

5.1 Superstructure: Religion and Belief Systems



Superstructure: Religion and Belief Systems

Overview:

This section covers aspects from the Cultural Materialist theory that relate to Superstructure: the beliefs that support the system. Topics include: Religion, Art, Music, Sports, Medicinal practices, Architecture.

UNIT FIVE: Superstructure: Beliefs and Expressions that Support the society

4.1 SUPERSTRUCTURE:

Superstructure: Beliefs and Expressions that Support the society

READ THE FOLLOWING:

Chapter: Supernatural Belief Systems



Head shaman of Olkhon at Lake Baikal. Buryatia, Russia. By Аркадий Зарубин (Own work) [CC BY-SA 3.0 (<http://creativecommons.org/licenses/by-sa/3.0>)], via Wikimedia Commons

Key Terms & Concepts

- Definitions of religion: analytical, functional, essentialist
- Function of religion: psychological reasons, social reasons
- Myth
- Supernatural
- Mana
- Animatism
- Animism
- Ritual
- Communitas
- Portrayal influence
- Magic
- Principle of imitation (similarity)
- Principle of contagion
- Divination
- The sacred
- Totem
- Patterns of belief: monotheism, henotheism, polytheism
- Religious Practitioners: shaman, priest, sorcerer, witch, Wiccans, medium
- Syncretic
- Revitalization movement
- Cargo cults of Melanesia
- The Ghost Dance
- Four categories of religion: individualistic, shamanistic, communal, ecclesiastical
- Rites of passage: separation, liminal, incorporation
- Vision quest
- Religious demographics

Introduction to Religion

Religion

This section is not meant to provide an in-depth exploration of religion, but simply to introduce students to the anthropological approach to the study of religion.

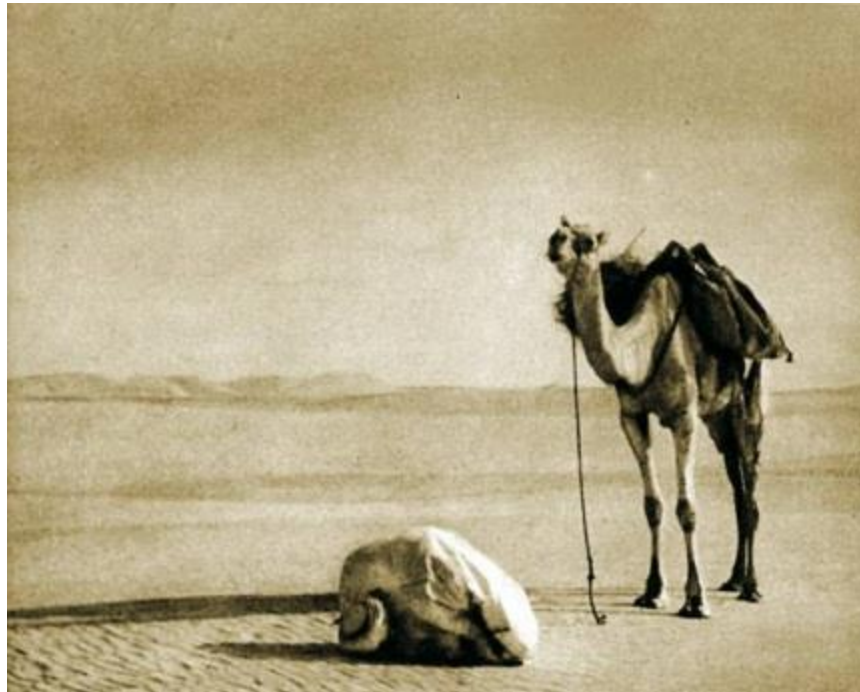
Watch: You should start with Wade Davis' TED Talk on [The Worldwide Web of Belief and Ritual](https://www.ted.com/talks/wade_davis_on_the_worldwide_web_of_belief_and_ritual).

http://www.ted.com/talks/wade_davis_on_the_worldwide_web_of_belief_and_ritual?language=en



Sufi Whirling Dervishes

Definitions



Nomad praying

There are various ways to define religion. One, the **analytic definition** stresses how religion manifests itself within a culture and identifies six dimensions of religion:

1. Institutional: this refers to the organizational and leadership structure of religions; this may be complex with a bureaucracy or simple with only one leader
2. Narrative: this refers to **myths**, e.g., creation stories
3. Ritual: all religions have rites of passage and other activities
4. Social: religions have social activities, perhaps beyond rituals, that helps to promote bonds between members
5. Ethical: religions establish a moral code and approved behaviors for its members and even society at large
6. Experiential: religious behavior is often focused on connection with a sacred reality beyond everyday experience

The **functional definition** highlights the role religion plays within a culture. This approach defines religion in terms of how it fulfills cognitive, emotional and social needs for its adherents.

The third definition looks at the essential nature of religion, hence its name, the **essentialist definition**. This approach defines religion as a system of beliefs and behaviors that characterizes the relationship between people and the supernatural. It is an adaptive behavior that promotes

a sense of togetherness, unity and belonging. It helps to define one of the groups to which we belong. Warms (2008) takes an essentialist approach when he defines religion as a system that is composed of stories, includes rituals, has specialists, believes in the supernatural, and uses symbols and symbolism as well as altered states of consciousness. Additionally, Warms states that a key factor in religion is that it changes over time.

The Function of Religion

Why Are People Religious? The Function of Religion

There appears to be two primary explanations for the emergence of religious systems: for **psychological reasons** and **social reasons**. Psychologically, religion helps people answer the big existential questions, why do we die and suffer, and help people cope with uncertainty. Religion provides a clear cut way to deal with the unknown. The Trobriand Islanders are excellent mariners, yet perform elaborate rituals before setting sail. On 9/11 and in the days following, tens of thousands US citizens went to church, temple, or mosque to pray and find comfort and answers to the devastation of the terrorist attack.

Socially, religion helps to mediate tension between social roles and relationships. It provides guidelines for how husbands and wives are supposed to act towards one another. It proscribes the relationship of children to parents, and individuals to their society at large. Religion is a way for adherents to achieve consensus. It provides guidelines for right living and identifies what values to hold. Religion gives groups a set of social rules that help to maintain order, invoking a supernatural punishment if its tenets are not followed.

Aspects of Religion

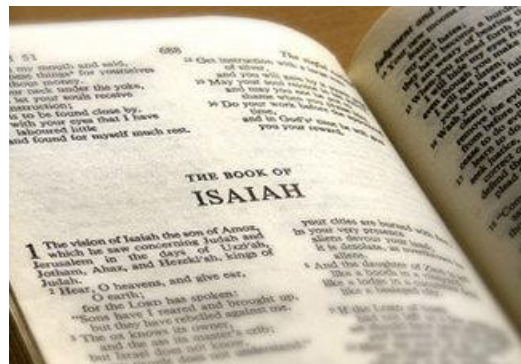


Photo of the Book of Isaiah page of the Bible

Religious systems have stories, or sacred narratives. Some stories may be more sacred than others, e.g., in Christianity the story of Christ's resurrection is more sacred than the story of Him turning water into wine at a wedding celebration. Stories may be about many things, but there are some common themes: origins of earth and humans, what happens when we die, deeds of important people, and disasters. Anthropologists can study these stories, or **myths**, to learn more about the people. **Myth** in anthropology should not be interpreted as a falsehood, but rather is typically defined as an origin story. In anthropology, a myth is a truism for the people following that belief system.

