

ANTH7006: Anthropologies of Religion

[View Online](#)

[1]

Annelin Eriksen 2005. The Gender of the Church: Conflicts and Social Wholes on Ambrym. *Oceania*. 75, 3 (2005), 284–300.

[2]

Anthony F. C. Wallace 1956. Revitalization Movements. *American Anthropologist*. 58, 2 (1956), 264–281.

[3]

d'Aquili, E.G. and Newberg, A.B. 1993. Religious and mystical states: a neuropsychological model. *Zygon* ♦. 28, 2 (Jun. 1993), 177–200.
DOI:<https://doi.org/10.1111/j.1467-9744.1993.tb01026.x>.

[4]

Asad, T. 2003. Introduction: Thinking about Secularism. *Formations of the secular: Christianity, Islam, modernity*. Stanford University Press. 1–17.

[5]

Atran, S. and Henrich, J. 2010. The Evolution of Religion: How Cognitive By-Products, Adaptive Learning Heuristics, Ritual Displays, and Group Competition Generate Deep Commitments to Prosocial Religions. *Biological Theory*. 5, 1 (Jan. 2010), 18–30.
DOI:https://doi.org/10.1162/BIOT_a_00018.

[6]

Barnard, Alan and Spencer, Jonathan 2002. Encyclopedia of social and cultural anthropology. Routledge.

[7]

Barrett, J.L. 2007. Cognitive Science of Religion: What Is It and Why Is It? Religion Compass . 1, 6 (Nov. 2007), 768–786. DOI:<https://doi.org/10.1111/j.1749-8171.2007.00042.x>.

[8]

Bastin, R. 'Saints, Sites and Religious Accommodation in Sri Lanka' .

[9]

Baumann, G. 1995. 'The Lamps are Many but the Light is One? Processes of Syncretization in a Multi-Ethnic Suburb of London' . Syncretism and the commerce of symbols. IASSA.

[10]

Beaumont, M. 2015. In the beginning was the big toe: Bataille, base materialism, bipedalism. Textual Practice. 29, 5 (Jul. 2015), 869–883.
DOI:<https://doi.org/10.1080/0950236X.2014.987689>.

[11]

Bielo, J.S. 2011. 'How Much of this is Promise?': God as Sincere Speaker in Evangelical Bible Reading. Anthropological Quarterly. 84, 3 (2011), 631–653.
DOI:<https://doi.org/10.1353/anq.2011.0043>.

[12]

Bielo, J.S. 2008. On the failure of 'meaning': Bible reading in the anthropology of Christianity. Culture and Religion. 9, 1 (Mar. 2008), 1–21.
DOI:<https://doi.org/10.1080/14755610801954839>.

[13]

van Binsbergen, W. 1991. Becoming a sangoma: religious anthropological field-work in

Francistown, Botswana. 21, 4 (1991), 309–344.

[14]

Blackburn, S.H. 1985. Death and Deification: Folk Cults in Hinduism. *History of Religions*. 24, 3 (1985), 255–274.

[15]

Blans, R.L. 2007. The atheist anthropologist: Believers and non-believers in anthropological fieldwork1. *Social Anthropology*. 14, 2 (Jan. 2007), 223–234.
DOI:<https://doi.org/10.1111/j.1469-8676.2006.tb00036.x>.

[16]

Boddy, J. 1994. Spirit Possession Revisited: Beyond Instrumentality. *Annual Review of Anthropology*. 23, 1 (Oct. 1994), 407–434.
DOI:<https://doi.org/10.1146/annurev.an.23.100194.002203>.

[17]

Boddy, J. 1988. Spirits and selves in Northern Sudan: the cultural therapeutics of possession and trance. *American Ethnologist*. 15, 1 (Feb. 1988), 4–27.
DOI:<https://doi.org/10.1525/ae.1988.15.1.02a00020>.

[18]

Bourdillon, M.F.C. 1993. Anthropological Approaches To the Study of African Religions. *Numen*. 40, 3 (Jan. 1993), 217–239. DOI:<https://doi.org/10.1163/156852793X00167>.

