Test Bank for Anthology of World Religions Sacred Texts and Contemporary Perspectives 1st Vaughn

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Instructor's Manual
to accompany

Anthology of World Religions

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Instructor's Guide

GENERAL FEATURES OF THE INSTRUCTOR'S MANUAL

Each chapter of this Instructor's Manual contains:

- A brief overview of the textbook chapter
- A summary of the textbook chapter, with highlights from each section of the chapter
- A suggested lecture outline
- Definitions of key terms
- Links to relevant websites and other media resources
- A test bank consisting of multiple-choice questions with answers, true-false questions with answers, and twelve discussion or essay questions (half of the test questions are on this manual's companion website)

ACTIVE LEARNING STRATEGIES

We have found that using teaching strategies that actively engage students in the learning process greatly enhances and deepens both students' and teachers' experiences in the classroom. Using active learning strategies places greater emphasis on exploration of attitudes and values and goes a long way in developing students' critical-thinking skills and the ability to synthesize and evaluate information. By talking about what they are learning, writing about it, and relating it to past experiences, students internalize what they learn. Here is a listing of suggested active learning strategies, including strategies appropriate for classes numbering 100 to 250 students.

- Minilectures combined with group projects and/or presentations.
- Guest speakers who belong to the religious tradition being studied.
- Documentary films with focused questions given to the students before the viewing. This approach makes watching films an act of learning because it forces students to relate either lecture notes or reading to the film.
- Handouts or overheads with an outline of the session's main points, which helps the instructor stay focused and assists students in note taking.
- Assignment of field projects, such as visiting a church, synagogue, mosque, or temple.
- Class debates, brainstorming sessions, simulations, and role playing.
- "Think-pair-share": pose a single question based on reading, lecture, etc., to students, who are instructed to reflect on the question and then jot down their response; students then turn to a partner and share their responses; stop here or have one pair turn to another pair and share again in groups of four; if time remains, some pairs can share their responses with the whole class.

ASK QUESTIONS

Asking questions serves as a springboard for class discussion to review material, to check for students' understanding of the material, and to keep students alert. Ideal wait time after asking a question is three to five seconds. There is a tendency to wait only one second, but this limits the benefits of the question strategy. To aid students' comprehension try this:

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- Pose the question to the class prior to getting into the subject. Small groups discuss their answers; then teams share answers with the whole class. This will focus their interest on the subject, particularly as they learn about false assumptions, etc.
- Before beginning a lecture, video, or class discussion, give students the question they should be able to answer or the task they will be expected to do following the presentation. This gives a focus for their listening.

BENEFITS OF WRITING

Writing activities can promote class discussions by focusing student attention and stimulating thought. Some suggestions:

- An out-of-class writing assignment based on assigned reading.
- A short, informal in-class writing activity at the beginning of class.
- If the topic is emotionally sensitive, you can have students write their thoughts anonymously on index cards; collect and redistribute the cards and use questions/thoughts for more in-depth discussion or to clarify points made earlier.
- At the end of class, have students write a brief summary of that day's discussion and list any questions they still may have. This can be used for the instructor's assessment of students' grasp of the material or as a springboard for another class discussion.
- Journal writing has been shown to improve students' writing, but it should not be evaluated or graded.
- In small groups, have students review each other's writing assignments (for a major writing assignment) at the first draft stage and critique. You must provide guidelines to keep it objective (general characteristics of effective writing). This activity will help them develop their ideas more thoroughly and increase their understanding of the material.

GUIDELINES FOR FACILITATING GROUP DISCUSSIONS

Teaching students how to dialogue could be the greatest gift they receive in their lifetime. Dialoguing can feel threatening because it implies the possibility of being changed by the experience. But with practice, students learn that difficult issues can be discussed without resorting to personal attack.