An important part of religion is the belief in the **supernatural**, which includes a variety of beings from angels and demons to ghosts and gods and souls. The supernatural is a realm separate from the physical world inhabited by humans, although the supernatural can influence the human realm either through direct action or by influencing humans. For some peoples the supernatural realm is disconnected from everyday life; for others it is an intricate part of it. The supernatural can also refer to an unseen power that infuses humans, nature and for some belief systems, inanimate objects. Some groups refer to this power as **mana**, a term that is sometimes used to represent this supernatural power. This belief in a supernatural power is called **animatism**, while the belief in supernatural beings is **animism**. **Animism** is the belief in souls and doubles, and often the spirits are incorporated in the natural environment.

Through rituals, people can influence or call upon the supernatural and supernatural power using symbolic action. **Rituals** are standardized patterns of behavior; e.g., prayer, congregation, etc. In the realm of religion, rituals are a sacred practice. In some religions, rituals are highly stereotyped and deviation from the ritual results in either no influence on the supernatural or negative consequences. Nature based religions, particularly those led by shamans (see below) are not as wedded to the ritual and employ a degree of creativity when trying to influence the supernatural.



Diwali, Festival of Lights

A Ritual of transition is referred to as a **rite of passage**. There are three states to a rite of passage (Preliminal, liminal, post-liminal), and the liminal transition stage promotes what Victor Turner called **communitas**, a sense of unity that transcends social distinctions like socioeconomic class.

During the liminal period of the ritual, rank and status are forgotten as members think of themselves as a community. This helps cement unity among community members.

Ritual can also be a **portrayal influence** or a reenactment of myth, e.g., communion or baptism. Portrayal influence invokes magic to manipulate the supernatural. This has nothing to do with David Copperfield type of magic—it is about harnessing supernatural forces. If the magic does not seem to work, there is not a problem with the magic, but with the ritual—the practitioner did something wrong in their performance.

Magic uses a couple of principles: imitation (or similarity) and contagion. The **principle of imitation (similarity)** states that if one acts out what one wants to happen then the likelihood of that occurring increases. A good example of this as is the Pueblo Indians ritual of whipping yucca juice into frothy suds, which symbolize rain clouds. Voodoo dolls are the classic example of the law of similarity, as the doll may be made to look like the person



Voodoo Doll

The **principle of contagion/contact** states that things that been in contact with the supernatural remain connected to the supernatural. That connection can be used to transfer from one thing to the other. Using things that were in personal contact with the individual, such as their clothing, or a piece of their hair, would draw on the principle of contagion. A Baptism may be seen as drawing on the principle of contagion – the priest makes regular water holy through a blessing, and then this holy water, seen as a symbol of purification, is physically put on the person being baptized, hence transferring the quality of purification and holiness to the individual.



Roman Catholic Infant Baptism in the United States.

Another form of magic is divination. **Divination** is the use of ritual to obtain answers to questions from supernatural sources, e.g., oracle bones, tea leaves, way a person falls, date of birth, etc. There are two main categories of divination: those results that can be influenced by diviner and those that cannot. Tarot cards, tea leaves, randomly selecting a Bible verse and interpreting an astrological sign are examples of the former. Casting lots, flipping a coin or checking to see whether something floats on water are examples of the latter.

Ritual is infused with symbolic expression. Emile Durkheim suggested that religious systems were a set of practices related to sacred things. The **sacred** is that which inspires awe, respect and reverence because it is set apart from the secular world or is forbidden. People create symbols to represent aspects of society that inspire these feelings. For instance, the **totems** of Australian aborigine groups are spiritually related to members of the society. The human soul is a kindred spirit to the sacred plant or animal. Clifford Geertz discussed how symbols expressed feelings of society to maintain stability. This approach helped to broaden early definitions of religion beyond supernatural to incorporate actions of people and helped to account for the deep commitment and behavior of adherents.

Patterns of belief

Patterns of belief focused on one or more god of extra human origin is called a **theism**. The pattern may be a reflection of social organization, e.g., the more centralized and stratified the society, the fewer gods.

Monotheism: belief in one god (Judaism, Christianity, Islam)

Henotheism: worship of only one god, while acknowledging that other gods exist. Henotheists do not necessarily view other gods as legitimate objects of worship, even while acknowledging they exist (Hinduism)

Polytheism: belief in many gods (Aztec, ancient Greeks, Egyptians)

Religious Practitioners



Buddhist monks

There are several types of religious practitioners or people who specialize in religious behaviors. These are individuals who specialize in the use of spiritual power to influence others. A **shaman** is an individual who has access to supernatural power that can then be used for the benefit of specific clients. Found in indigenous cultures, shamans may be part-time specialists, but is usually the only person in the group that can access the supernatural. They have specialized knowledge that is deemed too dangerous for everyone to know because they do not have the training to handle the knowledge. Oftentimes, shamans train their replacement in the ways of contacting and utilizing the supernatural. Shamans are often innovative in their practices, using trance states to contact the supernatural.

The term shaman originated with the Tungus peoples of eastern Siberia. Anthropologists debate the ethics of using the term to apply to all indigenous religious practitioners. Some think that we should use each culture's name for their religious practitioners; others take the position that use of the term is not meant to be disrespectful but is simply a way for all anthropologists to categorize a cultural trait much like we use the names of several cultures for the anthropological kinship terminology systems. There is also public debate about the increasing number of so-called white shamans, especially in the United States where there is still heated debate about the plight of Native Americans. For more information on this debate, check out the video [White Shamans and Plastic Medicine Men](#) on YouTube.

Priests are another type of religious practitioner who are trained to perform rituals for benefit of a group. Priests differ from shamans in a couple of important ways. For priests, rituals are key—innovation and creativity are generally not prized or encouraged. Priests are found in most organized religions, e.g., Buddhism, Christianity and Judaism, although they have a different name such as monks, ministers, or rabbis.

Sorcerers and **witches**, unlike shamans and priests who have high status in their cultures, usually have low status because their abilities are seen in a negative manner. Both sorcerers and witches have the ability to connect with the supernatural for ill purposes. Sorcerers often take on a role similar to law enforcement in the United States; they are used by people to punish someone who has violated socially proscribed rules. Witches are believed to have an innate connection to the supernatural, one that they often cannot control. Because witches may inadvertently hurt people because they cannot control their power, if discovered, they are often ostracized or forced to leave their group. It is important to differentiate witches in some cultures from **Wiccans**. While Christianity makes no distinction between Wiccans and witches as described above, Wicca has clear mandates against using magic to harm others. The Wiccan rede states, "An' it harm none, do what ye will."