[19]

Bourguignon, Erika 1973. Religion, altered states of consciousness, and social change. Ohio State University Press.

[20]

Bourrat, P. et al. 2011. Supernatural punishment and individual social compliance across

cultures. *Religion, Brain & Behavior*. 1, 2 (Jun. 2011), 119–134.
DOI:<https://doi.org/10.1080/2153599X.2011.598325>.

[21]

Bowie, F. 2008. Anthropology of Religion. *Religion Compass*. 2, 5 (Sep. 2008), 862–874.
DOI:<https://doi.org/10.1111/j.1749-8171.2008.00091.x>.

[22]

Bowman, G. 'Orthodox-Muslim Interactions at Mixed Shrines in Macedonia' .

[23]

Boyer, P. 2008. Being human: Religion: Bound to believe? *Nature*. 455, 7216 (Oct. 2008), 1038–1039. DOI:<https://doi.org/10.1038/4551038a>.

[24]

Brasher, Brenda E. 2001. *Encyclopedia of fundamentalism*. Routledge.

[25]

Brazeal, B. 2012. Indian Religions in the Global Emerald Trade: A Photo Essay. *Visual Anthropology Review*. 28, 2 (Nov. 2012), 120–132.
DOI:<https://doi.org/10.1111/j.1548-7458.2012.01119.x>.

[26]

Bubriski, K. 2009. Short Cut to Nirvana. *Visual Anthropology*. 23, 1 (Dec. 2009), 51–52.
DOI:<https://doi.org/10.1080/08949460903368952>.

[27]

Cannell, F. 2010. The Anthropology of Secularism. *Annual Review of Anthropology*. 39, 1 (Oct. 2010), 85–100. DOI:<https://doi.org/10.1146/annurev.anthro.012809.105039>.

[28]

Casanova, J. 1994. Chapter 1: Secularization, Enlightenment and Modern Religion. *Public religions in the modern world*. University of Chicago Press. 11–39.

[29]

Christoph Brumann 2000. The Dominance of One and Its Perils: Charismatic Leadership and Branch Structures in Utopian Communes. *Journal of Anthropological Research*. 56, 4 (2000), 425–451.

[30]

Claude Levi-Strauss 1977. The effectiveness of symbols. *Structural anthropology*. Penguin. 186–205.

[31]

Coleman, S. 2002. Do you believe in pilgrimage?: *Communitas, contestation and beyond*. *Anthropological Theory*. 2, 3 (Sep. 2002), 355–368.
DOI:<https://doi.org/10.1177/1463499602002003805>.

[32]

Comaroff, J. 1980. Healing and the cultural order: the case of the Barolong boo Ratshidi of southern Africa. *American Ethnologist*. 7, 4 (Nov. 1980), 637–657.
DOI:<https://doi.org/10.1525/ae.1980.7.4.02a00030>.

[33]

Comaroff, J. 1983. The defectiveness of symbols or the symbols of defectiveness? On the cultural analysis of medical systems [book review]. *Culture, Medicine and Psychiatry*. 7, 1 (Mar. 1983), 3–20. DOI:<https://doi.org/10.1007/BF00249995>.

[34]

Comaroff, J. and Comaroff, J. 2008. *The colonization of consciousness. A reader in the anthropology of religion*. Blackwell. 464–478.

[35]

Comaroff, John and Jean 2008. The colonization of consciousness. A reader in the anthropology of religion. Blackwell. 464–478.

[36]

Csordas, T.J. 1987. Health and the holy in African and Afro-American spirit possession. *Social Science & Medicine*. 24, 1 (Jan. 1987), 1–11.
DOI:[https://doi.org/10.1016/0277-9536\(87\)90133-X](https://doi.org/10.1016/0277-9536(87)90133-X).

[37]

David E. Young & Jean-Guy Goulet DAVID E. YOUNG and JEAN-GUY GOULET
JEAN-GUY GOULET MARIE FRANCOISE GUÉDON EDITH TURNER
CHARLES D. LAUGHLIN JR. RAB WILKIE DAVID E. YOUNG C. RODERICK
WILSON LISE SWARTZ ANTONIA MILLS YVES MARTON
JEAN-GUY GOULET and DAVID YOUNG Being Changed by Cross-Cultural Encounters: The
Anthropology of Extraordinary Experience on JSTOR.

