

Totemism And Christian Religious Practices In Nigeria

Isaiah Ola Abolarin, PhD

Religious Studies Department / College of Post Graduate Studies
Babcock University, Ilishan-Remo, Ogun State, Nigeria

Abstract

Totemism is one of the primitive religions. It is considered sometimes as an extinct religion but the practices are still present in many societies. Christian religion overlooks the importance of understanding primitive religions because they are considered demonic. Totemism has many practices that are carried over into or are practiced in Christianity. Some of the basic needs that totemism cared for in people's lives include getting connected with ancestors, seeking for power and protection, dealing with and removing fear. These are some of the basic needs also in Christianity. Therefore, understanding totemism rather than just declare it demonic can serve as opening for Christianity to reach people.

Keywords: Totemism, Christianity, fear of death, ancestor, animal, plants.

Introduction

Totemism was so common and entrenched in the primitive society and it alone according to Lessa and Vogt (1972) was evidently tied to primitive society by bonds far from casual. Noss (1956), stated that totemism identifies the presence of a more or less intimate relationship between certain human groups and particular classes or species of animal, plant, or inanimate social groupings known as social totemism, and also in rituals binding the human groups with their totemic counterparts. A clear understanding of this "institution" is imperative to understand the life and thought of primitive people and the relationship this have with Christianity in the 21st century Nigeria. Totemism has influenced the development of religion and religious practices up to 20th century (New World Encyclopedia, 2015). It infers the division of a people into several totem kin or totem clans, each of the clans has one, and in some situations and places, more than one totem. Totem is usually a species of animal, and sometimes a species of plant, still possibly a natural object or phenomenon, seldom a manufactured object called sacred objects (New World Encyclopedia, 2015).

Totemism also dictates even the rules of relationship between and among people including marriage "the rules of exogamy, forbidding marriage between the kin" (Goldenweiser, 1972, p. 271). This totemism as an

institution was one of the most widespread of primitive society. Some of the places where totemistic life is practiced according to Noss (1956), include Australia, North and South America, Africa, India, and the South Sea. Frazer (1934), Palmer, Begley and Coe (2015), in their own view admitted that totemism is not just an institution of some places but that it can be found if not everywhere, in many cultures and places in the world. Studying Frazer's work and Tylor's work reveal how totemism is practiced in Africa, specifically in West Africa and more specifically in Nigeria (Tylor, 1958; Sibiri, 2014). The wide spread of totemism implies its influence in many cultures of the world. Therefore, this study, collated and synthesized information from available resources to present how totemism has influenced Christianity in Nigeria and how Christianity, in other hand, ought to relate with totemism. This study observed that not many people have written currently on totemism. This may be due to the perception of many people that totemism is a primitive institution that no longer exist.

Origin of Totemism.

The word totemism according to Shapiro (2015) is widely used by anthropologist and popular discourses. And the term totem is taken from the *Ojibwa*, which is an Algonquin language of the region to the north of Great Lakes of northern America. The word may mean "he is a relative of mine" or refer to something kinship-related (Durkheim, 1965; Frazer, 1934; Levi – Strauss, 1963; New World Encyclopedia, 2015). Different theories regarding the origin of totemism have been proposed by anthropologists, sociologists, psychologists, and psychoanalysts (Frazer, 1934; Goldenweiser, 1972). Frazer (1934) presented the theories in profound ways and therefore, his approach is adapted in this work. Some of the theories include doctrine of transmigration of soul which is an indication of the relationship of human with, or his/her origin from certain animals or any other totemic objects. These animals or objects are elevated to the position of ancestors, and are revered the same way as other ancestors are revered. This theory was suggested by G. A. Wilken according to Frazer (1934). Each tribe has, under the name totem, different animals or other objects which are revered as fetish, and the tribe is named after the animal or the object and the members of the tribe

associate their origin to such animal or object. This practice may be found among the North America Indians and people of the Indian Archipelago (Frazer, 1934). The totemic practice differs from place to place but the principle is the same.

Another theory by Theal is the reincarnation of the dead in the form of animals (Frazer, 1934). In this theory, the ancestors come back to their people in form of animal to protect, care, defend, and ensure the posterity of the descendants. The animal is therefore considered as sacred, that should not be killed but revered.