Mediums are part-time practitioners who use trance and possession to heal and divine. Oftentimes after a trance or possession, the medium remembers nothing about the experience or their actions.

Anthropologists have identified a pattern linking the type and number of practitioners with social complexity: the more complex the society, the more variety of religious practitioners. Foraging cultures tend to have only one practitioner, a shaman. If a culture has two practitioners, a shaman and a priest, chances are that they are agriculturalists, albeit without complex political and social organization. Agriculturalists and pastoralists with more complex political organization that goes beyond the immediate community, generally have at least three types of practitioners, shamans, priests and a sorcerer, witch or medium. Cultures with complex political organization, agriculture, and complex social organization usually have all four practitioners (Bonvillain 2010).

Religious Change

Religious beliefs and rituals can be the catalyst or vehicle of social change. Most religions are **syncretic**; they borrow practices, beliefs and organizational characteristics from other religions. Sometimes this is done voluntarily and at other times it is done by force. For instance, Catholicism through the practice of forced conversion during the period of European colonialism influenced other religions. **Vodoun** borrowed heavily from Catholicism. The one god is manifested in Bondye while St. Patrick is symbolized by Vodoun's rainbow serpent deity, Ochumare. Oftentimes special days are adopted by religions. Catholicism adopted Yule, the winter solstice celebration of Pagans, to celebrate the birth of Jesus Christ. The Zuni merged their native religion with Catholicism, incorporating images of Christ into their cloths and jewelry.

Revitalization movements are frequently associated with religion. They often occur in disorganized societies due to warfare, revolutions, etc. They usually call for the destruction of existing social institutions in order to resolve conflict and stabilize the culture through reorganization. Most recorded revitalization movements were an adaptive response to rapidly changing social and economic circumstances brought on by contact with an outside culture.

The **cargo cults of Melanesia** are one example of movements that make a conscious effort to build an ideology that will be relevant to changing cultural needs. Cargo cults arose in Melanesia and other areas of the world after European contact in response to "...the expropriation of native land, and the relegation of indigenous peoples to roles as menial laborers and second-class citizens" (Bonvillain 2010: 374). Rituals were performed in the belief that they would result in increased wealth and prosperity in line with the European idea of material wealth.



The Ghost Dance

Another example of a revitalization movement is the **Ghost Dance** that swept through western Native American cultures from 1870-1890. The Ghost Dance was begun by a Paiute, Wovoka. Wovoka claimed to have a vision from God during eclipse. In this vision, he was brought before God and given message for people of earth about peace and right living. He was shown the circle dance, that represented the movement of harmony around sun. Wovoka prophesied that dead

Indian forebears would return soon to take possession of technology of the whites, who would simultaneously be exterminated in a huge explosion, resulting in a renewal of earth. Many Native American nations rallied to the Ghost Dance; e.g., Lakota, Ute, Washoe, Shoshone, Cheyenne, Arapaho, Kiowa, Mandan, and Comanche. However, during the process of learning about the Ghost Dance from Wovoka, some of the new adherents changed its meaning and intent. The Lakota were one group who changed some of the meaning of the Ghost Dance.

The Lakota had suffered greatly at hands of US Army. Their lands were taken away by miners, the railroads were given rights to build through the reservations, and traditional hunting grounds were being settled by farmers. One Lakota warrior, Kicking Bear, visited Wovoka, and returned to his people with the message of the Ghost Dance, but he injected militancy into it. He claimed that if the people wore a special costume for the dance, one that included eagle feathers, the dancer would be impervious to the white man's bullets. The Ghost Dance made the United States government nervous and in November 1890 sent thousands of troops onto the Pine Ridge and Rosebud reservations. Sitting Bull, one of the Lakota peace chiefs was arrested and subsequently murdered.

Meanwhile another peace chief, Big Foot was encamped with his people along Wounded Knee Creek. On December 28, 1890, soldiers showed up at camp to confiscate weapons in response to the Ghost Dance. One Lakotan man who was deaf and did not understand what the army was doing struggled to keep his gun, which went off in the melee. This caused the soldiers to open fire on the camp of mainly elders, women and children. The resulting massacre left 153 Lakotans dead, mostly women and children. Twenty-five soldiers were killed as well, most by friendly fire, all of whom were posthumously awarded medals of honor.

Four Categories of Religion

Anthropologist Anthony F.C. Wallace proposed **four categories of religion**, each subsequent category subsuming the previous. These are, however, synthetic categories and do not necessarily encompass all religions.^[1]

1. **Individualistic:** most basic; simplest. The individual has a direct relationship with the gods or spirits, and there is not a religious specialist that the individual must see to communicate with the spirits. Example: vision quest.
2. **Shamanistic:** part-time religious practitioner, uses religion to heal, to divine, usually on the behalf of a client. The Tillamook have four categories of shaman. Examples of shamans: spiritualists, faith healers, palm readers. Religious authority acquired through one's own means.
3. **Communal:** elaborate set of beliefs and practices; group of people arranged in clans by lineage, age group, or some religious societies; people take on roles based on knowledge, and ancestral worship.

4. **Ecclesiastical:** dominant in agricultural societies and states; are centrally organized and hierarchical in structure, paralleling the organization of states. Typically deprecates competing individualistic and shamanistic cults.



ARABIAN SEA (Feb. 3, 2012) Cmdr. Keith Shuley, chaplain aboard the Nimitz-class aircraft carrier USS Carl Vinson (CVN 70), leads Roman Catholic Mass in the ship's chapel

RITUAL

“Ritual and custom are social behaviors specific to given cultures. Each is used to reinforce social bonds and structure. The definitions are somewhat overlapping; both are learned behaviors that may be restricted as to who can and cannot perform them. In anthropology, rituals are actions with intentional symbolic meaning undertaken for a specific cultural purpose, such as a rite of passage from childhood to adulthood, and may reinforce broader community social bonds, as in a wedding. Customs may be less formal (though no less rigid) unwritten laws, such as table manners or following group conventions to dress appropriately for one's age. Both may include religious or secular reinforcement, and performing each correctly often indicates membership or status in a self-defining cultural group”. (Source: <http://www.chegg.com/homework-help/definitions/ritual-and-custom-51>).

SPORTS AS RITUAL

Clifford Geertz in his classic Anthropological Example of the Balinese cockfight, provides a good example of how sports can be viewed as a form of ritual. Geertz suggests rituals are a model of society (it reflects the society's worldview), and a model for society (it teaches the people about their worldview). Think about how American baseball can be viewed as both a model of and model for American society. Watch the short video link about the Trobriand Cricket match. English colonists thought they could teach the Trobriand Islanders good British values (British worldview) by teaching them the game of cricket. However, the Trobriand islander worldview was inspired by chronic warfare and beliefs in magic. How did the Trobriand islander remake the game of cricket to be a model of and model for their own society?