[38]

Delaney, C. 1990. The hajj: sacred and secular. *American Ethnologist*. 17, 3 (Aug. 1990), 513–530. DOI:<https://doi.org/10.1525/ae.1990.17.3.02a00060>.

[39]

Dennett, D.C. and LaScola, L. 2010. Preachers Who are Not Believers. *Evolutionary Psychology*. 8, 1 (Jan. 2010). DOI:<https://doi.org/10.1177/147470491000800113>.

[40]

Desjarlais, Robert R. 1992. Imaginary gardens with real toads. *Body and emotion: the aesthetics of illness and healing in the Nepal Himalayas*. University of Pennsylvania Press. 3–35.

[41]

Dobkin de Rios, M. 1972. *Visionary Vine: hallucinogenic healing in the Peruvian Amazon*. Waveland Press.

[42]

Dow, J. 1986. Universal Aspects of Symbolic Healing: A Theoretical Synthesis. *American Anthropologist*. 88, 1 (Mar. 1986), 56–69.

DOI:<https://doi.org/10.1525/aa.1986.88.1.02a00040>.

[43]

Dow, J.W. 2006. The evolution of religion: three anthropological approaches. *Method & Theory in the Study of Religion*. 18, 1 (2006), 67–91.

[44]

DuPertuis, L. 1986. How People Recognize Charisma: The Case of Darshan in Radhasoami and Divine Light Mission. *Sociological Analysis*. 47, 2 (Summer 1986).

DOI:<https://doi.org/10.2307/3711456>.

[45]

Durkheim, Emile 2001. Definition of Religious Phenomena & Religion. *The elementary forms of religious life*. Oxford University Press. 21–44.

[46]

E. Thomas Lawson 2000. Towards a Cognitive Science of Religion. *Numen*. 47, 3 (2000), 338–349.

[47]

Edge, H. 1996. Possession in Two Balinese Trance Ceremonies. *Anthropology of Consciousness*. 7, 4 (Dec. 1996), 1–8. DOI:<https://doi.org/10.1525/ac.1996.7.4.1>.

[48]

Eliade, M. and Adams, C.J. 1987. *The Encyclopedia of religion*. Collier Macmillan.

[49]

Ewing, K.P. 1994. Dreams from a Saint: Anthropological Atheism and the Temptation to Believe. *American Anthropologist*. 96, 3 (Sep. 1994), 571–583.
DOI:<https://doi.org/10.1525/aa.1994.96.3.02a00080>.

[50]

Fernandez, James 1990. *Tabernanthe Iboga. Flesh of the gods: the ritual use of hallucinogens*. Waveland Press. 237–260.

[51]

Geertz, C. 1957. Ritual and Social Change: A Javanese Example. *American Anthropologist*. 59, 1 (Feb. 1957), 32–54. DOI:<https://doi.org/10.1525/aa.1957.59.1.02a00040>.

[52]

Gell, A. 1977. *'Magic, Perfume, Dream.. Symbols and sentiments: cross-cultural studies in symbolism*. Academic Press.

[53]

Gell, A. 1992. The Technology of Enchantment and the Enchantment of Technology. *Anthropology, art and aesthetics*. Clarendon Press. 40–63.

[54]

Gellhorn, E. 1970. The emotions and the ergotropic and trophotropic systems. *Psychologische Forschung*. 34, 1 (1970), 48–66. DOI:<https://doi.org/10.1007/BF00422862>.

[55]

Gellhorn, E. 1970. The emotions and the ergotropic and trophotropic systems. *Psychologische Forschung*. 34, 1 (1970), 48–66. DOI:<https://doi.org/10.1007/BF00422862>.

[56]

Ghannam, F. 2015. Technologies of Immortality, 'Good Endings', and Martyrdom in Urban Egypt. *Ethnos*. 80, 5 (Oct. 2015), 630–648.
DOI:<https://doi.org/10.1080/00141844.2014.938091>.

