



Texas A&M
University
Central Texas

RELS 4310
Myth & Ritual
Spring 2018

Class Location: FH
Class Hours: T 6-9
Instructor: Char Peery, PhD
Phone: 254.519.5705 (prefer Canvas message)
Email: Char.Peery@tamuct.edu
Office hours: T 5:30-6pm, after class, & by appointment

1.0 Course Description

This course primarily examines the religious history, beliefs, and practices of small-scale societies based on ethnographic literature. The course is part of the academic literature called the Anthropology of Religion. Topics include myth and ritual, religious origins, trance and other altered states, healing and bewitching, and religious practitioners. This course satisfies a course requirement for a minor in Anthropology. It is cross-listed with ANTH 4310, and only one may be taken for credit.

2.0 Accessing Canvas

This is a lecture course with online components in Canvas. The student accesses Canvas on the TAMUCT website ("Search *myCT*").

3.0 Course Objectives

1. Students will be able to analyze and interpret beliefs, practices, and social structures in religious traditions from an anthropological perspective.
2. Students will be able to discuss key concepts in the academic and research field of anthropology.
3. Students will appreciate various forms of religious expression as adaptations to environmental and social conditions.
4. Students will be able to describe methodological features of anthropology as they relate to understanding religious phenomena.

4.0 Textbook

4.1 Required for Course

Warms, R., Garber, J., & McGee, R. J. (Eds.)(2009). *Sacred realms: Readings in the anthropology of religion* (2nd ed.). Oxford.

4.2 Recommended but not Required

American Psychological Association. (2010). *Publication manual of the American*

Psychological Association (6th ed.). Washington, DC: Author. NOTE: *This work will be referred to as the APA Manual in this syllabus and in the course.*

4.3 Suggested Books for Further Reading (Optional)

See list of works in Section 16.0

5.0 Course Requirements

5.1 Exams (200 points each)

The student will take two exams, a mid-term and a final. The exams will be take home exams and will consist of short answer and essay questions. Exams will be handed out after the review session and students will have one week to complete the exam. Students are advised to review their work before submission. The following rubric will guide the instructor in grading exams:

Qualities & Criteria	Poor	Good	Excellent
Content <ul style="list-style-type: none"> • Elements of topics to be addressed • Information is correct • Coherency <i>(Weight: 70%)</i>	Essay is not objective and poorly addresses the issues. The information provided is unnecessary or insufficient to discuss the issues. (0-89 pts)	Essay is mostly objective and addresses most of the issues. Provided information is mostly necessary and sufficient to discuss the issues. (90-139 pts)	Essay is objective and addresses all the issues. Provided information is necessary and sufficient to discuss the issues. (140 pts)
Quality of Writing <ul style="list-style-type: none"> • Clarity • Grammar and English usage • Organization and coherence <i>(Weight: 30%)</i>	Essay is poorly written and contains flagrant spelling and grammatical errors. Essay is poorly organized, lacks clarity, and incoherent. (0-34 pts)	Essay is mostly well-written, without spelling or grammatical errors. Essay is well organized, is clear, and ideas are presented in coherent ways. (33-59 pts)	Essay is well-written, without spelling or grammatical errors. Essay is well organized, clear, and ideas are presented in coherent ways. (60 pts)

NOTE: the student is expected to have an adequate knowledge of the essentials of grammar and writing style, consistent with upper-level college standing. If the student does *not* have adequate knowledge in these areas, then the purchase and use of a text related to writing and referencing is recommended. Failure to provide written work in accordance with the essentials of acceptable, English writing style will result in poor grades.

The student shall avoid the use of **second-person pronouns** (you, yours, yourself, yourselves), “**etc.**” (which word does not contain specific information), **sentence fragments** (incomplete sentences), excessive use (once in an essay is more than enough) of **metaphorical or anthropomorphic language**, and **dangling modifiers**. Students may wish to refresh their memories of writing guidelines, such as is found in a book related to writing or the APA Manual.

5.2 Class Participation (100 points)

The student is expected to attend and participate in class discussions, which usually requires the student to read the assigned material before class. The student earns a point for full attendance on a specific day (i.e., student appears on time and does not leave early), and earns another point for participating in class discussion in a meaningful way. (No points are awarded on exam days, however.) Thus, the student earns 0-2 points on each class day, which translates into the following grade for class participation in the course:

Points	Grade	Points	Grade
28	100	16-17	46
26-27	91	14-15	37
24-25	82	12-13	28
22-23	73	10-11	19
20-21	64	8-9	10
18-19	55	0-7	0

Cell phone use prohibited: Unless the student is awaiting an urgent call (e.g., from a doctor), the cell phone should be placed on silent, and there should be no texting or other cell phone use during class.