Other Examples:

- American football can be seen as a model for corporate culture.
- Japanese baseball players value team harmony. *Wa* means discipline and self-sacrifice for the good of the whole team.
- Wrestler's in India incorporate Hindu values of self-discipline, of eating a vegetarian diet, and of perfected physical and moral health.

READ THE FOLLOWING: Looking at Sports as a form of ritual

Read the following: Geertz, Clifford (1973) "Deep Play: Notes on the Balinese Cockfight" in The Interpretation of Cultures. New York: Basic Books. (This is also available on Blackboard).

<http://itu.dk/~miguel/ddp/Deep%20play%20Notes%20on%20the%20Balinese%20cockfight.pdf>

WATCH THE FOLLOWING: Portion from Classic Documentary Film

You Tube: "Trobriand Cricket: An Ingenious Response to Colonialism" (9:45).

<https://www.youtube.com/watch?v=gUFtizrWdfY>

Rite of Passage



Initiation ritual of boys in Malawi. The ritual marks the passage from child to adult male, each subgroup having its customs and expectations.

Rite of passage is a celebration of the passage which occurs when an individual leaves one group to enter another. It involves a significant change of status in society. In cultural anthropology the term is the Anglicisation of rite de passage, a French term innovated by the ethnographer Arnold van Gennep in his work *Les rites de passage*, “The Rites of Passage.”^[1] The term is now fully adopted into anthropology as well as into the literature and popular cultures of many modern languages.

In English, Van Gennep’s first sentence of his first chapter begins:^[2]

“Each larger society contains within it several distinctly separate groupings. ... In addition, all these groups break down into still smaller societies in subgroups”.

The population of a society belongs to multiple groups, some more important to the individual than others. Van Gennep uses the metaphor, “as a kind of house divided into rooms and corridors.”^[3] A passage occurs when an individual leaves one group to enter another; in the metaphor, he changes rooms.

Van Gennep further distinguishes between “the secular” and “the sacred sphere.” Theorizing that civilizations are arranged on a scale, implying that the lower levels represent “the simplest level of development,” he hypothesizes that “social groups in such a society likewise have magico-religious foundations.” Many groups in modern industrial society practice customs that can be traced to an earlier sacred phase. Passage between these groups requires a ceremony, or ritual hence rite of passage.

The rest of Van Gennep's book presents a description of rites of passage and an organization into types, although in the end he despairs of ever capturing them all:^[4] "It is but a rough sketch of an immense picture" He is able to find some universals, mainly two: "the sexual separation between men and women, and the magico-religious separation between the profane and the sacred." (Earlier the translators used secular for profane.) He refuses credit for being the first to recognize type of rites. In the work he concentrates on groups and rites individuals might normally encounter progressively: pregnancy, childbirth, initiation, betrothal, marriage, funerals and the like. He mentions some others, such as the territorial passage, a crossing of borders into a culturally different region, such as one where a different religion prevails.

Stages

Rites of passage have three phases: 1. **separation (or preliminal)**, 2. **liminal**, and 3. **incorporation (or post liminal)**, as van Gennep described. "I propose to call the rites of separation from a previous world, preliminal rites, those executed during the transitional stage liminal (or threshold) rites, and the ceremonies of incorporation into the new world postliminal rites."^[5]

In the first phase, people withdraw from their current status and prepare to move from one place or status to another. "The first phase (of separation) comprises symbolic behavior signifying the detachment of the individual or group ... from an earlier fixed point in the social structure."^[6] There is often a detachment or "cutting away" from the former self in this phase, which is signified in symbolic actions and rituals. For example, the cutting of the hair for a person who has just joined the army. He or she is "cutting away" the former self: the civilian.

The transition (liminal) phase is the period between states, during which one has left one place or state but has not yet entered or joined the next. "The attributes of liminality or of liminal personae ("threshold people") are necessarily ambiguous."^[7]

In the third phase (reaggregation, incorporation, or post liminal) the passage is consummated [by] the ritual subject."^[8] Having completed the rite and assumed their "new" identity, one re-enters society with one's new status. Re-incorporation is characterized by elaborate rituals and ceremonies, like debutant balls and college graduation, and by outward symbols of new ties: thus "in rites of incorporation there is widespread use of the 'sacred bond', the 'sacred cord', the knot, and of analogous forms such as the belt, the ring, the bracelet and the crown."^[9]

Psychological effects

Laboratory experiments have shown that severe initiations produce cognitive dissonance.^[10] It is theorized that such dissonance heightens group attraction among initiates after the experience, arising from internal justification of the effort used.^[11] Rewards during initiations have important consequences in that initiates who feel more rewarded express stronger group identity.^[12] As well as group attraction, initiations can also produce conformity among new members.^[13] Psychology experiments have also shown that initiations increase feelings of affiliation.^[14]

Cultural

Initiation rites are seen as fundamental to human growth and development as well as socialization in many African communities. These rites function by ritually marking the transition of someone to full group membership.^[15] It also links individuals to the community and the community to the broader and more potent spiritual world. Initiation rites are “a natural and necessary part of a community, just as arms and legs are natural and necessary extension of the human body”. These rites are linked to individual and community development. Dr. Manu Ampim identifies five stages; rite to birth, rite to adulthood, rite to marriage, rite to eldership and rite to ancestorship.^[16] In Zulu culture entering womanhood is celebrated by the Umhlanga (ceremony).

Types and examples

Rites of passage are diverse, and are found throughout many cultures around the world. Many western societal rituals may look like rites of passage but miss some of the important structural and functional components. However, in many Native and African-American communities, traditional Rites of Passage programs are conducted by community-based organizations such as Man Up Global. Typically, the missing piece is the societal recognition and reincorporation phase. Adventure Education programs, such as Outward Bound, have often been described as potential rites of passage. Pamela Cushing researched the rites of passage impact upon adolescent youth at the Canadian Outward Bound School and found the rite of passage impact was lessened by the missing reincorporation phase.^[17] Bell (2003) presented more evidence of this lacking third stage and described the “Contemporary Adventure Model of a Rites of Passage” as a modern and weaker version of the rites of passage typically used by outdoor adventure programs. For non-religious people, Rites of Passage are important as well. They mark important changes in their lives and they help to guide them.

Coming of age

In various tribal societies, entry into an age grade—generally gender-separated—(unlike an age set) is marked by an initiation rite, which may be the crowning of a long and complex preparation, sometimes in retreat.