[57]

Glazier, Stephen D. 2001. *Encyclopedia of African and African-American religions*. Routledge.

[58]

Glowack, M. and Malpass, M. 2003. Water, Huacas, and Ancestor Worship: Traces of a Sacred Wari Landscape. *Latin American Antiquity*. 14, 4 (2003), 431–448.

[59]

Goodman, F.D. 1986. Body Posture and the Religious Altered State of Consciousness: An Experimental Investigation. *Journal of Humanistic Psychology*. 26, 3 (Jul. 1986), 81–118.
DOI:<https://doi.org/10.1177/0022167886263006>.

[60]

Gould, S.J. *Nonoverlapping Magisteria*.

[61]

Greenfield, S. 2003. Can supernaturals really heal? A view of science that shows how they might. *Anthropological Forum*. 13, 2 (Nov. 2003), 151–158.
DOI:<https://doi.org/10.1080/0066467032000129815>.

[62]

Grindal, B.T. Into the Heart of Sisala Experience: Witnessing Death Divination'. 39, 1.

[63]

Hage, G. Dwelling in the Reality of Utopian Thought.

[64]

Hayden, R.M. 2002. Antagonistic Tolerance: Competitive Sharing of Religious Sites in South Asia and the Balkans. *Current Anthropology*. 43, 2 (Apr. 2002), 205–231.

[65]

Hodder, I. ed. 2010. *Religion in the Emergence of Civilization: Çatalhöyük as a Case Study*. Cambridge University Press.

[66]

II, J.D.C. 1994. Reflexivity and Transformation Symbolism in the Navajo Peyote Meeting. *Ethos*. 22, 4 (Dec. 1994), 494–527. DOI:<https://doi.org/10.1525/eth.1994.22.4.02a00040>.

[67]

Ingold, T. 2004. Culture on the Ground: The World Perceived Through the Feet. *Journal of Material Culture*. 9, 3 (Nov. 2004), 315–340.
DOI:<https://doi.org/10.1177/1359183504046896>.

[68]

Ingold, Tim 2002. *Companion encyclopedia of anthropology*. Routledge.

[69]

James Fernandez 1990. *Tabernanthe iboga. Flesh of the gods: the ritual use of hallucinogens*. Waveland Press. 237–260.

[70]

James McHugh 2011. Seeing Scents: Methodological Reflections on the Intersensory Perception of Aromatics in South Asian Religions. *History of Religions*. 51, 2 (2011), 156–177.

[71]

James, William 1991. The varieties of religious experience. Triumph Books.

[72]

Kahn, J.S. 2014. Encountering Extraordinary Worlds: The Rules of Ethnographic Engagement and the Limits of Anthropological Knowing. *Numen*. 61, 2–3 (Mar. 2014), 237–254. DOI:<https://doi.org/10.1163/15685276-12341318>.

[73]

Kim, S. 2013. The Work of Memory: Ritual Laments of the Dead and Korea's Cheju Massacre. A Companion to the Anthropology of Religion. J. Boddy and M. Lambek, eds. John Wiley & Sons, Ltd. 223–238.

[74]

Kuper, Adam and Kuper, Jessica 2009. The social science encyclopedia. Routledge.

[75]

Kwon, H. 'New Ancestral Shrines after the Cold War'.

[76]

La Barre, W. 1979. Shamanic Origins of Religion and Medicine. *Journal of Psychedelic Drugs* . 11, 1–2 (Jan. 1979), 7–11. DOI:<https://doi.org/10.1080/02791072.1979.10472086>.

[77]

Lahood, G. 2007. Rumour of angels and heavenly midwives: Anthropology of transpersonal events and childbirth. *Women and Birth*. 20, 1 (Mar. 2007), 3–10. DOI:<https://doi.org/10.1016/j.wombi.2006.10.002>.

[78]

Lambeck, M. 1989. From Disease to Discourse: Remarks on the Conceptualization of Trance and Spirit Possession. *Altered states of consciousness and mental health: a cross-cultural perspective*. SAGE Publications.