NOTE: If the student is tardy (appears in class after roll is called), it is the responsibility of the student to notify the instructor at the conclusion of class (before leaving the classroom that evening), that the student arrived in class and would like to receive some credit for class participation. Failure to notify the instructor may result in an absence for that day.

5.3 Reaction Comments (150 points)

At the conclusion of each class (except review classes when exams are handed out), students shall submit a Reaction Comment (**RC**), due before midnight. In Canvas, the student will send an email to the instructor, reacting to material discussed or experienced in class. A paragraph or two is sufficient. Students express their reactions to something discussed or experienced in class. The reaction may be emotional, cognitive, insightful, positive, negative, or neutral. **A mere summary of material discussed in class, however, is insufficient for credit.** Students shall identify their emails with the headings of **RC1, RC2**, etc., as

indicated in the Course Calendar (Sect. 7.0). Using headings other than RC1, RC2, etc. may result in no credit. Obviously, students must attend class before they can react to material presented or discussed in class. Each RC is worth 10 points.

5.4 Academic Honesty

During the first week of class, the student is to read the section in the syllabus on academic honesty and the material at the Purdue University OWL website regarding plagiarism. The student must sign the document on academic honesty and return it to the instructor. **NOTE: Students will not be allowed to continue in the course without notifying the instructor of their comprehension of this material (by signing the document and submitting it to the instructor).**

5.5 Term Paper Topic (50 pts)

Students shall turn in a brief description for the topic of their final project. See options for final projects below.

5.6 Final Project (300 pts.)

Students shall submit a final project report, using APA guidelines. You may choose one of the following three options for your final report/paper.

Option 1: Standard term paper – The paper must be a minimum of 5 pages (12 pt font, double space, 1" margins) and reference at least 10 academic sources. Students may choose any of the following topics:

- Anthropology of religion (perspective and methods)
- Religious origins
- Religion and society
- Religion and the environment
- Supernatural beings and powers
- Religious practitioners
- Ritual and liminality
- Hallucinogenic use
- Killing of special groups
- Satanic abuse
- Alien abductions
- Witch hunts
- Religion and politics
- Revitalization movements
- Wicca
- Christian terrorism

Option 2: Attend a religious service of your choice, preferably a service from outside of your own religious community. If you need suggestions for appropriate service locations please email the instructor. Select a specific ritual from that service and write a detailed description of it from your perspective. Use the Grimes handout, "Mapping the Field of Ritual" to aid you in this description. Please include the location of the ritual as well as the date and time attended so I know you actually attended. Insufficient detail in your report will suggest to me that you did not actually attend the service and I will deduct points accordingly.

Your final report must have a cover page with your name, date, class, and title of the report. The body of the report (not including cover page) must be 12 pt font, pages numbered, double spaced, a minimum of 5 pages of text. Please address the following topics (as outlined by Grimes) in your final report.

- Ritual space
- Ritual objects
- Ritual time/timing
- Ritual sound and language
- Ritual identity
- Ritual action

Option 3: Create a ritual of your own making to mark a significant action or event in your life. Write a detailed description of your ritual from your perspective. Use the Grimes handout, "Mapping the Field of Ritual" to aid you in this description. Comment on your reasons for structuring your ritual in a specific way. You may use photographs or drawings of ritual objects, space, or action to help illustrate your ritual (no more than 1 page of photos/drawings please). If you wish you may also perform your ritual and include any observations about whether you feel your ritual was successful or not.

Your final report must have a cover page with your name, date, class, and title of the report. The body of the report (not including cover page) must be 12 pt font, pages numbered, double spaced, a minimum of 5 pages of text. Please address the following topics (as outlined by Grimes) in your final report.

- Ritual space
- Ritual objects
- Ritual time/timing
- Ritual sound and language
- Ritual identity
- Ritual action

Under no circumstances shall the student *quote* any portion of any source. Instead, students shall use their own words in conveying the meaning of

referenced source material. Students should review their papers before submission and make needed changes.

