to accept them with today's theoretical and rational knowledge standards; so, These principles should be considered in the framework of the irrational cognitive system of myths checked. Based on this, the main question of this research is formed like this what is the Place of myths and rituals in Historical and Anthropological context? And its purpose is to take a step towards providing a model efficient for the purpose of reading, analyzing and explaining thematic and form (visual), figures. Next, Mythology is different in ancient civilizations, while people's views on myths and rituals are different in historical periods. In this research we used descriptive- analytical method and the data was collected by library method in addition Field data has been obtained qualitatively through interviews and observation, finally as a result, most important distinctions of the content and characteristics of mythical and sometimes rational in comparison to knowledge and rational, in the forms of separation and the unity of phenomena and affairs, the qualitative orientation of phenomena, the concept of causality, the mediators of perception (space, time, number) and the visualization of phenomena and affairs, was identified.

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1. Introduction

Humans, all over the world, do and say strange things and even incomprehensible things to people outside the group. Some of these things we call "religion". Members of society involved in such practices may or may not call them religions. More importantly, some societies have the term "religion", while others do not. When you label an idea, action, purpose, or institution as "religion," distinguish it from other categories such as "magic", "Superstition", "spirituality", or of course "science" or "politics" The basic direction leads to three aspects of the "anthropological point of view". Beginning, Anthropology progresses through comparisons or cross-cultural descriptions.

To start from the premise of diversity, we aim to accept the full range of diversity whatever is being investigated. The purpose is to explore and explain cultures and aspects. Cultural details (Malcolm, 1997). Faith is so natural to most of us that it is so pervasive in our vocabulary that we cannot help but talk and think about it. In many cases, this term is undefined. It seems very obvious. I don't think I can talk about religion at all we spoke the word of faith. In fact, Evans-Pritchard say that Nuer religion that "belief" is not an indigenous concept for society: There is, in any case, I think, no word in the Nuer language which can stand for believe (William, 1996).

In a research paper offers a systematic outline and discussion of Victor Turner's anthropology of religion and ritual. Along with an examination of Turner's theoretical stance, an account of his personal life history is presented. Attention is paid to Turner's initial functional analysis, the development of his methodological frame and processual mode of analysis, and his conception of anti-structure. This paper serves to elaborate on some important issues in the study of ritual and religion.

First, the discussion focuses on the parallels between Turner's life and the innovations in his approach. Second, his notion of religion in the study of ritual is examined. Finally, the distinctiveness, value, and limitations of his work are analyzed with reference to other approaches in symbolic anthropology in a research paper offers a systematic outline and discussion of Victor Turner's anthropology of religion and ritual. Along with an examination of Turner's theoretical stance, an account of his personal life history is presented. Attention is paid to Turner's initial functional analysis, the development of his methodological frame and processual mode of analysis, and his conception of anti-structure.

This paper serves to elaborate on some important issues in the study of ritual and religion. First, the discussion focuses on the parallels between Turner's life and the innovations in his approach. Second, his notion of religion in the study of ritual is examined. Finally, the distinctiveness, value, and limitations of his work are analyzed with reference to other approaches in symbolic anthropology (Deflem, 1991). Anthropology is a comparative study of cultural, social and human differences. This field requires us to consider many ways in which people's lives are shaped by social relationships, cultural images, and historical forces. Based on ethnographic reports and documentaries (Biehl, 2004). Based on a research, myths and rituals a general review, Myths are held to be symbolic Descriptions of phenomena of nature in addition mythology relics from the spiritual life of people's toddlers, dreams make up myths (Kluckhohn,1942).

According to rituals in organizations a review and expansion of current theory research rituals, and ceremonies are used to apply constructs to the study of organizations (Gazi Islam, 2009). On the other hand, some actions are symbolic. Elements of expression that can express beliefs, emotions, and identities Formed and modified. This iconic character is not just an individual it also plays an important role in maintaining and strengthening society. Incorporation of structure and individual into larger social units ((Trice, Belasco, & Alutto, 1969). Recognition of this symbolic element in maintenance social life scholars provide scholars with theoretical tools for classification, Study behaviors that may seem irrational or counterproductive (Trice & Beyer, 1984). Actions, groups of

actions and causes of action can act as symbols if they occur in the real sense of the word social context (Bordieu, 1977; Radcliffe-Brown, 1952).