[79]

Lambek, M. 2012. Facing religion, from anthropology. *Anthropology of this century*. Issue 4 (2012).

[80]

Landes, Richard Allen and Berkshire Reference Works (Firm) 2000. *Encyclopedia of millennialism and millennial movements*. Routledge.

[81]

Lang, B. 1987. The sexual life of the saints. *Religion*. 17, 2 (Apr. 1987), 149–171.
DOI:[https://doi.org/10.1016/0048-721X\(87\)90054-6](https://doi.org/10.1016/0048-721X(87)90054-6).

[82]

Langford, J.M. 2015. Medical Eschatologies: The Christian Spirit of Hospital Protocol. *Medical Anthropology*. (Oct. 2015), 1–11.
DOI:<https://doi.org/10.1080/01459740.2015.1091820>.

[83]

Latour, B. What is Iconoclasm?

[84]

Lee, L. 2015. Ambivalent Atheist Identities: Power and Non-religious Culture in Contemporary Britain. *Social Analysis*. 59, 2 (Jun. 2015), 20–39.
DOI:<https://doi.org/10.3167/sa.2015.590202>.

[85]

Lett, J. 1997. Science, Religion and Anthropology. *Anthropology of religion: a handbook*.

Greenwood Press. 103–120.

[86]

Levinson, David et al. 1996. Encyclopedia of cultural anthropology. Henry Holt and Co.

[87]

Lévi-Strauss, Claude 1977. The effectiveness of symbols. Structural anthropology. Penguin. 186–205.

[88]

Lewis, I. M. 1989. Ecstatic religion: a study of shamanism and spirit possession. Routledge.

[89]

Lewis, I. M. 1996. Religion in context: cults and charisma. Cambridge University Press.

[90]

Lewis, I.M. Spirit Possession and Deprivation Cults. 1, 3.

[91]

Lewis, I.M. 2003. Trance, Possession, Shamanism and Sex. Anthropology of Consciousness. 14, 1 (Jan. 2003), 20–39. DOI:<https://doi.org/10.1525/ac.2003.14.1.20>.

[92]

Lindquist, G. and Coleman, S. 2008. Against Belief? Social Analysis. 52, 1 (Mar. 2008), 1–18. DOI:<https://doi.org/10.3167/sa.2008.520101>.

[93]

Lohmann, R.I. 2003. Introduction: Naming the ineffable. *Anthropological Forum*. 13, 2 (Nov. 2003), 117–124. DOI:<https://doi.org/10.1080/0066467032000129770>.

[94]

Luhrmann, T.M. et al. 2010. The Absorption Hypothesis: Learning to Hear God in Evangelical Christianity. *American Anthropologist*. 112, 1 (Feb. 2010), 66–78. DOI:<https://doi.org/10.1111/j.1548-1433.2009.01197.x>.

[95]

Makris, G.P. 1996. Slavery, Possession and History: The Construction of the Self among Slave Descendants in the Sudan. *Africa: Journal of the International African Institute*. 66, 2 (1996). DOI:<https://doi.org/10.2307/1161315>.

[96]

Martin, C. 2009. Delimiting Religion. *Method & Theory in the Study of Religion*. 21, 2 (Aug. 2009), 157–176. DOI:<https://doi.org/10.1163/157006809X431015>.

[97]

Meese, J. et al. 2015. Posthumous personhood and the affordances of digital media. *Mortality*. 20, 4 (Oct. 2015), 408–420. DOI:<https://doi.org/10.1080/13576275.2015.1083724>.

[98]

Mitchell, J.P. A Moment With Christ. 3, 1.

[99]

Moerman, D.E. Anthropology of Symbolic Healing. 20 No.1, 59–80.

[100]

Nabokov, I. 1997. Expel the Lover, Recover the Wife: Symbolic Analysis of a South Indian Exorcism. *The Journal of the Royal Anthropological Institute*. 3, 2 (Jun. 1997).

DOI:<https://doi.org/10.2307/3035021>.