Study by the whole class of "The Dialogue Decalogue"* is highly recommended; it offers important ground rules for discussions in religious studies classes. To be effective, a dialogue must take place within a safe environment of mutually accepted rights and responsibilities. Always establish ground rules, such as these:

- Build trust through discussing less-controversial issues first.
- Identify the source of controversy and turn it into an analytical question to operate at a less-emotional level.
- Remember, this is a dialogue, not a debate.
- Do not force anyone to speak, but encourage participation by all.
- Do not allow anyone to monopolize the conversation or turn the discussion to any one agenda.
- Paraphrase for good listening.
- Adhere to the topic.

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- Listen with an open mind and open heart, and try to understand each other's perspective.
- Remind the group they are not there to convert one another.
- Suggest a time out if the discussion gets very heated.

*"The Dialogue Decalogue" was originally published in the *Journal of Ecumenical Studies*, 20:1, Winter 1983, revised September 1984. It can be ordered from the *Journal of Ecumenical Studies*, Temple University (022-38), Philadelphia, PA 19121.

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Chapter 1
The Beginning of Understanding

This chapter sets out to convince the reader that religion as a concept is worthy of study and that there are particular methods that are the tools of the scholar of religion. In terms of the rationale for the study of religion, the academic enterprise, the search for knowledge for the sake of understanding the world, is the initial suggestion. However, the second articulated reason studying religion is an enterprise worth undertaking is the assumption that this inquiry will contribute to the search for a coherent worldview, both by bringing the sacred ideas, values, and practices of the major world religions into the realm of the reader, and by challenging them to consider the origins and functions of their own particular worldview.

In addition, the author suggests the role that religion plays in the world today as the third reason; understanding the world's religious traditions will contribute to a deeper understanding of the world in general.

Finally, this deeper understanding of the world can foster a greater awareness of the humanity in it, and therefore contribute to the search for understanding, common ground, and hopefully peace.

CHAPTER SUMMARY

Chapter 1 begins with a discussion of the topic at hand, what "religion" is—and isn't—by offering several definitions from the history of academic inquiry into the topic. Each definition has value in terms of contributing to the larger discussion, particularly in identifying a set of common features that can be used as a comparative base. In addition, many definitions of religion ask questions regarding origins; how the acts, beliefs, and social systems of religious life arose; and in what context.

Philosophical understandings of the religious impulse are also explored, with the particular questions associated with that mode of inquiry such as the nature of existence, how one determines right from wrong, and how moral precepts are determined and maintained.

Finally, the author offers an overall sense of the tools of the scholar of religion, and what concepts and methods are best brought to bear on the topic. First and foremost, the act of description, rather than evaluation, provides the framework for an academic approach to religion; in differentiating this approach from *philosophy of religion*, an analysis of the truth claims and logic associated with religions, and *theology*, analysis of the themes associated with one's own religion, the academic study of religion as a social product is inherently multidisciplinary. This means that the theories and methods associated with the disciplines of history, anthropology, sociology, mythology, and psychology, among others, are brought to bear on the study of religion.

The readings in Chapter 1 reflect many of these initial issues associated with the study of religion, from the origins of the religious impulse to how to properly frame its study.

Readings

Identifying Religions
The Nature of Religion, by Ninian Smart

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Smart is often referred to as the "father of religious studies" in Britain, having established the first department of religious studies in the United Kingdom at the University of Lancaster. Smart's approach is comparative in nature, drawing the world's religious traditions together using seven aspects that he refers to as "dimensions," present in all of the world's sacred traditions:

1. The Practical and Ritual Dimension
2. The Experiential and Emotional Dimension
3. The Narrative or Mythic Dimension
4. The Doctrinal and Philosophical Dimension
5. The Ethical and Legal Dimension
6. The Social and Institutional Dimension
7. The Material Dimension

Smart then suggests ways to apply these dimensions to the study of religion, cautioning the reader to note that some dimensions may be more or less pronounced in various religions, and that the point of the list is to establish a balanced approach that doesn't privilege any one dimension or tradition.