- Bar and Bat Mitzvah
- Breeching
- Coming of Age in Unitarian Universalism
- Completion of toilet training
- Confirmation
- Débutante ball
- Dokimasia
- Ear piercing in Canada, the United Kingdom, and the United States
- First crush
 - First date

- First kiss
 - Losing one's virginity
- First day of school
- First house key: In the United States, Canada, Australia, and the United Kingdom, this is a sign that a child's parents think he/she is responsible enough to be left alone at home while they are away.
- First menstruation
- First pet
- First steps
- First word
 - Seclusion of girls at puberty
 - Sevapuneru or Turmeric ceremony in South India
- Graduation
 - Kindergarten graduation: Last day of non-mandatory education. Children have finished kindergarten and are ready to attend elementary school.
- Jugendweihe in East Germany
- Learning to read and write
- Learning to drive
 - Earning a driver's license
- Prom
- Riding a bicycle
 - Riding a bike without training wheels
- Moving out
- Okuyi in several West African nations
- Quinceañera
- Rebellion: First attempt to go against/question authority figures, usually parents.
- Retiring
- Russ in Norway
- Scarification and various other physical endurances
- Secular coming of age ceremonies for non-religious youngsters who want a rite of passage comparable to the religious rituals like confirmation
- Sweet Sixteen
- Wedding
- Walkabout

Religious



Jesus underwent Jewish circumcision, here depicted in a Catholic cathedral; a liturgical feast commemorates this on New Year's Day

- Amrit Sanchar in Sikhism
- Annaprashana
- Baptism (Christening)
- Bar and Bat Mitzvah in Judaism
- Circumcision
 - Bris in Judaism
 - In Islam^{[18][19][20][21]}
 - In Coptic Christianity and the Ethiopian Orthodox Church^{[22][23]}
- Confirmation
- Confirmation in Reform Judaism
- Diving for the Cross, in some Orthodox Christian churches
- First Eucharist and First Confession (especially First Communion in Catholicism)
- Hajj
- Muran or Hair cutting in Hinduism
- Rumspringa
- Saṃskāra a series of sacraments in Hinduism
- Shinbyu in Theravada Buddhism
- Vision quest in some Native American cultures
- Wiccaning in Wicca
- Pilgrimage

Military

- Blood wings
- Line-crossing ceremony
- Krypteia, a rite involving young Spartans, part of the agoge regime of Spartan education.

- Wetting-down. In the U.S. Navy and Royal Navy, is a ceremony in which a Naval officer is ceremonially thrown into the ocean upon receiving a promotion.

Academic

- Graduation
- Matura

Some academic circles such as dorms, fraternities, teams and other clubs practice hazing, ragging and fagging. Szecskáztatás, a mild form of hazing (usually without physical and sexual abuse) practiced in some Hungarian secondary schools. First-year junior students are publicly humiliated through embarrassing clothing and senior students branding their faces with marker pens; it is sometimes also a contest, with the winners usually earning the right to organize the next event.

Vocational/Professional

- White coat ceremony in medicine and pharmacy.
- The Ritual of the Calling of an Engineer, also known as the Iron Ring Ceremony
- Walk on Water: Second-year students must pass the competition to continue in the school of architecture at Florida International University in the United States

Sports

- Batizados in Capoeira
- Black Belt Grading in Martial Arts

Other

- Castration in some sects and special castes

Vision Quest

A **vision quest** is a rite of passage in some Native American cultures. It is usually only undertaken by young males entering adulthood.^[1] Individual indigenous cultures have their own names for their rites of passage. “Vision quest” is an English umbrella term, and may not always be accurate or used by the cultures in question.

Among Native American cultures who have this type of rite, it usually consists of a series of ceremonies led by Elders and supported by the young man’s community.^[1] The process includes a complete fast for four days and nights, alone at a sacred site in nature which is chosen by the Elders for this purpose.^[1] Some communities have used the same sites for many generations. During this time, the young person prays and cries out to the spirits that they may have a vision, one that will help them find their purpose in life, their role in community, and how they may best serve the People.^[1]

Dreams or visions may involve natural symbolism – such as animals or forces of nature – that require interpretation by Elders.^[1] After their passage into adulthood, and guided by this experience, the young person may then become an apprentice or student of an adult who has mastered this role.^[1]

When talking to Yellow Wolf, Lucullus Virgil McWhorter came to believe that the person fasts, and stays awake and concentrates on their quest until their mind becomes “comatose.”^[1] It was then that their Weyekin (Nez Perce word) revealed itself.^[1]

New Age misappropriation

Many Non-Native, New Age and “wilderness training” schools offer what they call “vision quests” to the non-Native public.^[2] This cultural misappropriation sometimes includes New Age versions of a sweat lodge, which has at times led to untrained people causing harm and even death, such as in the James Arthur Ray manslaughter incident, which involved a 36-hour, non-Native idea of a vision quest, for which the participants paid almost \$10,000.^{[3][4]}

Religious Demographics



Major Religions of the World (2009)

The five largest religious groups by world population, estimated to account for 5.8 billion people and 84% of the population, are Christianity, Islam, Buddhism, Hinduism (with the relative

numbers for Buddhism and Hinduism dependent on the extent of syncretism) and traditional folk religion.

Five largest religions	2010 (billion) ^[10]	2010 (%)	2000 (billion) ^{[62][63]}	2000 (%)	Demographics
Christianity	2.2	32%	2.0	33%	Christianity by country
Islam	1.6	23%	1.2	19.6%	Islam by country
Hinduism	1.0	15%	0.811	13.4%	Hinduism by country
Buddhism	0.5	7%	0.360	5.9%	Buddhism by country
Folk religion	0.4	6%	0.385	6.4%	
Total	5.8	84%	4.8	78.3%	

A global poll in 2012 surveyed 57 countries and reported that 59% of the world’s population identified as religious, 23% as not religious, 13% as “convinced atheists”, and also a 9% decrease in identification as “religious” when compared to the 2005 average from 39 countries.^[64] A follow up poll in 2015 found that 63% of the globe identified as religious, 22% as not religious, and 11% as “convinced atheists”.^[65] On average, women are “more religious” than men.^[66] Some people follow multiple religions or multiple religious principles at the same time, regardless of whether or not the religious principles they follow traditionally allow for syncretism.^{[67][68][69]}

Summary Outline of chapter

Outline:

Supernatural Belief Systems

The Function of Religion

Aspects of Religion

Patterns of Belief

Religious Practitioners

Religious Change

4 Categories of Religion

Sport as Ritual

Read: Geertz, Clifford (1973) "Deep Play: Notes on the Balinese Cockfight" in The Interpretation of Cultures. New York: Basic Books.

<http://itu.dk/~miguel/ddp/Deep%20play%20Notes%20on%20the%20Balinese%20Cockfight.pdf>

Watch: "Trobriand Cricket: An Ingenious Response to Colonialism" (9:45).

<https://www.youtube.com/watch?v=gUFtizrWdfY>

Rites of Passage

Religion Demographics

REFERENCES BY SECTION

Source: Evans, Tracy Cultural Anthropology “Chapter 12: Supernatural Belief Systems”
Lumen Publishing: 2017. (Candela Open Courses)
<https://courses.candelalearning.com/anthropologyx15x1/part/unit-12-supernatural-belief-systems/>

Book Description: Licensed under the Creative Commons [Attribution-Share Alike 3.0 Unported](https://creativecommons.org/licenses/by-sa/3.0/) license, allowing you the freedom to reuse provided proper attribution is maintained and the requirement to distribute any modifications under the same, similar, or compatible terms.