Still another theory is that the establishment of totemism developed out of personal guardian spirits of individuals. In this theory the totem of a tribe is basically the guardian spirit or personal totem of an ancestor, who acquired it for him/herself in a dream when at youth age and through his/her influence and credit succeeded in transferring it by inheritance to his/her descendants. These descendants form a clan, and revere as their totem the species of animals or plants or other objects in which the guardian spirit of their ancestor manifested itself. Some of those who held this theory according to Frazer (1934) are Franz Boas; Alice C. Fletcher; C. Hill-Tout; and A. G. Morice.

Another explanation of the origin of totemism was suggested by A. C. Haddon who supposed that each primitive local group subsisted chiefly on some one species of animal or plant, and that after satisfying their own wants the members of the group exchanged their superfluity for the superfluities of other neighboring groups. In this way, each group might come to be named by its staple article of diet and of exchange. Thus a “group that lived mainly on crabs and occasionally traded in crabs might well be spoken of as the crab-men by all the groups with whom they came in direct or indirect contact” (Frazer, 1934, p. 50). This approach is an opposite of the totemic practice in which totem is not killed but worshiped.

Frazer (1934) stated also that the origin of totemism might be found in the theory of the external soul. This is in the belief that living people can remove and keep their souls for safe keeping outside of themselves in some secure place, “where the precious deposit will be less exposed to the risk and vicissitudes of life than while it remained in the body of its owner” (p. 52). Those who stowed their souls away from the bodies “are supposed to be immortal and invulnerable so long as the souls remain intact in the places where they have been deposited” (pp. 52-53). This according to Frazer is found practiced in places like Central Australia, Ivory Coast (now Cote d’Ivoire), Nigeria, and Cameroon. In these places, people believe that “the soul of men and

women are lodged in the bodies of animals, and that when the animals are killed the men and women die simultaneously. The beliefs that one’s soul is lodged in an animal furnish an adequate motive for sparing the species of animals with which someone believes his/her own life is indissolubly linked” (Frazer, 1934, pp.54-55). Wang (2013) presented this as the spirit inhabiting a material object.

Another theory of origin of totemism considered in this paper is conceptional theory. This theory enlightens why people in some totemic practice areas abstain from killing and eating their totemic animals and plants or otherwise injuring their totems. The reason given by Frazer (1934) is that when people identify themselves with their totems, they are naturally careful not to hurt or destroy them. Although totem is protected and revered, there are some instances where eating a little of someone’s totem is considered acceptable as a way of bringing the totem into your system for power and protection. This is the reason why some people consider themselves bound to eat a portion of their totemic animal or plant. People who live by this theory desire to maintain and strengthen their identity and connection with their totem by assimilating from time to time its flesh and blood or vegetable tissues. They desire to participate in the qualities and character of their totem.

People, for the reason of assimilation, also exercise a magical control over their totems, in particular as a power to multiply the totem. People naturally imagine themselves as devoted to the like power for the multiplication or control of the species. Because people believe themselves to be descended from their totemic animals and plants, sometimes when women give birth to babies, the women are considered to have given birth to these animals or plants through reincarnation. This does not just happen but that the totemic animals or plants or their spirits are believed to have actually entered into the mothers of the clan and have been born from them in human form. Therefore, the people believe that their totems who are their ancestors have come back. This sometimes determines the name given to the new born child in the particular clan.

Other possible theories of origins of totemism include “outward soul” or “bush soul” theory, and “co-operative magic” theory. All these theories explain the origin of totemism. A thorough study shows, according to Frazer (1934) that not all these theories are necessarily valid and not all can be found in every place. Some of them may be found in some places while others in other places. But the spread of totemism over a large part of the world, according to Frazer “is explained by causes which at a very remote time operated equally among all races of men” (p. 63).

Assumptions of Totemism

Goldenweiser (1972) stated that totemism is essentially connected with the matriarchal state of culture (mother-right), though it passes over into the patriarchal stage (father-right). This is what Freud called “omnipotence of thoughts” which is a form of neurosis (Wulff, 1997, p. 280). Further study by Freud indicated that totemism can be associated with his Oedipus complex which is the desire to eliminate the father and the wish to possess the mother. But that totem does not represent the father as Goldenweiser (1972) noted, it is due to that fact that the members of the tribe themselves believe that they are descendants of the totem, and young children occasionally have a phobia of a particular species of animal. This phobia may be a displacement of the ambivalence felt toward the father. “If the totem animal is indeed the father, the two core prohibitions of totemism correspond to childhood’s forbidden Oedipus wishes” (Wulff, 1997, p. 281).