Comparative Studies

Comparing Religions, by Will Deming

Deming is an associate professor of theology at the University of Portland. He offers a piece that addresses the potential biases associated with the study of religion, and some methods for avoiding them. Beginning with the assumption that all religions are coherent systems in themselves, Deming compares the various elements in a given religion to a word in a language, becoming opaque when taken out of its context. Thus, even though it might be tempting to assume that any given element has the same meaning as a similar element in another religion, this would invite both confusion in terms of the originating tradition and imposition of a meaning that lacks salience to the practitioners of those religions.

Deming introduces the concept of "dynamic equivalents" as a way to describe both a comparative potential and its role in the "dynamics" of the respective religious contexts. This might allow the analyst to compare, across religious divides, similarly functioning elements (equivalents), as well as to clarify the role they play in their particular use.

In addition, Deming suggest the utility of this approach in establishing larger categories and complexes, such as "worship" or "mysticism," relevant to the religions themselves for the purposes of comparison. This of course opens up the possibility for elements that do not have an equivalent to compare from. This, Deming claims, is also informative, and the areas of dissonance are just as interesting and informative as those of consonance.

Finally, Deming offers the potential for the comparative approach to religion to help individuals navigate the increasingly obvious religious diversity in their midst. Knowing more about the areas of comparison can provide a sense of familiarity, which helps the coping process when encountering the unfamiliar. In addition, individuals can benefit from the comparative approach in gaining perspective on their own religious contexts. Knowing the dynamic equivalence of a familiar practice or idea will help in deeper appreciation of the role that practice or idea plays in one's own tradition. The nature of the academic study of religion, its comparative program, and the tool "dynamic equivalents" can also provide a longitudinal view of one's tradition, wherein the mutable nature of human communities in general can be seen as also having relatively stable elements that maintain a sense of tradition.

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The Sacred and the Profane

The Sacredness of Nature and Cosmic Religion, by Mircea Eliade

Eliade, another of the foundational thinkers in religious studies, spent much of his career developing an approach to religion that rejected reductionistic approaches relegating religious ideas and actions to needs-meeting social constructions in favor of viewing religion as its own entity, needing to be approached on its own terms. His approach attempts to get at the substance of religion by exposing how it deals with what Eliade saw as universal archetypical concerns. The key concern for him is the very divide between what is "sacred" and what is "profane." Others of these ideas that Eliade claims are universal are notions of transcendence, ideas about nature, and the sacrality of established places seen as being capable of bridging the gap between the sacred and the profane.

Subjective Belief

Religious Experience: The Root of Religion, by William James

James is one of the key thinkers in the construction of the academic study of religion due to his influence both here and in Europe in the realm of psychology and in his philosophical approach to the human condition. In the selection chosen from his *Varieties of Religious Experience*, James emphasizes the individual and subjective nature of religious experience by outlining what he frames as the four characteristics of mystical states. It is this mystical state that resides at the center of religious experience. Although these subjective feelings require rational thought to make sense of them, James nonetheless believed that these ineffable experiences were the source of religion.

The four characteristics—ineffability, noesis, transience, and passivity—are outlined in the excerpt, providing a set of parameters for judging an experience as truly belonging to the category "mystical," and therefore taken as foundationally religious.

James then places these experiences into a context for study in that the individual is assumed to give authority to the ideas and feelings derived from such experiences, but those should not be assumed to have any authority over anyone outside of the experience. However, the mystical experience is not to be subjugated to conscious, rational thought; instead it is placed alongside it in analysis of religious behavior.