"Anthropology land" and two models "History Land" that exists in the practice and mind of anthropologists and historian. It's about how certain forms of knowledge occur. Written and spoken. It's about what historians and anthropologists are (Cohn, 2009). Anthropologists envision places where indigenous peoples are genuine and untouched and the natives, and strive to deny the central historical facts The people he or she studies are made up of historically important things Instead of the colonial situation, they somehow claim to be outdated, Talk (Chon, 2009).

The research objectives of this paper are (1) to identify the place of myth from a historical and anthropological point of view, and (2) to identify the place of rituals from an anthropological point of view. The research question is about the position of myths and rituals in historical and anthropological context.

2. Materials and Methods

Since anthropologists and ethnographers have a wide range of issues under research, to They should also master different techniques for gathering information. These techniques are for any ethnographic research is of fundamental importance. But the methods of data collection in ethnography and in Anthropology that is used by ethnographers and anthropologists are Observation, interview, history, photography, sound recording, official statistics, personal data, personal documents, government data, morphology, mapping, and library use.

The first research method in ethnography is to observe and see as many people, objects, Buildings and buildings in the research field at a certain time. But the observation method is a sufficient method not for ethnography. Therefore, it is better for anthropologists and ethnographers to use in-depth methods. They should also use the ones that exist in ethnography.

Qualitative research is one of the methods that emphasizes the type of collaborative observation. Participatory observation is defined as the main basis of the qualitative method, sometimes equivalent to the entire qualitative research method and sometimes equivalent to the ethnographic method. The historical roots of this procedure, like the qualitative method itself, go back to the field of cultural anthropology in this research we used different methods that was mentioned before so finally the data analysis is one of the main and most important parts of research. Raw data is analyzed using analysis and interpretation methods and after processing it is provided to users in the form of information.

Data Collection tools

Most of anthropological and historical research was done in qualitative, descriptive and analytical methods, but is it's important to know about the data collection tools when a researcher used that in the field of his research, same to this role and way we used the different data collection tools that are named below.

- Interview.
- Observation.
- Participant observation
- Direct observation.
- In direct observation.
- Non-participatory observation.

- Voice recording.
- Photography.
- Morphology.
- Ethnography.
- Library.

3. Results and Discussions

Myths in Historical Context

The subject of religion was very important in people's lives from the beginning to the present it also played a special role in their personal and social life. In this regard, theorists have studied this subject is a different approach and offers different definitions of religion. One of those theorists I'm Marcia Eliade, an excellent researcher in the fields of religion and mythology. He approached the subject Religion with a phenomenological approach. He emphasized religious symbolism and explained that religion refers to it. Experience the sacred. In his view, there is only one obligation for religion and religious ceremonies. Increased human exposure to the sacred. He sees the sacred as a common part of everything religion. Regarding sacred manifestations, he believes that sacred symbols can appear in the world.

The shape of mundane things. He opposes the traditionalist approach and believes in the phenomenon of religion He examined them without reducing them to other areas (Khajehgir, Susan & Pravin, 2020). Myths tell our ancestors' understanding of the phenomena around them. Many myths in their evolution after rereading and reproducing are usually mixed with two major concepts of demythologizing and mythmaking) Ahmadi, Zahra &Hamid, 2020). Persian article Asatir is the plural form of the word "myth" in Arabic, Myth is a word derived from the Greek origin of Historia (Bahar, 2006). Some believe that the myth is the description of the visible works of gods and supernatural beings or culture-creating beings in the past, at the time of the creation of the world, animals, plants, mankind, institutions, customs, and the causes of their creation, and in general, the description of the creation of the universe is. In other words, myth illuminates the meaning of life, and for that reason, the story is true; In contrast to stories and anecdotes, which are false stories (Bahar, 2006).