Chapter: Supernatural Belief Systems - References

Bonvillain, Nancy. 2010. *Cultural Anthropology*, 2nd edition. Boston: Pearson Education, Inc.
Lavenda Robert H. and Emily A. Schultz. 2010. *Core Concepts in Cultural Anthropology*, 4th edition. Boston: McGraw Hill Higher Education.
Laufer, Berthold. 1917. Origin of the word shaman. *American Anthropologist* 19 (3): 361-371. Also, DOI: 10.1525/aa.1917.19.3.02a00020 (October 28, 2009).
Warms, Richard. 2008. *Sacred Realms: Readings in the Anthropology of Religion*. New York: Oxford University Press.

The Function of Religion - References

Bonvillain, Nancy. 2010. *Cultural Anthropology*, 2nd edition. Boston: Pearson Education, Inc.
Lavenda Robert H. and Emily A. Schultz. 2010. *Core Concepts in Cultural Anthropology*, 4th edition. Boston: McGraw Hill Higher Education.
Laufer, Berthold. 1917. Origin of the word shaman. *American Anthropologist* 19 (3): 361-371. Also, DOI: 10.1525/aa.1917.19.3.02a00020 (October 28, 2009).
Warms, Richard. 2008. *Sacred Realms: Readings in the Anthropology of Religion*. New York: Oxford University Press.

Aspects of Religion - References

Bonvillain, Nancy. 2010. *Cultural Anthropology*, 2nd edition. Boston: Pearson Education, Inc.
Lavenda Robert H. and Emily A. Schultz. 2010. *Core Concepts in Cultural Anthropology*, 4th edition. Boston: McGraw Hill Higher Education.
Laufer, Berthold. 1917. Origin of the word shaman. *American Anthropologist* 19 (3): 361-371. Also, DOI: 10.1525/aa.1917.19.3.02a00020 (October 28, 2009).
Warms, Richard. 2008. *Sacred Realms: Readings in the Anthropology of Religion*. New York: Oxford University Press.

Patterns of belief - References

Bonvillain, Nancy. 2010. *Cultural Anthropology*, 2nd edition. Boston: Pearson Education, Inc.
Lavenda Robert H. and Emily A. Schultz. 2010. *Core Concepts in Cultural Anthropology*, 4th edition. Boston: McGraw Hill Higher Education.

Laufer, Berthold. 1917. Origin of the word shaman. *American Anthropologist* 19 (3): 361-371. Also, DOI: 10.1525/aa.1917.19.3.02a00020 (October 28, 2009).
Warms, Richard. 2008. *Sacred Realms: Readings in the Anthropology of Religion*. New York: Oxford University Press.

Religious Practitioners - References

Bonvillain, Nancy. 2010. *Cultural Anthropology*, 2nd edition. Boston: Pearson Education, Inc.
Lavenda Robert H. and Emily A. Schultz. 2010. *Core Concepts in Cultural Anthropology*, 4th edition. Boston: McGraw Hill Higher Education.
Laufer, Berthold. 1917. Origin of the word shaman. *American Anthropologist* 19 (3): 361-371. Also, DOI: 10.1525/aa.1917.19.3.02a00020 (October 28, 2009).
Warms, Richard. 2008. *Sacred Realms: Readings in the Anthropology of Religion*. New York: Oxford University Press.

Religious Change - References

Bonvillain, Nancy. 2010. *Cultural Anthropology*, 2nd edition. Boston: Pearson Education, Inc.
Lavenda Robert H. and Emily A. Schultz. 2010. *Core Concepts in Cultural Anthropology*, 4th edition. Boston: McGraw Hill Higher Education.
Laufer, Berthold. 1917. Origin of the word shaman. *American Anthropologist* 19 (3): 361-371. Also, DOI: 10.1525/aa.1917.19.3.02a00020 (October 28, 2009).
Warms, Richard. 2008. *Sacred Realms: Readings in the Anthropology of Religion*. New York: Oxford University Press.

Four Categories of Religion - References

1. **Jump up**[^] Anthony Wallace http://www.mnsu.edu/emuseum/information/biography/uvwxyz/wallace_anthony.html <http://www.amphilsoc.org/collections/view?docId=ead/Mss.Ms.Coll.64a-ead.xml#bioghist>
2. <http://www.chegg.com/homework-help/definitions/ritual-and-custom-51>.

SPORTS AS RITUAL - References

Geertz, Clifford (1973) "Deep Play: Notes on the Balinese Cockfight" in [The Interpretation of Cultures](#). New York: Basic Books.
<http://itu.dk/~miguel/ddp/Deep%20play%20Notes%20on%20the%20Balinese%20cockfight.pdf>

Rite of Passage - References

1. **Jump up**[^] Van Gennep 1909, Lay Summary
2. **Jump up**[^] Van Gennep, Vizedom & Caffee 2010, I. The Classification of Rites
3. **Jump up**[^] Journet, Nicolas (1 January 2001). "Les rites de passage". *Sciences Humaines* (112). chaque société générale peut être considérée comme une sorte de maison divisée en chambres et couloirs
4. **Jump up**[^] Van Gennep, Vizedom & Caffee 2010, X. Conclusions
5. **Jump up**[^] van Gennep 1977: 21
6. **Jump up**[^] Turner 1969: 80.
7. **Jump up**[^] Turner 1969: 95

8. **Jump up**[^] Turner 1969: 80
9. **Jump up**[^] van Gennep 1977: 166
10. **Jump up**[^] Aronson & Mills 1959.
11. **Jump up**[^] Festinger 1961.
12. **Jump up**[^] Kamau 2012.
13. **Jump up**[^] Keating et al. 2005.
14. **Jump up**[^] Lodewijkx et al. 2005.
15. **Jump up**[^] "African Culture Complex". Retrieved 2011-10-04.
16. **Jump up**[^] <http://www.manuampim.com/AfricanInitiationRites.htm>The Five Major African Initiation Rites Prof. Manu Ampim
17. **Jump up**[^] Cushing 1998.
18. **Jump up**[^] Morgenstern 1966.
19. **Jump up**[^] "Rites of Passage". Oxford Islamic Studies Online. 2013. Retrieved 27 May 2013.
20. **Jump up**[^] "Traditional Muslim Male Circumcision: Performed by Arabs, Turkish, Malaysian and Others of this faith.".CIRCLIST. 1992–2013. Retrieved 27 May 2013.
21. **Jump up**[^] Hamid, Ismail (2005). "Islamic Rites of Passage". The Encyclopedia of Malaysia Volume 10: Religions and Beliefs. Retrieved 27 May 2013.
22. **Jump up**[^] Thomas Riggs (2006). "Christianity: Coptic Christianity".Worldmark Encyclopedia of Religious Practices: Religions and denominations. Thomson Gale. ISBN 978-0-7876-6612-5.
23. **Jump up**[^] "Circumcision". Columbia Encyclopedia. Columbia University Press. 2011.