Religion as a Human Construction

Religion Is "the Opium of the People," by Karl Marx

Karl Marx is known for many things, but perhaps his most widely known concept is the notion that religion is a tool for the oppressor to maintain control over the oppressed. A scholar of economic history and the philosophical means for producing and maintaining economic systems, Marx held that the dominant economic system in any given era dictates the social structure. Since capitalism thrives on exploitation of labor, he argued, the social systems that emerge under a capitalistic system attempt to rationalize the oppressive conditions of the labor classes. Religion provides a ready-made theme for that purpose in inviting believers to focus not on their material condition but on the promises of the afterlife. Thus, religion is like using opium to placate populations in that it is both expression of the suffering and opposition to it. Marx believed that religion provided the people with an inversion of reality in that we forget that humans create religion and see it as the other way around, looking to the heavens to find relief and not recognizing that it is we who always provide for our own needs.

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Religion as Illusion
The Future of an Illusion, by Sigmund Freud
Freud (1856–1939) is the father of psychoanalysis, which is both an extremely influential theory of the mind's dynamics and structure and a form of psychological therapy. Religion, he says, is an illusion. It is the mind's way of dealing with the feelings of fear and helplessness that first arise in childhood and continue throughout adult life.

These experiences prompt people to seek protection from them through religion, which assures them of a protective divinity, a moral order, and a guaranteed future.

The Goddess
When God Was a Woman, by Merlin Stone
Stone (1931–2011) was a sculptor and professor of art and art history. Through her art she was led to a study of archeology and ancient religion. She explains that the goddess known by such names as Isis and Ishtar was the dominant deity in the ancient Near and Middle East. She argues that the goddess was not just a fertility symbol but was regarded as the wise creator and the provider of order in the universe. The goddess, Stone maintains, presided over matriarchal societies that gave women much higher status than what is allowed in patriarchal societies and Judeo-Christian teachings.

LECTURE OUTLINE
Corresponding to Slide Presentation

With a solid grounding in world religions also comes the realization that some strains of religion are fervently intolerant, fanatical, or violent, just as some secular worldviews are.

They have no desire for mutual respect or compromise or peace. Only by understanding them can we hope to deal effectively with their threat to the rest of the world.

In most fields of study, the first step in exploring the subject is defining what the subject is. But in world religions, defining religion—identifying what makes religion religion—is notoriously difficult to do.

Definitions of Religion

There are many proposed definitions of the term, but none seem to capture the social, experiential, and conceptual diversity of religions.

"the belief in Spiritual Beings" (Edward Tylor)
"what the individual does with his own solitariness" (A. N. Whitehead)
"that which is of ultimate concern" (Paul Tillich)
"a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden—beliefs and practices which unite in one single moral community called a Church, all those who adhere to them" (Emile Durkheim)
"the human attitude towards a sacred order that includes within it all being—human or otherwise—i.e., belief in a cosmos, the meaning of which both includes and transcends man" (Peter Berger)

Identifying Religions

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The Nature of Religion, by Ninian Smart
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Smart's Dimensions

1. The Practical and Ritual Dimension
2. The Experiential and Emotional Dimension
3. The Narrative or Mythic Dimension
4. The Doctrinal and Philosophical Dimension
5. The Ethical and Legal Dimension
6. The Social and Institutional Dimension
7. The Material Dimension

Comparative Studies

Comparing Religions, by Will Deming
Deming introduces the concept "dynamic equivalents" as a way to describe both a comparative potential between two things and their role in the "dynamics" of their respective religious contexts.

The Sacred and the Profane

The Sacredness of Nature and Cosmic Religion, by Mircea Eliade
The key concern for Eliade is the very divide between what is "sacred" and what is "profane."

Subjective Belief

Religious Experience: The Root of Religion, by William James
In the selection chosen from his *Varieties of Religious Experience*, James emphasizes the individual and subjective nature of religious experience by outlining what he frames as the four characteristics of mystical states.

Religion as a Human Construction
Religion Is "the Opium of the People," by Karl Marx
Marx is known for many things, but perhaps his most widely known concept is the notion that religion is a tool for the oppressor to maintain control over the oppressed.

Religion as Illusion

The Future of an Illusion, by Sigmund Freud
Religion is the mind's way of dealing with the feelings of fear and helplessness that first arise in childhood and continue throughout adult life.