Rituals in Historical Context

Religious rituals are considered as the most basic and most rooted part of religions which has always been held by their followers throughout history, so that today everyone's attention it has attracted anthropologists for further study and research. Because all these rituals and Ceremonies themselves are symbols and signs of religions in every congregation through which followers an identify them. Anthropologists consider religious rituals and ceremonies as not only a way to strengthen the social group and relieve the social emotions and anxieties of the society, but also a special way in which events and incidents important, along with rituals and acceptance of things like death, which becomes easier for the members of the society "Emile Durkheim".

This is why rituals are used as a way between religious and non-religious matters religious has expressed. "Kelkhohen" has provided an acceptable solution for the primary studies about the superiority of legends and religious rituals, and as he said about the "Iliad" legend, he considered it very important to read legends and religious events, which means to understand more about the text; He believes that the translation and application of the study of religious texts, especially the conceptual explanation of words provided by "Victor Turner", is part of the themes of religious rituals that can only be developed for the analysis of other cultural concepts.

Anthropologists believe that rituals are symbolic actions that belong to the whole society. But sometimes, in societies, a major part of these rituals has been reserved for a few people. This limited group may be a clan or a family. Moreover, it may be determined based on criteria that do not have a religious aspect. Next, on the following, I present the tables that shows this research results.

Table 1: General explanations of the respondents

Respondents	Male		Female		Total	
	No.	(%)	No.	(%)	No.	(%)
Age Classification						
20-25	15	15.00	7	7.00	22	22.00
26-30	35	35.00	15	15.00	50	50.00
35 above	9	9.00	5	5.00	14	14.00
Marital Status						
Married	39	39.00	14	14.00	53	53.00
Unmarried	10	10.00	3	3.00	13	13.00
Educational Status						
Illiterate	10	10.00	7	7.00	17	17.00
Literate	37	37.00	16	16.00	53	53.00

Table 1: shows the description of respondents such as age classification, marital status and educational background, first part of the table is age classification that are divided by male and female section although it shows the numerical percentage of respondents so the same way has been followed in other parts

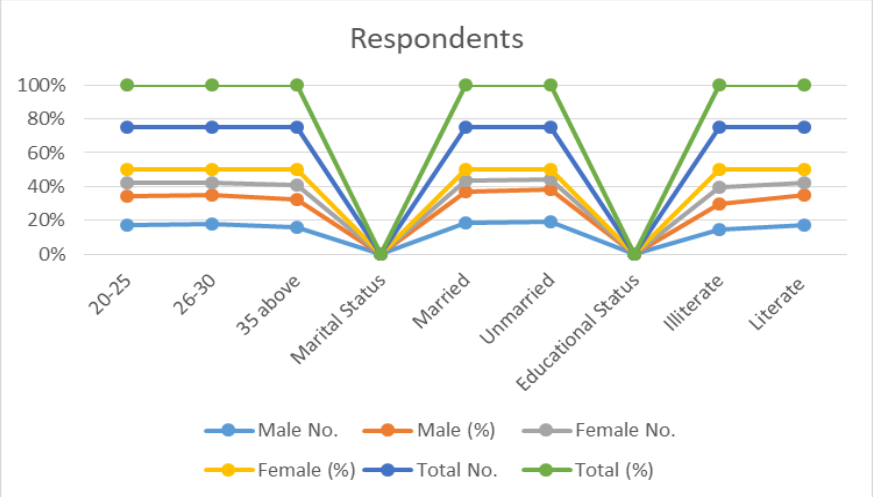


Table 2: Collection of Anthropological components extracted from the interviews

No	Description		Numerical Total	Description of view point
	Anthropological components	Basic components		
1	Sacred and unsacred	Mythological opposition and distinction	1	Place of sacred and un sacred
2	Similarity of part or whole	Unity of legends	3	Mythical unity and homogeneity
3	Similarity of signifier and signified	Unity of legends		
4	Similarity of relationship components	Unity of legends		
5	Adjacency, cause and effect	Mythical cause	1	Factors of myth
6	Separation of space into sacred and unholy	Space	2	Mythical perceptual mediators
7	Stepwise passage through the mythical space			
8	Separation of time into sacred and unholy	Time	1	
9	Separation of numbers into sacred and un sacred	Numeric	1	
10	Qualitative nature of phenomena	Mythical qualitativeism	1	fundamental feature

In table number 2, we have the main and secondary components that were obtained as a result of the interviewees and were extracted from repeated analysis and interpretations of the interviews.