In essence, Freud is saying that totemism originated from Oedipus complex. With the monstrous killing of the father by the sons, they found themselves filled with remorse, for they loved and admired their father. With their father’s death, they had become rivals among themselves for the possession of the women. Burdened by guilt and faced with imminent collapse of their social organization, “they revoked their deed by forbidding the killing of the totem, the substitute for their father; and they renounced its fruits by resigning their claim to the women who had now been set free.” This gave birth to the two fundamental taboos of totemism which was to strike a bargain with dead father (Evans, 2019; Wulff, 1997, p. 281). All later religions according to Hamilton (1995) prove to be attempts to solve the same problem but varying in accordance with the stage of culture in which they are attempted and according to the paths which they take. This form of taboos of totemism according to Freud became first stage and starting point of all religious traditions.

Totemism can be seen as fruit of animism; because it came in the period when the belief in a breath or shadow soul became differentiated from the earlier belief in a body soul. “The first totem animals, therefore, were the soul animals and they include, hawk, crow, and lizard in Australia; eagle, falcon, and snake in America in which human souls were deposited” (Goldenweiser, 1972, p. 274).

Totemism assumes a personal relationship with totem or object. The connection between a man and his totem, Frazer (1934) said is mutually beneficent, the totem protects the man, and the man shows his respect for the totem in various ways, by not killing it if it be an

animal, and not cutting or gathering it if it be a plant. A totem is never an isolated individual, but always a class of objects, generally species of animals or of plants. Three totems in relation to human beings are identified by Frazer (1934). The three are, the clan totem which is common to a whole clan and passing by inheritance from generation to generation. Another one is the sex totem, which is common to all males or females of a tribe to the exclusion in either case of the other sex. The other one is the individual totem which belongs to a single individual and not passing to his descendants.

Totemism in Nigeria

From the study of Frazer’s work there are some general characteristics of totemism that may be found in many of the totem groups in the world. This paper briefly considered specifically the totemism in Nigeria.

Some of the general characteristics of totemism include division into totem clans where each clan is named according to a totem. Members of each clan belong to the same totem and “an intimate relationship existed between all people who had the same totem” (Frazer, 1934, p. 8). This relationship may be a mystic affinity between the members of the clan and their totem. In such relationship, a definite physical and psychological resemblance was postulated for the human and animal members of the clan (Frazer, 1934, p. 8; Isiorhovoja, Banwune, & Okoia, 2011).

Marriage is prohibited among members of the same clan. And marriage is arranged by the respective parents when the children are growing up, or in infancy and by exchange. The behavior of members of clan is determined sometimes by their totem; people live according to the character of their totem. The affinity which is supposed to exist between people and their totems is indicated by certain outward emblems which men and women either wear or have impressed on their person. The members of a totem clan sometimes carried a piece of their totem or a carved representation of it; sometimes the badge of the totem was cut in people’s flesh. Due to their mystical relationship and affinity to their totems and in a sense identifying themselves with them, “people naturally abstained from killing and eating their totems” (Frazer, 1934, p. 10). This brings reverence and worship of totem and magic for manipulation of the totems.

Many of the above characteristics are applicable to totemism in Nigeria. Quoting from Tylor (1899), Otite (2000), a sociologist in University of Ibadan Nigeria sees totemism as ‘worship of animals and plants’ (p. 279). Frazer said that regular system of totemism prevails among the Benin which is a clan in Nigeria. The totem name for this tribe is *awa* with plural

awaigbe, which are generally animals or plants. As a rule, no one may kill or eat his or her totemic animal nor use his or her totemic plant. Even food which has been touched by the totemic animal is occasionally prohibited to members of the clan. The totemic families or clans are exogamous, that is, no man may marry a woman who has the same totem (*awa*) as himself. Some clans tell stories to account for the origin of their totem.

Also in other tribes, there is a belief which is cherished as to an intimate relation between the souls of men and the bodies of animal. They think that the souls of living people may be lodged temporarily or permanently in the bodies of animals, so that any injury done to the beast is felt by the man or woman whose soul is housed in its carcass, and the death of the one entails the death of the other. Because of this, several tribes in Nigeria believe “in the possibility of a man possessing an *alter ego* in the form of some animals, such as a crocodile or a hippopotamus. It is believed that such a person’s life is bound up with that of the animal to such an extent that whatever affects the one produces a correspondence impression upon the other, and that if one dies the other must speedily do so too” (Frazer, 1968, pp. 593-594).