Writing taboos mentioned in section 5.1 (Exams) also apply to the term paper. The cover page shall include the following information, centered on the page:

An Examination of (topic)

John Smith (student's name)

ANTH 4310-Myth and Ritual

Texas A&M University-Central Texas

The words "An Examination of" may be omitted, in accordance with APA guidelines, and the student shall use the "running head" feature of APA.

NOTE: The student shall **not** submit the term paper to turnitin.com or related tool. The Instructor will do that.

The following rubric will provide the instructor guidelines for grading:

Qualities & Criteria	Poor	Good	Excellent
<p>Format/Layout</p> <ul style="list-style-type: none"> • Presentation of the text • Structuring of text • Requirements of length, font, and style • APA style <p><i>(Weight: 20%)</i></p> <p><i>Rubric continued</i></p>	<p>Follows poorly the requirements related to format and layout.</p> <p>(0-30 pts)</p>	<p>Mostly follows the requirements related to format and layout.</p> <p>(31-35 pts)</p>	<p>Closely follows all the requirements related to format and layout.</p> <p>(36-40 pts)</p>
<p>Content</p> <ul style="list-style-type: none"> • Elements of topics to be addressed 	<p>Essay is not objective and poorly addresses the issues. The</p>	<p>Essay is mostly objective and addresses most of the</p>	<p>Essay is objective and addresses all the issues. Provided</p>

<ul style="list-style-type: none"> Information is correct Coherency <p><i>(Weight: 40%)</i></p>	<p>information provided is unnecessary or insufficient to discuss the issues.</p> <p>(0-63 pts)</p>	<p>issues. Provided information is mostly necessary and sufficient to discuss the issues.</p> <p>(64-71 pts)</p>	<p>information is necessary and sufficient to discuss the issues.</p> <p>(72-80 pts)</p>
<p>Quality of Writing</p> <ul style="list-style-type: none"> Clarity Grammar and English usage Organization and coherence <p><i>(Weight: 20%)</i></p>	<p>Essay is poorly written and contains flagrant spelling and grammatical errors. Essay is poorly organized, lacks clarity, and incoherent.</p> <p>(0-30 pts)</p>	<p>Essay is mostly well-written, without spelling or grammatical errors. Essay is well organized, is clear, and ideas are presented in coherent ways.</p> <p>(31-35 pts)</p>	<p>Essay is well-written, without spelling or grammatical errors. Essay is well organized, clear, and ideas are presented in coherent ways.</p> <p>(36-40 pts)</p>
<p>Citations, References, & Style</p> <ul style="list-style-type: none"> APA style Sources correctly referenced <p><i>(Weight: 20%)</i></p>	<p>Essay fails to follow APA guidelines and sources are incorrectly referenced for content expressed in sources.</p> <p>(0-30 pts)</p>	<p>Essay mostly follows APA guidelines and sources are (mostly) referenced correctly for content.</p> <p>(31-35 pts)</p>	<p>Essay follows APA guidelines and sources are correctly referenced for content.</p> <p>(36-40 pts)</p>

6.0 Grading Matrix and Conversion

6.1 Matrix

	Points
Exams (2 @ 200)	400
Class Participation	100
Reaction Comments	150
Paper Topic	50
Final Project	300
Academic Honesty Document	-----
Total:	1000

6.2 Conversion to Course Letter Grade

Points	%	Grade
900 – 1000	90 – 100	A

800 – 899	80 – 89	B
700 – 799	70 – 79	C
600 – 699	60 – 69	D
0 – 599	0 – 59	F

7.0 Course Calendar¹

Date	Topics/Activities	Readings ²	Assignments Due ³
1/16	Academic honesty Course requirements Religious Studies and Anthropology	Academic honesty/plagiarism readings (see document) Syllabus PowerPoints	RC1 due by 11:59 p.m.
1/23	Religious origins	Introduction, chs 1-3 (pp x-32)	Academic honesty document due RC2 due by 11:59 p.m.
1/30	Religion and society	chs 4-6 (pp 33-66)	RC3 due by 11:59 p.m.
2/6	Religion and the environment	chs 7-9 (pp 67-100)	RC4 due by 11:59 p.m.
2/13	Supernatural beings and powers	chs 10-13 (pp 102-117)	RC5 due by 11:59 p.m.
2/20	Religious practitioners	chs 14-16 (pp 130-165)	Final Project Topic Due RC6 due by 11:59 p.m.
2/27	Ritual and liminality	chs 17-19 (pp 166-193)	RC7 due by 11:59 p.m.
3/6	Review/Mid-term Exam	[Introduction, chs 1-19]	RC8 due by 11:59 p.m.
3/13	Spring break		
3/20	Trance & altered states	ch 22-24	RC9 due by 11:59 p.m.
3/27	Death & Funerals	chs 27-28	RC10 due by 11:59 p.m.
4/3	Healing	ch 31-33	RC11 due by 11:59 p.m.
4/10	Religion and politics	ch 38-40	RC12 due by 11:59 p.m.
4/17	Revitalization movements, Wicca, and Christian terrorism	chs 41-43 (pp 387-411)	RC13 due by 11:59 p.m.
4/24	World Religions	Part 6	Final Project Due RC14 due by 11:59 p.m.
5/1	World Religions	Part 6, presentations	RC15 due by 11:59 p.m.
5/8	Review/Final Exam (chs 22-24, 27-28, 31-33, 40-43 & part 6)	presentations	