Table 3: Content and characteristics of mythological consciousness

No	Description of interviews	Components
1	Mythological awareness disrupts the uniformity and similarity of phenomena based on the fundamental opposition and value of sacred and unholy; This process of confronting and distinguishing phenomena and things is not limited and exclusive to the initial creations of mythological knowledge, but can also be seen in the images and transcendental mythological representations.	Mythological opposition and distinction

2	Mythological thought does not possess that dividing line that differentiates between the whole and its parts, and the fate of each part is the same as the inscription of the whole.	Mythical unity
3	In the world formed based on mythological consciousness, the object called (name) or (sign) or (image) are indistinguishable from each other and have an essential unity with each other.	Mythical unity
4	Based on the mythological thought, the phenomena, objects and things that are classified as unholy based on the fundamental contrast and distinction of the myth can sanctify their essence and find a sacred identity through contact and proximity with the sacred phenomena.	Mythical unity
5	Space, as an important phenomenon in mythological thought, is affected by the fundamental distinction between sacred and unholy Based on this, limited spaces are known as sacred territories; and through Fences separate unholy lands.	Mythical Perceptual mediators
6	In mythological thought, passing from an unholy realm to a holy realm is possible through difficult steps Entering the door and court and altar of the sacred realm, the tests and rituals of passage it is needed.	Mythical Perceptual mediators
7	In mythological thought, time, like space, is affected by the fundamental distinction between the holy and the unholy. Certain times are more sacred than other times be; On this basis, many rituals and ceremonies It is done during these holy times.	Mythical Perceptual mediators
8	Numbers in the realm of mythological thought, unlike rational thought, have a qualitative nature; It means any number, essence It has its own individual nature and power, and this is the original being can its essence and strength to Transfer anything that comes under his hand.	Mythical Perceptual mediators
9	One of the fundamental features in understanding the mythological world is the preference of "quality" over "quantity"; one person in Against a thousand people, one action against many actions, a land equal to other lands and... Interpretations Familiar in the worldview and attitude of legends.	Mythical qualitativeism
10	Mythical thought gives a material essence to any phenomenon, including mental and spiritual matters; The disease that Man suffers from it, from a mythological point of view, it is not a process that is under general and known conditions Experimental action in the human body does, but it is a demon that surrounds and conquers a person.	Myth embodiment

Table 3: shows that in the first parts of the key concepts of the interviews are given in the explanation section, then in front of each explanation, its components are given in order.