There is a belief in Calabar area of Nigeria that people have four souls, one of which always lives outside of their body in the form of a wild beast of the forest. This external or bush soul may be any animal like leopard, fish, or tortoise, but not a domestic animal and not a plant. When someone is sick, it is believed that the person’s bush soul is angry at being neglected; so, a witch-doctor would be called to advice on what to offer to the offended soul. If the angry soul is appeased by the person’s offering, he or she recovers, but if not he or she dies. When, through a diviner, someone learns what sort of creature his or her bush-soul is, he or she will thereafter be careful not to kill any animal of that species and object to anyone doing the same so that he she does not die. Marriage must be between people with the same bush-soul.

The relationship between people and their totem calls for building of shrine where an object representing the totem is placed for easy accessibility. When there is need to consult with the totem, the diviner or magic man can easily approach the totem through the object symbol in the shrine (Otite, 2000). From this a regular visit is organized to establish the relationship and this eventually leads to worship of the totem through the object of representation. The shrine may be in the farm, in the clan’s square, in front of house or in the room. Personal totem’s shrine is usually in the house or in the personal room, sub-clan has its own in front of house, while the clan’s shrine may be at the square or even in the farm.

Totemism in Nigeria has helped in the preservation of some species of animals and plants that people considered to be their totem. A study on the people of Nembe in Bayelsa State of Nigeria indicated that different totemic beliefs and multiple totems exist among the people. In this community, the killing of python is forbidden due to the fact that python is a totem. Therefore, the killing attracts severe penalty or sanctions (Sibiri, 2014). The belief and the sanction for doing contrary keep python from extinction. The same is the experience in places where totemism is part of people’s belief.

Totemism in the Present Age

Totemism has been considered as primitive religious practices but there are still traces and practices of this belief in differs ways and places in this present age. Tylor (1958) said that the doctrine of ethereal soul passed on into modern philosophy, and is still been held to in some places and people like the European peasants. “American religion contains numerous traces of totemism,” (Durkheim, 1965, p. 110). Rheenen (1991) also agreed that totemistic beliefs are ubiquitous today, whether in New Age mysticism, horoscope occultism, Haitian voodooism, Chinese ancestor veneration, or Japanese Shintoism. There is a believe that the ghosts of the dead have to him a misty and evanescent materiality, for they have bodies as human beings have, though of the other kind; they can eat and drink, they can be wounded and killed. There is masquerade festival in some clans of Nigeria where it is believed that the masquerade is the ghost of dead relatives visit to pronounce blessing and receive gift from their living relatives. These ghosts are worshiped and consulted for future fortune.

Speaking of the kind of relationship that exists between human beings and animals in this age, Tylor (1958) said that cries of beast and birds seem like human language, and their actions are guided as it were by human thought, logically enough to allow the existence of souls to beast, birds, and reptiles, as to human beings. Despite civilization, Tylor pointed out that North American Indians held every animal to have its spirit, and these spirits their future life. The soul of the Canadian dog goes to serve his master in the other world. Among the Sioux, the prerogative of having four souls is not confined to man, but also to bear, “the most human of animals” (p. 53). The Zulus in Africa say that the cattle they kill come back to life again, and become the property of the dwellers in the world beneath.

Regarding transmigration, Tylor (1958) said “Pythagorean and Platonic philosophy gives to the lower animals undying souls, while other classic

opinion may recognize in beast only an inferior order of soul, only the 'anima' but not the human 'animus' besides" (p. 54). Through the middle ages, there have been controversies as to souls of human and animals. Among modern speculations was Wesley (1826) who thought that "in the next life animals will be raised even above their bodily and mental state at the creation, the horridness of their appearance will be exchanged for their primeval beauty, and it even may be that they will be made what men are now, creatures capable of religion" (p. 55). Tylor (1958) continued that "unbroken is the continuity of philosophic speculation from savage to cultured thought. Such are the debts which civilization philosophy owes to primitive animism" (p.82).

Totemism and Christian Religious Practices

Durkheim (1965) looked at church organization from totemic point of view. The really religious beliefs are always common to a determined group, which makes profession of adhering to them merely received individually by all the members of the group. They sometimes belong to the group, and they make its unity. The individuals that make up the group feel united to each other by the simple fact that they have a common faith. Therefore, the church according to Durkheim (1965) is the society of members who are united by the same thought regarding the sacred world and its relations with the profane world, and they translate these common ideas into common practices. They have the same object of worship and way of doing all they do. The churches believe in the possession the Holy Spirit by the members and they in turn are to give their life to Him.