[101]

Newberg, A.B. The neuropsychology of religious and spiritual experience. *The neuropsychology of religious and spiritual experience*. 7, 11-12, 251-266.

[102]

Niezen, Ronald and Burgess, Kim 2000. *Spirit wars: Native North American religions in the age of nation building*. University of California Press.

[103]

Olaveson, T. 2001. Collective Effervescence and Communitas: Processual Models of Ritual and Society in Emile Durkheim and Victor Turner. *Dialectical Anthropology*. 26, 2 (2001), 89-124. DOI:<https://doi.org/10.1023/A:1020447706406>.

[104]

Peregrine, P. 1996. The Birth of the Gods Revisited: A Partial Replication of Guy Swanson's (1960) Cross-Cultural Study of Religion. *Cross-Cultural Research*. 30, 1 (Feb. 1996), 84-112. DOI:<https://doi.org/10.1177/106939719603000104>.

[105]

Peter Metcalf 1981. Meaning and Materialism: The Ritual Economy of Death. *Man*. 16, 4 (1981), 563-578.

[106]

Peters, G. 2012. The Social as Heaven and Hell: Pierre Bourdieu's Philosophical Anthropology. *Journal for the Theory of Social Behaviour*. 42, 1 (Mar. 2012), 63-86. DOI:<https://doi.org/10.1111/j.1468-5914.2011.00477.x>.

[107]

Raines, John C. and Dean, Thomas 1970. *Marxism and radical religion: essays toward a*

revolutionary humanism. Temple University Press.

[108]

Reinhardt, B. 2014. Soaking in tapes: the haptic voice of global Pentecostal pedagogy in Ghana. *Journal of the Royal Anthropological Institute*. 20, 2 (Jun. 2014), 315–336. DOI:<https://doi.org/10.1111/1467-9655.12106>.

[109]

Robert Desjarlais 1992. Imaginary gardens with real toads. *Body and emotion: the aesthetics of illness and healing in the Nepal Himalayas*. University of Pennsylvania Press. 3–35.

[110]

Rossano, M. 2009. The African Interregnum: The "Where," "When," and "Why" of the Evolution of Religion. *The Biological Evolution of Religious Mind and Behavior*. E. Voland and W. Schiefenhövel, eds. Springer Berlin Heidelberg. 127–141.

[111]

Rossano, M.J. 2007. Supernaturalizing Social Life. *Human Nature*. 18, 3 (Sep. 2007), 272–294. DOI:<https://doi.org/10.1007/s12110-007-9002-4>.

[112]

Roussou, J. *The Supernatural: Perception, Science and the Cosmos*'.

[113]

Ryan, K. 1982. Worship and Conflict under Colonial Rule: A South Indian Case. Arjun Appadurai. *American Anthropologist*. 84, 4 (Dec. 1982), 917–918. DOI:<https://doi.org/10.1525/aa.1982.84.4.02a00300>.

[114]

Salter, B. 1977. Supernatural as a Western Category. *Ethos*. 5, 1 (Apr. 1977), 31–53.

DOI:<https://doi.org/10.1525/eth.1977.5.1.02a00040>.

[115]

Saler, Benson 1997. Roswell and Religion. UFO crash at Roswell: the genesis of a modern myth. Smithsonian Institution Press. 115–149.

[116]

Schutz, A. 1972. Symbol Reality and Society. Collected Papers I. M. Natanson, ed. Springer Netherlands. 287–356.

[117]

Scott, J. 2007. 'Secularism' . The politics of the veil. Princeton University Press. 90–123.

[118]

Segal, Robert Alan 2006. The Blackwell companion to the study of religion. Blackwell.

[119]

Sheils, D. 1975. Toward A Unified Theory of Ancestor Worship: A Cross-Cultural Study. Social Forces. 54, 2 (Dec. 1975), 427–440. DOI:<https://doi.org/10.1093/sf/54.2.427>.

[120]

Shih, F.-L. 2012. Generating power in Taiwan: Nuclear, political and religious power. Culture and Religion. 13, 3 (Sep. 2012), 295–313.
DOI:<https://doi.org/10.1080/14755610.2012.706229>.