Figure 1 Mythical ancient statues

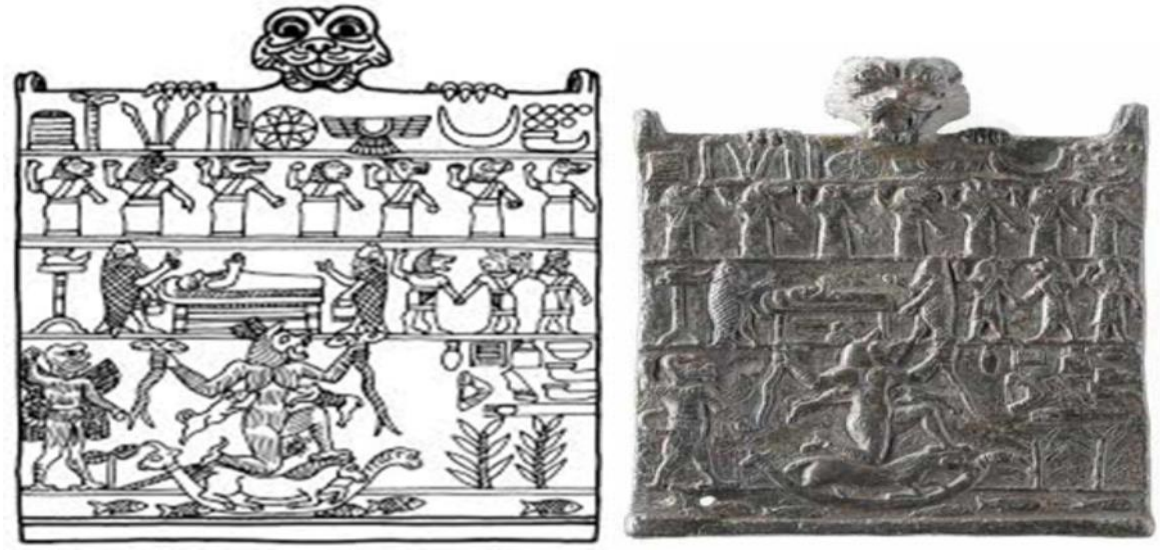


Figure 2 : Myths and rituals related to the civilization of New Babylon

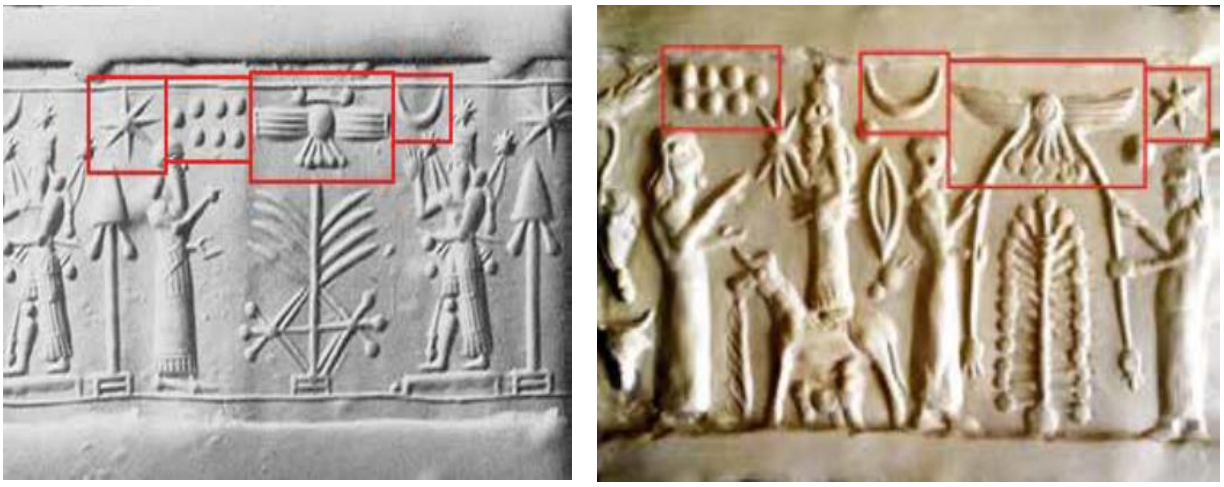


Figure 3 symbols of Gods in the example of Medan Rodin seals



Figure 4: Types of symbolic figures of the seven sages in the art of Mia Nerodan.



Figure 5: Three of the seven wise figures, sculpted in The foundation stone of Ashurbanipal's palace in Nineveh

4. Conclusion

One of the cases that according to some philosophical schools as a representation is sometimes introduced in the stages of human life is myth, from these the most efforts In order to promote the myth to one of the forms of human cognition, It was done by Ernest Cassir. Cassir unlike Kant He believed that human cognitive forms are only patterns They are not intellectually limited; But irrational forms and patterns It also plays an important role in the process of human knowledge and understanding and myth as one of the most important forms The non-rational understanding of man in the course of his life is presented to us takes, A myth, like any other form of narrative, is a role It has undeniably given an image to the imagination; so that one The narration of myths, consisting of a combination of mental images and of course, it is an imagination that is based on a specific purpose and pattern of cohesion has been found; In these narratives, sometimes and human knowledge of himself and his surroundings, in the form of mental and special images, and of course, Essentially expressed However, the main purpose of this research was to analyze and identify the historical and anthropological position of myths and rituals that took place in a symbolic form in historical periods and people have their own interpretations of these ancient myths and rituals. According to the observations and interviews conducted, we found that myths and rituals have greatness and an

ancient background in legendary and mythological histories. Meanwhile, we were able to extract the main and secondary insights from the conducted interviews, as a result of which we were able to draw different insights. In addition these concepts and understandings are people's mental interpretations of rituals and myths.

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