Another trace of totemism is the Holy Communion in churches or communal meal in different society. Durkheim (1965) said "it is to totemism that humanity owes the principle of the communion meal" (p. 109). He also said that the crude and confused religion of the primitive age was rich in germs for the future. There are practices and belief systems that the origins could be traced to the primitive religion, totemism.

Frazer (1968) spoke of totem symbols as each clan made and adopted symbols for their totem. Still, there are symbols in every religion of the present age including Christian religion. Some of these symbols are being revered while some are being worshiped as either an intermediary or direct representative of God, gods, or totem. Christianity has many symbols like cross, image of saints, baptism as initiation rite. People still go for consultation whether with priest, diviner, pastor or anyone who represent the people before the unseen power. Both the Eastern and Western religions

still have traces of primitive relationship to soul and the imagined power.

Summary and Conclusion

Self-awareness and the awareness of environment led primitive people to think of human soul as capable of leaving human beings and return. This concept was generalized to both animate and inanimate objects like animals, trees, rock, mountains, river (Hamilton, 1995; Noss, 1963; Tylor, 1958; Vetter, 1958). Primitive people came to this view through dream experience as they slept and woke. They were concern about what is responsible for the sleeping, waking and dying. There was the belief that the soul of the dead comes back to human beings while sleeping. This religion according to Durkheim (1965) has spiritual beings as its object, spirits, souls, geniuses, demons, divinities, animated and conscious agents like man, but distinguished from him by the nature of their powers and especially by the peculiar characteristics that they do not affect the senses in the same way; ordinarily they are not visible to human eyes.

This soul idea is believed to also be the same with other objects. But there is no special relationship with the soul. This is totemism. Totemism has to do with special and personal relationship with totem which is believed to be responsible for the life and situations of people. Totemism has to do with the division into people's clans by their totem and the forbidding of intra-marriage within each clan. The totem can neither be hurt or killed, because whatever happens to totem will also happen to those or person to whom the totem belongs or connect. People are given names based on their totem for identification they also go as far as making the image or picture of the totem on their bodies to indicate the intimate connectedness.

All this, as Wulff (1997) spoke of religion, is to alleviate fear from human beings or to meet their psychological needs. Like my grandmother made statue and kept at a corner of her room where she poured libation and worship, it was a statue representing a dead person who she believed could visit anytime; and for her not to experience the wrath of the dead person, she made the statue and was reverencing it.

These primitive practices formed the basis of every other religion that human beings practice today. When it comes to Christianity, God started revealing himself through the senses he gave to human and through the primitive experience led people to the true knowledge of who He is and how they could approach Him. Although Christianity is still for purpose of meeting people's need in regard to fear, psychology, peaceful living and physical needs, there is more to learn from the primitive religion in other to understand how to

connect people to the true God using what people already know as was the practice of Paul (Acts 17:22-34).

This calls for Christianity, as it claims to have as its object the true God and Jesus Christ through whom God can be approached, to understand humans' needs and use the religion to meet these needs. Jesus own religion was practiced in different way; He was going about doing good. Christianity will only be meaningful if it finds solution to people's yearnings and improve their lives. Jesus said that the kingdom of God was already with people, Christianity should make people to enjoy heaven here not only focusing them on the one to come.

Everyone looks for ways of living without fear which is a major reason behind the origin of religion; Christianity therefore, needs to relieve people of their fear and not compound it by threat of hell and punishment by God. People should know that truly the Spirit of God can dwell in them and through Him they can become powerful and victorious. All that human beings crave through totemism, are in Christianity in ways that can make life more attractive and peaceful. Totemism have paved way for Christianity. Christianity should now be presented in ways that people will forsake the primitive religion and come to the religion of Jesus the great totem.

Understanding of totemism shows how religion has evolved to what it is in this present age. Even in places where the primitive religions are still practiced, there have been some changes. Like in Nigeria, human beings were used to appease the gods before and there were times when people would not come out of their homes except the clan sacrificing to their totem. But now, there is no human sacrifice and no one forbids another from coming out. But there are principles that are still being followed and practices that are still being obeyed. These are the challenges to Christianity which could also change if Christianity becomes what it is meant to be. Instead of Christianity becoming totemism, it should be Christianity changing the faces of totemism.