Bibliography

- Aronson, E. & Mills, J. (1959) "The effect of severity of initiation on liking for a group." *Journal of Abnormal and Social Psychology* 177–181.
- Bell, B.J. (2003). "The rites of passage and outdoor education: Critical concerns for effective programming." *The Journal of Experiential Education*, 26, 1, pp. 41–50.
- Cushing, P.J. (1998). "Competing the cycle of transformation: Lessons from the rites of passage model." *Pathways: The Ontario Journal of Experiential Education*, 9, 5, 7–12.
 - Festinger, L. (1961). The psychological effects of insufficient rewards. *American Psychologist*, 16(1), 1–11.
 - Garces-Foley, Kathleen (2006). *Death and religion in a changing world*. ME Sharpe.
 - Kamau, C. (2012). What does being initiated severely into a group do? The role of rewards.*International Journal of Psychology*, <http://dx.doi.org/10.1080/00207594.2012.663957>
 - Keating, C. F., Pomerantz, J., Pommer, S. D., Ritt, S. J. H., Miller, L. M., & McCormick, J. (2005). Going to college and unpacking hazing: A functional approach to decrypting initiation practices among undergraduates. *Group Dynamics: Theory, Research, and Practice*, 9(2), 104–126.
 - Lodewijkx, H. F. M., van Zomeren, M., & Syroit, J. E. M. M. (2005). The anticipation of a severe initiation: Gender differences in effects on affiliation tendency and group attraction. *Small Group Research*, 36(2), 237–262.
 - Morgenstern, Julian (1966). *Rites of Birth, Marriage, Death, and Kindred Occasions among the Semites*. Cincinnati.
 - Turner, Victor (1967). "Betwixt and between: the liminal period in rites de passage". *Forest of symbols: aspects of the Ndembu ritual*. Ithaca: Cornell UP. pp. 23–59.
 - Turner, Victor W. (1969). *The Ritual Process*. Penguin.
 - Van Gennep, Arnold (1909). *Les rites de passage* (in French). Paris: Émile Nourry. Lay summary – Review by Frederick Starr, *The American Journal of Sociology*, V. 15, No. 5, pp 707-709 (March 1910).
 - —; Vizedom, Monika B (Translator); Caffee, Gabrielle L (Translator) (1977) [1960]. *The Rites of Passage*. Routledge Library Editions Anthropology and Ethnography (Paperback Reprint ed.). Hove, East Sussex, UK: Psychology Press. ISBN 0-7100-8744-6.
 - —; —; — (2010) [1960]. *The Rites of Passage* (Reprint ed.). Routledge. ISBN 978-0-415-61156-5.

Vision Quest -- References

1. [^] Jump up to: ^a ^b ^c ^d ^e ^f ^g ^h McWhorter, Lucullus Virgil (1940). *Yellow Wolf: His Own Story*. Caldwell, ID: Caxton Printers, Ltd. pp. 295–300.
2. **Jump up**[^] King, Thomas, "Dead Indians: Too Heavy to Lift" in *Hazlitt*, November 30, 2012. Accessed April 3, 2016. "A quick trip to the Internet will turn up an outfit offering a one-week "Canyon Quest and Spiritual Warrior Training"

course for \$850 and an eight-night program called "Vision Quest," in the tradition of someone called Stalking Wolf, "a Lipan Apache elder" who has "removed all the differences" of the vision quest, "leaving only the simple, pure format that works for everyone." There is no fee for this workshop, though a \$300-\$350 donation is recommended. Stalking Wolf, by the way, was supposedly born in 1873, wandered the Americas in search of spiritual truths, and finally passed all his knowledge on to Tom Brown, Jr., a seven-year-old White boy whom he met in New Jersey. Evidently, Tom Brown, Jr., or his protégés, run the workshops, having turned Stalking Wolf's teachings into a Dead Indian franchise."

3. **Jump up**^a O'Neill, Ann (22 June 2011). "Sweat lodge ends a free spirit's quest". CNN. "But she forged ahead in the next exercise, the 36-hour vision quest. She built a Native-American style medicine wheel in the desert and meditated for 36 hours without food and water."
4. **Jump up**^a Arizona sweat lodge sentencing, CNN

Religious Demographics - References

1. ^a **Jump up to:**^{a b} Geertz, C. (1993) Religion as a cultural system. In: The interpretation of cultures: selected essays, Geertz, Clifford, pp.87-125. Fontana Press.
2. ^a **Jump up to:**^{a b} Tylor, E.B. (1871) Primitive Culture: Researches Into the Development of Mythology, Philosophy, Religion, Art, and Custom. Vol. 1. London: John Murray; (p.424).
3. ^a **Jump up to:**^{a b} James, W. (1902) The Varieties of Religious Experience. A Study in Human Nature. Longmans, Green, and Co. (p. 31)
4. ^a **Jump up to:**^{a b} Durkheim, E. (1915) The Elementary Forms of the Religious Life. London: George Allen & Unwin.
5. ^a **Jump up to:**^{a b} Tillich, P. (1957) Dynamics of faith. Harper Perennial; (p.1).
6. ^a **Jump up to:**^{a b} Vergote, A. (1996) Religion, belief and unbelief. A Psychological Study, Leuven University Press. (p. 16)
7. ^a **Jump up to:**^{a b} Paul James and Peter Mandaville (2010). Globalization and Culture, Vol. 2: Globalizing Religions. London: Sage Publications.
8. ^a **Jump up to:**^{a b} Faith and Reason by James Swindal, <http://www.iep.utm.edu/faith-re/>
9. **Jump up**^a African Studies Association; University of Michigan (2005).History in Africa (Volume 32 ed.). p. 119.
10. ^a **Jump up to:**^{a b c} Pew Forum on Religion & Public Life. "The Global Religious Landscape". Retrieved December 18, 2012.
11. **Jump up**^a "Religiously Unaffiliated". The Global Religious Landscape.Pew Research Center: Religion & Public Life. December 18, 2012.
12. **Jump up**^a Harper, Douglas. "religion". Online Etymology Dictionary.
13. **Jump up**^a Shorter Oxford English Dictionary
14. **Jump up**^a In The Pagan Christ: Recovering the Lost Light. Toronto. Thomas Allen, 2004. ISBN 0-88762-145-7
15. **Jump up**^a In The Power of Myth, with Bill Moyers, ed. Betty Sue Flowers, New York, Anchor Books, 1991. ISBN 0-385-41886-8
16. **Jump up**^a Johan Huizinga, The Waning of the Middle Ages (1919) 1924:75.
17. ^a **Jump up to:**^{a b c d e f g h} Harrison, Peter (2015). The Territories of Science and Religion. University of Chicago Press. ISBN 022618448X.
18. ^a **Jump up to:**^{a b c d e} Nongbri, Brent (2013). Before Religion: A History of a Modern Concept. Yale University Press. ISBN 030015416X.
19. ^a **Jump up to:**^{a b} Josephson, Jason Ananda (2012). The Invention of Religion in Japan. University of Chicago Press. ISBN 0226412342.
20. **Jump up**^a Max Müller, Natural Religion, p.33, 1889
21. **Jump up**^a Lewis & Short, A Latin Dictionary
22. **Jump up**^a Max Müller. Introduction to the science of religion. p. 28.
23. **Jump up**^a Kuroda, Toshio and Jacqueline I. Stone, translator. "The Imperial Law and the Buddhist Law" at the Wayback Machine(archived March 23, 2003). Japanese Journal of Religious Studies 23.3-4 (1996)
24. **Jump up**^a Neil McMullin. Buddhism and the State in Sixteenth-Century Japan. Princeton, N.J. : Princeton University Press, 1984.
25. **Jump up**^a Hershel Edelheit, Abraham J. Edelheit, History of Zionism: A Handbook and Dictionary, p.3, citing Solomon Zeitlin, The Jews. Race, Nation, or Religion? (Philadelphia: Dropsie College Press, 1936).
26. **Jump up**^a Linda M. Whiteford; Robert T. Trotter II (2008). Ethics for Anthropological Research and Practice. Waveland Press. p. 22. ISBN 978-1-4786-1059-5.
27. **Jump up**^a Kant, Immanuel (2001). Religion and Rational Theology. Cambridge University Press. p. 177. ISBN 9780521799980.