[121]

Shweder, R.A. 1979. Aspects of cognition in Zinacanteco shamans: experimental results. Reader in comparative religion: an anthropological approach. Harper & Row.

[122]

Sills, David L. 1979. International encyclopedia of the social sciences. Macmillan.

[123]

Southwold, M. 1978. Buddhism and the Definition of Religion. 13. No. 3, (1978).

[124]

Sperber, D. 1985. Anthropology and Psychology: Towards an Epidemiology of Representations. *Man*. 20, 1 (1985), 73–89.

[125]

Spiro, Melford 1994. Religion: Problems of Definition and Explanation. Culture and human nature. Transaction. 187–198.

[126]

Steadman, L.B. et al. 1996. The Universality of Ancestor Worship. *Ethnology*. 35, 1 (1996), 63–76.

[127]

Stewart, C. Who Owns the Rotonda?: Church vs. State in Greece. 14 No. 5, 3–9.

[128]

Strenski, Ivan 2006. Thinking about religion: an historical introduction to theories of religion. Blackwell.

[129]

Swatos, W.H. Encyclopedia of religion and society.

[130]

Taylor, Mark C. 1998. *Critical terms for religious studies*. University of Chicago Press.

[131]

Three in one: Dissolving the distinction between body, mind and culture:
<http://lchc.ucsd.edu/mca/Paper/ingold/ingold2.htm>.

[132]

Tremlett, P.-F. and Shih, F.-L. 2015. Forget Dawkins: Notes toward an Ethnography of Religious Belief and Doubt. *Social Analysis*. 59, 2 (Jun. 2015), 81–96.
DOI:<https://doi.org/10.3167/sa.2015.590205>.

[133]

Turner, V. 1967. Symbols in Ndembu Ritual. *The forest of symbols: aspects of Ndembu ritual*. Cornell University Press. 19–47.

[134]

Turner, Victor Witter 1967. *The forest of symbols: aspects of Ndembu ritual*. Cornell University Press.

[135]

Turner, Victor Witter 1997. *The ritual process: structure and anti-structure*. AldineTransaction.

[136]

Turner, Victor Witter and Bruner, Edward M. 1986. *The Anthropology of experience*. University of Illinois Press.

[137]

van der Veer, Peter 1994. Syncretism, Multiculturalism and the Discourse of Tolerance. *Syncretism/anti-syncretism: the politics of religious synthesis*. Routledge. 196–211.

[138]

Victor Turner 1967. Symbols in Ndembu ritual. *The forest of symbols: aspects of Ndembu ritual*. Cornell University Press. 19–47.

[139]

Victor Turner 1973. The Center out There: Pilgrim's Goal. *History of Religions*. 12, 3 (1973), 191–230.

[140]

Wallace, A.F.C. 1956. Revitalization Movements. 58, 2 (1956), 264–281.

[141]

Weber, Max and Kalberg, Stephen 2002. *The protestant ethic and the spirit of capitalism*. Blackwell.

[142]

William C. Shepherd 1980. Cultural Relativism, Physical Anthropology, and Religion. *Journal for the Scientific Study of Religion*. 19, 2 (1980), 159–172.

[143]

Wuthnow, Robert 1998. *The encyclopedia of politics and religion*. Routledge.

[144]

Yelle, R.A. 2006. TO PERFORM, OR NOT TO PERFORM? A THEORY OF RITUAL PERFORMANCE VERSUS COGNITIVE THEORIES OF RELIGIOUS TRANSMISSION. *Method & Theory in the Study of Religion*. 18, 4 (2006), 372–391.

[145]

Young, David E. and Goulet, Jean-Guy 1994. Being changed: the anthropology of extraordinary experience. Broadview Press.

[146]

Religion, State and Society. 43.

[147]

2007. Secularism. Personal values and professional evaluations. *Social Anthropology*. 9, 3 (Jan. 2007), 323–323. DOI:<https://doi.org/10.1111/j.1469-8676.2001.tb00156.x>.