The Goddess

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When God Was a Woman, by Merlin Stone
Stone argues that the goddess was not just a fertility symbol but was regarded as the wise creator and the provider of order in the universe.

KEY TERMS

agnosticism The position of neither believing nor disbelieving in God. The word also pertains to the view that it is not possible to know whether God exists.
animism The view that objects in the natural world—rocks, trees, fire, rivers, mountains, animals, stars—are, or have, spirits or consciousness.
atheism Denial of the existence of any kind of divinity, or the view that the divine is not a person but a mysterious force or energy.
monotheism Belief in one God (as in Christianity, Judaism, and Islam).
polytheism Belief in several gods or goddesses. The term may also refer to belief in several gods or goddesses that are all manifestations of one divine entity.
profane Whatever is deemed nonreligious or secular; the converse of sacred.
socialism The political and economic doctrine that the means of production (property, factories, businesses) should be owned or controlled by the people, either communally or through the state.
theism Belief in God or gods.

WEB LINKS

http://www.aarweb.org/ (The American Academy of Religion)
http://www.belief.net/ (multifaith, independent)
http://www.interfaithalliance.org/ (faith and freedom)
http://www.patheos.com/ (global dialogue about religion and spirituality)
http://www.pbs.org/wnet/religionandethics/ (*Religion and Ethics Newsweekly*)
http://www.pluralism.org/ (Harvard's Pluralism Project)
http://www.religion-online.org/ (texts by religious scholars)

OTHER MEDIA RESOURCES

Educational Documentaries

"Ancient Faith, Modern World," 1997, part of series *Religion and Culture*, 29 min., http://www.films.com/
"Backbone of the World" (Native Americans), 1998, 60 min., http://www.berkeleymedia.com/
"Destination: Tourism," 2007, 20 min., http://www.berkeleymedia.com/
"The Great Ceremony to Straighten the World," 1994, 55 min., http://www.berkeleymedia.com/
"Introduction to Critical Thinking," 2008, 25 min., http://www.insight-media.com/
"Introduction to the Study of Religion," 2007, 30 min. http://www.insight-media.com/
"The Long Search," 2001, five DVDs, 156 min. each, http://www.insight-media.com/
"No God but God," 2005, 60 min., http://www.insight-media.com/
"Primal Religions," 1999, 60 min. http://www.insight-media.com/

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"Psychology of Religion," 2007, 30 min., http://www.insight-media.com/
"Religious Diversity in America," 2002, 24 min., http://www.insight-media.com/
"Skeptics and Believers: Religious Debate in the Western Intellectual Tradition," 2010, 30 min. http://www.insight-media.com/
"World Religions," 2004, http://www.insight-media.com/

TEST BANK

Forty multiple-choice, thirty true-false, ten essay/discussion

Multiple Choice

1) What is the term designated in the textbook for a philosophy of life, a set of beliefs and principles that helps us make sense of our lives, the cosmos, and our place in it?
   a) the dimensions of the sacred
   b) a worldview
   c) the ritual dimension
   d) a set of opinions

2) *Who postulated "Religion began as early humans responded to the forces of nature (the sun, moon, tides, winds, etc.) by personifying them and attaching myths and rituals to them"?
   a) Max Muller
   b) Sigmund Freud
   c) Ninian Smart
   d) Peter Berger
3) *The belief that everything (both living and inanimate) is animated by spirits is called
   a) Holy Ghost
   b) Wicca
   c) animism
   d) nature religion
4) Belief in one God is called
   a) polytheism
   b) duality
   c) agnosticism
   d) monotheism
5) A general term for the belief in God or gods is called
   a) agnosticism

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b) theism
c) monotheism
d) natural religion

6) *The academic study of religion, called religious studies,
a) remains neutral regarding the truth or justification of religious claims
b) makes claims about the veracity of each religion's ritual practices
c) is the same thing as theology
d) advocates for a secular society