¹ Events are subject to minor revision

² All readings are in Warms et al., *Sacred Realms* (2nd ed.)

ch = chapter, **chs** = chapters, **pp** = pages

³ All assignments are due at 6:00 p.m., unless otherwise noted

8.0 Academic Honesty

TAMUCT expects all students to maintain high standards of personal and scholarly conduct. Students guilty of academic dishonesty are subject to disciplinary action. Academic dishonesty includes, but is not limited to, cheating on an examination or other academic work, plagiarism, self-plagiarism (“recycling”), or collusion. The instructor shall

initiate action for each case of academic dishonesty and report it to the Associate Director of Student Conduct. Zero points will be assigned for any course product that violates academic honesty. The student should access this link for more information: <http://www.tamuct.edu/departments/studentconduct/facultyresources.php>.

9.0 Disability Support

If students believe that this course may present barriers to learning due to a disability, they must contact Access and Inclusion at (254) 501-5831 in Warrior Hall, Ste. 212. For more information, students may access their website at <https://www.tamuct.edu/departments/disabilitysupport/>. Any information that the student provides is private and confidential and will be treated as such. The instructor cannot accommodate a disability unless the student communicates with Access and Inclusion first.

10.0 Diversity in the Classroom

Respect for cultural and human biological diversity are core concepts within the social sciences. In this course, each voice in the classroom has value in contributing to class discussion. Students should respect the different experiences, beliefs, and values expressed by their fellow students and instructor, and refrain from derogatory comments about other individuals, cultures, groups, or viewpoints. In this course we welcome individuals of all ages, backgrounds, citizenships, disabilities, education, ethnicities, family statuses, genders, gender identities, geographical locations, languages, military experience, political views, races, religions, sexual orientations, socioeconomic statuses, and work experiences.

11.0 Writing Center

The University Writing Center (UWC) at Texas A&M University-Central Texas is a free workspace open to all TAMUCT students. The UWC is located in Warrior Hall, Rm 416. The Center is open 11 am - 6 pm, Monday-Thursday during the semester. Students may work independently in the UWC by checking out a laptop that uses Microsoft Office suite and connects to WIFI, or by consulting the resources on writing, including all of the relevant style guides. Students may also arrange an individual session with a trained and experienced writing tutor. Tutorials can be arranged by visiting the UWC. Tutors are prepared to help writers of all levels and abilities at any stage of the writing process. Sessions typically last between 20-30 minutes. While tutors will not write, edit, or grade papers, they will help students develop more effective invention and revision strategies.

12.0 Late Work

As a rule, make-up work for reaction comments, term paper topic, term paper, presentation, and exams will not be accepted. In rare instances, however, the mid-term exam may be offered, but with a 20-point or 10% deduction (evidence pertaining to a serious emergency will be considered for such a makeup). *In no instance will a make-up*

be offered for the final exam, and in no instance will a make-up for an exam be given after two weeks from the original exam date. To be considered as a prospect for making up an exam, the student must contact the instructor within 24 hours of having missed an exam for purposes of making it up. A request for make-up, of course, may or may not be granted. The final course grade will be posted within a few days of the final exam; therefore, no incompletes will be awarded for this course. If students foresee that they will be unable to complete the course, then they should either drop the course or accept the posted grade.

13.0 Modification of the Syllabus

This syllabus may be revised in minor ways at the discretion of the instructor. The student is responsible for noting any changes in the syllabus. More than likely, a change in the syllabus will pertain to events in the Course Calendar (sect. 7.0). A revised course calendar will then be posted on Canvas, and it will replace section 7.0 of the syllabus.