28. **Jump up**[^] Émile Durkheim|Durkheim, E. (1915) *The Elementary Forms of the Religious Life*. London: George Allen & Unwin, p.10.
29. **Jump up**[^] Colin Turner. *Islam without Allah?* New York: Routledge, 2000. pp. 11-12.
30. **Jump up**[^] McKinnon, AM. (2002). 'Sociological Definitions, Language Games and the "Essence" of Religion'. *Method & theory in the study of religion*, vol 14, no. 1, pp. 61–83. [1]
31. **Jump up**[^] Smith, Wilfred Cantwell (1978). *The Meaning and End of Religion* New York: Harper and Row
32. **Jump up**[^] MacMillan Encyclopedia of Religions, Religion, p.
33. **Jump up**[^] Hueston A. Finlay. "'Feeling of absolute dependence' or 'absolute feeling of dependence'? A question revisited". *Religious Studies* 41.1 (2005), pp.81-94.
34. **Jump up**[^] Max Müller. "Lectures on the origin and growth of religion."
35. **Jump up**[^] (ibid, p. 34)
36. **Jump up**[^] (ibid, p. 38)
37. **Jump up**[^] (ibid, p. 37)
38. **Jump up**[^] (ibid, pp. 40–41)
39. **Jump up**[^] Frederick Ferré, F. (1967) *Basic modern philosophy of religion*. Scribner, (p.82).
40. **Jump up**[^] Tillich, P. (1959) *Theology of Culture*. Oxford University Press; (p.8).
41. **Jump up**[^] Pecorino, P.A. (2001) *Philosophy of Religion*. Online Textbook. Philip A. Pecorino.
42. **Jump up**[^] (ibid, p. 90)
43. **Jump up**[^] MacMillan Encyclopedia of religions, Religion, p.7695
44. **Jump up**[^] Oxford Dictionaries mythology, retrieved 9 September 2012
45. **Jump up**[^] Joseph Campbell, *The Power of Myth*, p. 22 ISBN 0-385-24774-5
46. **Jump up**[^] Joseph Campbell, *Thou Art That: Transforming Religious Metaphor*. Ed. Eugene Kennedy. New World Library ISBN 1-57731-202-3.
47. **Jump up**[^] "myth". *Encyclopedia Britannica*. Retrieved 2016-04-24.
48. **Jump up**[^] Kevin R. Foster and Hanna Kokko, "The evolution of superstitious and superstition-like behaviour", *Proc. R. Soc. B*(2009) 276, 31–37 Archived July 28, 2010, at the Wayback Machine.
49. **Jump up**[^] Boyer (2001). "Why Belief". *Religion Explained*.
50. **Jump up**[^] Fitzgerald 2007, p. 232
51. **Jump up**[^] Veyne 1987, p 211 ^[clarification needed]
52. **Jump up**[^] Polybius, *The Histories*, VI 56.
53. **Jump up**[^] Harvey, Graham (2000). *Indigenous Religions: A Companion*. (Ed: Graham Harvey). London and New York: Cassell. Page 06.
54. **Jump up**[^] Brian Kemble Pennington *Was Hinduism Invented?* New York: Oxford University Press US, 2005. ISBN 0-19-516655-8
55. **Jump up**[^] Russell T. McCutcheon. *Critics Not Caretakers: Redefining the Public Study of Religion*. Albany: SUNY Press, 2001.
56. **Jump up**[^] Nicholas Lash. *The beginning and the end of 'religion'*. Cambridge University Press, 1996. ISBN 0-521-56635-5
57. **Jump up**[^] Joseph Bulbulia. "Are There Any Religions? An Evolutionary Explanation." *Method & Theory in the Study of Religion* 17.2 (2005), pp.71-100
58. **Jump up**[^] Hinnells, John R. (2005). *The Routledge companion to the study of religion*. Routledge. pp. 439–440. ISBN 0-415-33311-3. Retrieved 2009-09-17.
59. **Jump up**[^] Timothy Fitzgerald. *The Ideology of Religious Studies*. New York: Oxford University Press USA, 2000.
60. **Jump up**[^] Craig R. Prentiss. *Religion and the Creation of Race and Ethnicity*. New York: NYU Press, 2003. ISBN 0-8147-6701-X
61. **Jump up**[^] Tomoko Masuzawa. *The Invention of World Religions, or, How European Universalism Was Preserved in the Language of Pluralism*. Chicago: University of Chicago Press, 2005. ISBN 0-226-50988-5
62. **Jump up**[^] Darrell J. Turner. "Religion: Year In Review 2000". *Encyclopedia Britannica*. Retrieved 16 June 2012.
63. **Jump up**[^] but cf: <http://www.worldometers.info/world-population/#religions>
64. [^] **Jump up** to:^a ^b "Global Index of Religiosity and Atheism" (PDF). WIN-Gallup International. 27 July 2012. Retrieved 24 August 2012.
65. **Jump up**[^] "Losing our Religion? Two Thirds of People Still Claim to be Religious" (PDF). WIN/Gallup International. WIN/Gallup International. April 13, 2015.
66. **Jump up**[^] "Women More Religious Than Men". *Livescience.com*. Retrieved July 14, 2013.
67. **Jump up**[^] *Soul Searching: The Religious and Spiritual Lives of American Teenagers* – Page 77, Christian Smith, Melina Lundquist Denton – 2005
68. **Jump up**[^] *Christ in Japanese Culture: Theological Themes in Shusaku Endo's Literary Works*, Emi Mase-Hasegawa – 2008
69. **Jump up**[^] *New poll reveals how churchgoers mix eastern new age beliefs* retrieved 26 July 2013