7) The seven dimensions of religion were developed by
a) Merlin Stone
b) William James
c) Ninian Smart
d) Max Muller

8) *Which of these is not one of the seven dimensions of religion?
a) The practical dimension
b) The emotional dimension
c) The divine dimension
d) The mythic dimension

9) *Stories that are recognized by the relevant body of the faithful are considered
a) myths
b) folklore
c) beliefs
d) canonical

10) * The material dimension includes which one of these?
a) natural features of the world
b) the doctrines of believers
c) the act of meditation
d) myths of creation

11) Comparison of religions
a) is one way to prove the truth of a particular religion
b) provides a method used to place religions in hierarchical order
c) explores meaningful and similarities and differences between religions
d) is a method of evaluation

12) *The best method used by scholars to compare religions is to find
a) similar symbols in each tradition that connote different meanings
b) the most similarities between two traditions and ignore the differences
c) common creation stories
d) dynamic equivalents between traditions

13) Mircea Eliade argued that academics should study archetypal notions such as the _____ and _____ to understand religion.

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a) male, female
b) culture, society
c) ethics, laws
d) sacred, profane

14) *William James studied which aspect of religion?
a) religious experience
b) religious symbolism
c) religious myths
d) religious rituals

15) Which of these is not one of the mystical states named by William James?
a) ineffability
b) noetic quality
c) permanence
d) passivity

16) *Which of these best describes the noetic quality?
a) love
b) time
c) knowledge
d) emotion

17) *Which of these scholars proclaimed religion is "the opium of the people"?
a) Sigmund Freud
b) Emile Durkheim
c) Karl Marx
d) Merlin Stone

18) William James argued that mystical states challenge which of these?
a) rationality
b) subjectivity
c) truth
d) belief

19) Who argued that religion is the mind's way of dealing with the feelings of fear and helplessness that first arise in childhood and continue throughout adult life?
a) William James
b) Sigmund Freud
c) Karl Marx
d) Mircea Eliade

20) Merlin Stone studies ancient religion and argued that societies were originally
a) patriarchal
b) socialisms
c) matriarchal
d) ritualized

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21) *Stone did *not base* her claims about ancient religion on which of these?
   a) archeological evidence
   b) gods and goddesses of the oldest living religious tradition, Hinduism, in India
   c) ancient Sumerian text
   d) Wiccan traditions
22) _____ denotes something that is deemed nonreligious or secular.
   a) Material
   b) Profane
   c) Inane
   d) Nonmaterial
23) The political and economic doctrine that the means of production (property, factories, and businesses) should be owned or controlled by the people, either communally or through the state, is called what?
   a) capitalism
   b) monism
   c) socialism
   d) ideology
24) *Which of these is not one of the definitions for religion listed in the textbook?
   a) "the belief in Spiritual Beings"
   b) "what the individual does with his own solitariness"
   c) "that which is of ultimate concern"
   d) "belief in God"
25) *Who theorized religion in this way: "People have imagined religion by projecting human desires, needs, or attributes onto imaginary deities"?
   a) Karl Marx
   b) Paul Tillich
   c) Ludwig Feuerbach
   d) Karl Barthes
26) *Who argued, "Religion arose from the early human's attempts to control nature through magic"?
   a) Karl Marx
   b) James Frazer
   c) Sigmund Freud
   d) Max Muller
27) Which of these academics did not define religion as a "utility"—a phenomenon that offers an "important function or satisfies particular needs"?
   a) Emile Durkheim
   b) John Bawker
   c) Paul Tillich
   d) Max Muller

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28) *Which of these religious traditions teaches the supreme importance of harmony in the family, community, and state?
   a) Confucianism
   b) Judaism
   c) Hinduism
   d) Christianity

29) *Which of these is a way to study and write about religion that is considered a religious endeavor?
   a) theology
   b) moral philosophy
   c) religious studies
   d) biblical criticism