14.0 Contact with the Instructor

The student should contact the instructor via the message feature of Canvas about any topic or issue that pertains to the course.

15.0 Announcements

The student is responsible for checking Canvas for ongoing announcements pertaining to the course.

16.0 Suggested Works for Further Readings

Armstrong, K. (2000). *The battle for God: A history of fundamentalism*. New York: Random House.

Bouquet, A. C. (1967). *Comparative religion: A short outline* (7th ed.). New York: Penguin.

Briggs, R. (1996). *Witches and neighbors: The social and cultural context of European witchcraft*. New York: Penguin.

Broad, W. J. (2006). *The oracle: Ancient Delphi and the science behind its lost secrets*. New York: Penguin.

Calabrese, J. D. (2013). *A different medicine: Postcolonial healing in the Native American Church*. Oxford.

Castaneda, C. (1968). *The teachings of Don Juan: A Yaqui way of knowledge*. New York: Pocket.

Castaneda, C. (1971). *A separate reality: Further conversations with Don Juan*. New York: Pocket.

Castaneda, C. (1972). *Journey to Ixtlan: The lessons of Don Juan*. New York: Pocket.

Coogan, M. D. (Ed.)(2012). *A reader of ancient near eastern texts: Sources for the study of the Old Testament*. New York: Oxford.

De Waal Maleffijt, A. (1968). *Religion and culture: An introduction to anthropology of religion*. New York: Macmillan.

Durkheim, E. (1915). *The elementary forms of the religious life* (J. W. Swain, trans.). New York: Free Press.

- Eliade, M. (1954). *The myth of the eternal return or, Cosmos and history* (W. R. Trask, trans.). Princeton.
- Eliade, M. (1958a). *Patterns in comparative religion* (R. Sheed, Trans.). New York: Meridian.
- Eliade, M. (1958b). *Rites and symbols of initiation: The mysteries of birth and rebirth* (W. R. Trask, Trans.). New York: Harper.
- Eliade, M. (1959). *The sacred and the profane: The significance of religious myth, symbolism, and ritual within life and culture* (W. R. Trask, Trans.). New York: Harcourt Brace Jovanovich.
- Eliade, M. (1960). *Myths, dreams, and mysteries: The encounter between contemporary faiths and archaic realities* (P. Mairet, Trans.). New York: Harper.
- Eliade, M. (1961). *Images and symbols: Studies in religious symbolism* (P. Mairet, Trans.). Kansas City, KS: Sheed, Andrews, and McMeel.
- Eliade, M. (1963). *Myth and reality* (W. R. Trask, Trans.). New York: Harper.
- Eliade, M. (1964). *Shamanism: Archaic techniques of ecstasy* (W. R. Trask, Trans.). Princeton.
- Eliade, M. (1965). *The two and the one* (J. M. Cohen, Trans.). Chicago.
- Eliade, M. (1969a). *The quest: history and meaning in religion*. Chicago.
- Eliade, M. (1969b). *Yoga: Immortality and freedom* (2nd ed., W. R. Trask, Trans.). Princeton.
- Eliade, M. (1972). *Zalmoxis: The vanishing god: Comparative studies in the religions and folklore of Dacia and Eastern Europe* (W. R. Trask, Trans.). Chicago.
- Eliade, M. (1973). *Australian religions: An introduction*. Ithaca, NY: Cornell University.
- Eliade, M. (1976). *Occultism, witchcraft, and cultural fashions: Essays in comparative religion*. Chicago.
- Eliade, M. (1978a). *The forge and the crucible: The origins and structures of alchemy* (2nd ed.)(S. Corrin, Trans.). Chicago.
- Eliade, M. (1978b). *The history of religious ideas: Volume 1: From the stone age to the Eleusinian mysteries* (W. R. Trask, Trans.). Chicago.
- Eliade, M. (1982). *The history of religious ideas: Volume 2: From Gautama Buddha to the triumph of Christianity* (W. R. Trask, Trans.). Chicago.
- Eliade, M. (1985). *The history of religious ideas: Volume 3: From Muhammad to the age of reforms* (A. Hildebeitel & D. Apostolos-Cappadona, Trans.). Chicago.
- Eliade, M., & Kitagawa, J. M. (Eds.)(1959). *The history of religions: Essays in methodology*. Chicago.
- Esposito, J. L. (2002). *Unholy war: Terror in the name of Islam*. Oxford.
- Evans-Wentz, W. Y. (Ed.)(1960). *The Tibetan book of the dead* (3rd ed.). London.
- Gaster, T. H. (Ed.)(1959). *The new golden bough: A new abridgment of the classic work by Sir James George Frazer*. New York: Mentor.
- Hammerschlag, C. A. (1988). *The dancing healers: A doctor's journey of healing with Native Americans*. New York: Harper and Row.
- Harner, M. (1982). *The way of the shaman: A guide to power and healing* (2nd ed.). Toronto: Bantam.
- Hashmi, S. H. (2012). *Just wars, holy wars, and jihads: Christian, Jewish, and Muslim*