Since fear is a major factor why people are into religion and religion practices, Christianity should present and introduce the reign of God as the power against all evil and Him as the source of all fortune. Concerning immortality, Jesus who originated Christianity demonstrated that human beings can live forever, especially if humans' lives are hid in him. He, therefore, is to be presented as the way to eternal life. He has defeated principalities and power. He can be human perfect totem (Rheenen, 1991).

References

- [1] Durkheim, E. (1965). *The elementary forms of the religious life*. New York, NY: The Free.
- [2] Evans, M. O. (2019). Totemism. Retrieved August 15, 2019, from Totemism: <https://www.biblestudytools.com/dictionary/totemism/>
- [3] Frazer, J. G. (1934). *Totemism and exogamy: A treatise on certain early forms of superstition and society*. London: Dawsons of Pall Mall.
- [4] Goldenweiser, A. (1972). Totemism. In W. a. Lessa, *Reader in comparative religion: An anthropological approach*. 2nd ed. (pp. 270-278). New York, NY: Harper & Row.
- [5] Hamilton, M. B. (1995). *The sociology of religion: Theoretical and comparative perspective*. New York, NY: Routeledge.
- [6] Isiorhovoja, U. O., Banwune, E. D., & Okobia, F. N. (2011). Rethinking totemism among the Urhobo traditional religions as a means of nature care. *Continental Journal of Arts and Humanities*, 3(2), 9-14.
- [7] Lessa, W. A. & Vogt, E. Z. (1972). *Readers in comparative religion: An anthropological approach* (3rd ed.). New York, NY: Harper & Row.
- [8] Levi-Strauss, C. (1963). *Totemism*. Boston, MA: Beacon.
- [9] Lindsell, H. (1987). *The new paganism*. New York, NY: Harper & Row.
- [10] Love, P. .. (2001). Spirituality and student development: Theoretical connections. In M. A. Jablonski, *The implications of students spirituality for student affairs practices: New directions for student services* (pp. 7-16). San Francisco, CA: Jossey-Bass.
- [11] Marett, R. R. (1909). *The threshold of religion*. London: Methuen & Co.
- [12] New World Encyclopedia. (2015, May 28). Totemism. Retrieved from Totemism: <https://www.newworldencyclopedia.org/entry/Totemism>
- [13] Noss, J. (1963). *Man's religions*. 3rd ed. New York, NY: The Macmillan .
- [14] Otié, O. (2000). Totemism in Orogun. In P. P. Ekeh, *Studies in Urobo culture* (pp. 279-287). Ibadan, NI: University.
- [15] Palmer, C. T., Begley, R. O., & Coe, K. (2015, November). Totemism and long-term evolutionary success. *Psychology of Religion and Spirituality*, 7(4), 286-294.
- [16] Rheenen, G. V. (1991). *Communicating Christ in animistic contexts*. Grand Rapids, MI: Baker Book House.
- [17] Shapiro, W. (2015). Totemism. In W. Shapiro, *International encyclopedia of the social & behavioral Sciences* (2nd ed.). doi:10.1016/B978-0-08-097086-8.12156-7
- [18] Shaw, S. & Francis, A. eds. (2008). *Deep Blue: Critical reflections on nature, religion and water*. Oakville, CT: Equinox.
- [19] Sibiri, E. A. (2014, May). Totemism and environmental preservation among Nembe people in the South-South zone, Nigeria. *Mediterranean Journal of Social Sciences*, 5(7), 519-529.
- [20] Sibiri, E. A. (2014). Totemism and environmental preservation among Nembe people in the South-South zone, Nigeria. *Mediterranean Journal of Social Sciences*, 5(7), 519-529.
- [21] Tiri, K., Nokelainen, P., & Ubani, M. (2006). Conceptual definition and emperical validation of the spiritual sensitivity scale. *Journal of Emperical Theology*, 32, 37-62.
- [22] Tylor, E. B. (1958). *Religion in primitive culture*. New York, NY: Harper & Row.
- [23] Vetter, G. B. (1958). *Magic and Religion: Their psychological nature, origin, and function*. New York, NY: Philosophical Library.
- [24] Wang, P. (2013). Animal totemism and naming taboo. *The Mankind Quarterly*.
- [25] Wesley, J. (1826). *The work of the Rev. John Wesley* (Vol. 6). New York: J. & J. Harper.
- [26] Wulff, D. M. (1997). *Psychology of religion: Classic and contemporary* 2nd ed. New York: John Wiley & Sons.