30) *The visions of the Prophet Muhammad, the conversion of Paul, and the enlightenment of the Buddha are all examples of which dimension of religion?
   a) the mythic/narrative dimension
   b) the practical/ritual dimension
   c) the experiential/emotional dimension
   d) the doctrinal/philosophical dimension

31) Parables and edifying tales fall under which dimension of religion?
   a) the mythic/narrative dimension
   b) the practical/ritual dimension
   c) the experiential/emotional dimension
   d) the doctrinal/philosophic dimension

32) In Christianity, attempts to provide an analysis of the nature of the Divine Being that would preserve both the idea of the Incarnation and the humanness of Jesus resulted in the notion of the Trinity. Which of these dimensions of religion is this described as an example of?
   a) the mythic/narrative dimension
   b) the practical/ritual dimension
   c) the experiential/emotional dimension
   d) the doctrinal/philosophic dimension

33) *Which of these scholars advocated that religion should be examined by how it handles certain archetypal notions such as the profane and sacred?
   a) Ninian Smart
   b) Mircea Eliade
   c) Emile Durkheim
   d) Paul Tillich

34) _____ is a manifestation of the sacred in a limited object or time.
   a) Ontology
   b) Hierophany
   c) The holy

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d) Ontophany

35) According to the Gallup poll "Religiosity Highest in World's Poorest Nation," the importance of religion in _____ is the lowest at 16 percent.
a) Sri Lanka
b) the United Kingdom
c) Estonia
d) Sweden

36) Which of these academics argued that subjective feelings are the "deeper source of religion"?
a) William James
b) Sigmund Freud
c) Mircea Eliade
d) Max Muller

37) What country has one of the highest degrees of religiosity according to the Gallup poll "Religiosity Highest in World's Poorest Nation," at 99 percent?
a) Belarus
b) United States
c) Bangladesh
d) Australia

38) According to Sigmund Freud, _____ is an illusion.
a) happiness
b) the ego
c) reality
d) religion

39) _____ is denial of the existence of any kind of divinity.
a) Anti-theism
b) Agnosticism
c) Atheism
d) Theism

40) *The Hindu Trinity does not include which of these gods?
a) Brahma
b) Vishnu
c) Shiva
d) Ganesh

True-False

1) Defining religion is a straightforward task. T F
2) All religions emphasize relationships with deities, ethical systems, institutional structures, and the interior life of individuals, scriptures, faith, or beliefs. T F

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3) *James George Frazer postulated that religion arose from the early humans' attempts to control nature through magic. T F
4) Agnostics deny of the existence of any kind of divinity. T F
5) Academic study of religion seeks the truth of each religion's doctrinal dimension. T F
6) *The ritual dimension of a religious tradition includes patterns of behavior that may not strictly counts as rituals. T F
7) The seminal stories of religion are always factual. T F
8) *Sooner or later a religion has to change and adapt to the social reality around it. T F
9) *Mount Fuji in Japan can be considered an example of the material dimension of the Shinto tradition. T F
10) *When comparing religious traditions it is important to look at even superficial similarities. T F
11) The Christian Trinity should be compared to the Hindu concept of Trimurti, the trinity of Brahma, Vishnu, and Shiva. T F
12) *Since all religions change over time, every religion has a history. T F
13) *Mircea Eliade argued that religion is an independent variable in the minds of religious people; religion must be explained "on its own terms." T F
14) William James argued that subjectivity had no bearing on religious experience. T F
15) *William James believed that religion was a human construction. T F
16) Karl Marx argued that religion lulls people into a slave mentality. T F
17) Sigmund Freud advanced the theory that belief in the divine allays our fear of the dangers of life. T F
18) Merlin Stone argued that at the beginning of religion, God was a woman. T F
19) *According to Stone, ancient religious traditions centered on male deities. T F
20) *Some strains of religion are fervently intolerant, fanatical, or violent, just as some secular worldviews are. T F
21) *All religions emphasize relationships with deities, ethical systems, institutional structures, and the interior life of individuals, scriptures, faith, or beliefs. T F
22) *Many religions express values in moral codes that prescribe proper behavior and proscribe violations of the code. T F
23) Academic study of religions is evaluative as well as descriptive. T F
24) The academic discipline of religious studies looks at a religion from an outsider's perspective. T F
25) *To understand a religious tradition we need to see how it works among people. T F