- encounters and exchanges*. Oxford.
- Hutton, R. (1991). *The pagan religions of the ancient British Isles*. Oxford: Blackwell.
- Jones, P., & Pennick, N. (1995). *A history of pagan Europe*. New York: Barnes and Noble.
- Juergensmeyer, M. (2003). *Terror in the mind of God: The global rise of religious violence* (3rd ed.). Berkeley: University of California.
- Kurtz, L. R. (2012). *Gods in the global village: The world's religions in sociological perspective* (3rd ed.). Los Angeles: Sage.
- Leeming, D., & Leeming, M. (1994). *A dictionary of creation myths*. Oxford.
- Lessa, W. A., & Vogt, E. Z. (1979). *Reader in comparative religion: An anthropological approach* (4th ed.). New York: Harper and Row.
- Levi-Strauss, C. (1979). *Myth and meaning*. New York: Schocken.
- Lewis, B. (2004). *The crisis of Islam: Holy war and unholy terror*. New York: Random House.
- Livingston, J. C. (2009). *Anatomy of the sacred: An introduction to religion* (6th ed.). Upper Saddle River, NJ: Pearson.
- Malinowski, B. (1954). *Magic, science and religion and other essays*. Garden City, NY: Doubleday Anchor.
- Monahan, S. C., Mirola, W. A., & Emerson, M. O. (2011). *Sociology of religion: A reader* (2nd ed.). Boston: Allyn and Bacon.
- Morris, B. (2006). *Religion and anthropology: A critical introduction*. Cambridge.
- Moscatti, S. (1962). *The face of the ancient orient: A panorama of Near Eastern civilization in pre-classical times* (2nd ed.). Garden City, NY: Anchor.
- Pritchard, J. B. (Ed., 1969). *Ancient Near Eastern texts relating to the Old Testament* (3rd ed.). Princeton.
- Raboteau, A. J. (2004). *Slave religion: The "invisible institution" in the antebellum South* (2nd ed.). Oxford.
- Radcliffe-Brown, A. R. (1952). *Structure and function in primitive society*. New York: Free Press.
- Radin, P. (1957). *Primitive religion: Its nature and origin*. New York: Dover.
- Sharpe, E. J. (1975). *Comparative religion: A history*. New York: Charles Scribner's Sons.
- Stark, R. (2007). *Discovering god: The origins of the great religions and the evolution of belief*. New York: HarperOne.
- Swanson, G. E. (1974). *The birth of the gods: The origin of primitive beliefs*. Ann Arbor: MI: University of Michigan.
- Turner, V. (1967). *The forest of symbols: Aspects of Ndembu ritual*. Ithaca, NY: Cornell.
- Turner, V. (1969). *The ritual process: Structure and anti-structure*. New Brunswick, NJ: Aldine Transaction.
- Van der Leeuw, G. (1933/trans. 1967). *Religion in essence and manifestation* (Vols. 1 & 2; J. E. Turner, Trans.). Gloucester, MS: Peter Smith.
- Van der Toorn, K. (2007). *Scribal culture and the making of the Hebrew Bible*. Cambridge, MA: Harvard.
- Van Gennep, A. (1960). *The rites of passage* (M. B. Vizedom & G. L. Caffee, Trans.). Chicago.
- Van Voorst, R. E. (2013). *Anthology of world scriptures* (8th ed.). Boston: Cengage.

Vitebsky, P. (1995). *The shaman*. Boston: Little, Brown and Co.

Wach, J. (1944). *Sociology of religion*. Chicago.

Wach, J. (1958). *The comparative study of religions*. New York: Columbia University

Wallace, A. F. C. (1966). *Religion: An anthropological view*. New York: Random House.

Weber, M. (1963). *The sociology of religion* (E. Fischoff, Trans; 4th ed.). Boston: Beacon.