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26) The ethical dimension of religion is concerned with how every religious movement is embodied in a group of people, and this is very often rather formally organized.
T F
27) *Unlike evaluation of religions, comparison of religion is undertaken for the purpose of learning more about religion and religions. T F
28) In Taoism and Zen Buddhism water is a symbol of the great flood. T F
29) Since the Bible is an ancient document, the oldest aspects of which are now several millennia old, using it to define the religion of the modern church requires a process of interpretation.
T F
30) *According to Mircea Eliade, "The gods did more; they manifested the different modalities of the sacred in the very structure of the world and of cosmic phenomena." T F

Essay/Discussion

1. Why is it important to study world religions?

2. How is academic study of religion different from theological studies or the "philosophy of religion"?

3. *Discuss the preferred method of comparing religions. Be sure to use specific examples in your discussion.

4. *Explain the significance of William James's four mystical states.

5. What are the dimensions of religion discussed by Ninian Smart? Using these dimensions as a guide, would you conclude that a political party or interest group is a religion? Why or why not?

6. *Compare how William James and Sigmund Freud engage with psychological aspects of religions.

7. How can a better understanding of religions engender tolerance and prevent sectarian conflicts?

8. *Discuss Merlin Stone's argument about goddesses and matriarchal societies. What are the implications of her ideas in terms of patriarchy?

9. Discuss Mircea Eliade's perspective on the sacred and the profane in terms of what he called "religious man." Use examples from the textbook and from your own research.

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10. *Why is it important that the academic discipline of religious studies is not an evaluation of religions? Bring theology and the philosophy of religion into your explanation.

Chapter 2
Indigenous Religions: North America and Africa

Chapter 2 is both an overview of the traditional, native religions of North America and Africa and a discussion of the category "indigenous." Beginning with the premise that these religious communities exist the world over, the reader is invited to consider the depth of the connections to tradition, the wide variety, and the ongoing importance of these religious contexts as additions to the study of the world's religions.

Far from being simplistic or primitive, these religions, though smaller in number and more localized than the other world religions covered in the book, are every bit as sophisticated as the rest, and contain elements that can be compared to them, especially in the Eastern traditions.

Many of the main elements of indigenous traditions are familiar, such as use of stories and narratives and the prevalence of ceremony. This chapter places these and other aspects of indigenous religious beliefs and practices into contexts in order to explicate the function and relevance of each to its community, and also as a means for beginning the foray into the world's religions with a comparative approach firmly in place.

CHAPTER SUMMARY

After some initial comments on the concepts of animism, magic, and divination, we are taken through some examples from around Native America, such as the Plains traditions of the Lakota, and in particular the rise of the Sun Dance.

After the reading selections that focus on American Indian religions, we are then introduced to the indigenous traditions of Africa. Equal in the variety and complexity to those of North America, the indigenous traditions of the African continent are also important to the larger discussion of the world's religions. Containing elements crucial to understanding religions generally, such as the nature of the concept "deity," connections to the natural world, and specific skills associated with living in the world, indigenous African religions are both compelling and informative.

Readings for Indigenous Religions of North America

Thunder Rides a Black Horse, by Claire R. Farrer
Farrer is an anthropologist, Native Americanist, and folklorist. In this excerpt from her classic book she explores some of the beliefs and folkways of Mescalero Apaches living on a contemporary Indian reservation, where she too lived for a while and did research for many years.
Basic Call to Consciousness: The Iroquois Nation

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