

- 1) It 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
 - 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.
- 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
- 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
- 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
 - 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
- 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

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.
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

This passage is a formal statement of the beliefs of the northeastern (Hau De No Sau Nee) Iroquois Nation, submitted to a United Nations conference and published in 1978. It declares that all living things are spiritual beings, including all humankind, and this fact leads to the insight that all living beings are interconnected and thus deserving of humanity's respect and support.

Iroquois Myth: The Creation

A common element in Native American beliefs is the creation myth, an explanation of the origins of human beings, the earth, or a specific people. This Iroquois version begins with the story of how the whole earth grew from a bit of soil placed on the back of a giant turtle, the Earth Bearer. It then relates the origins of the moon, sun, stars, animals, birds, and wind.

Cherokee Myth: How the World Was Made

This Cherokee narrative explains how the earth got to be the way it is now: a great island floating in a vast sea, suspended by four cords hanging down from the "sky vault," a world inhabited by men, animals, and plants.

Cherokee Myth: Origin of Disease and Medicine

This story proposes that the world began as an Eden-like paradise in which all living creatures from bugs to beasts could talk, and they and the people lived together peacefully as friends. But the humans eventually overran the earth, slaughtering and trampling the other forms of life. The animals held a council at which they decided to give man a multitude of diseases and conditions (rheumatism and nightmares among them) to slow or deter his cruelty. The plants, however, sided with man, giving him cures for some of the maladies inflicted by the animals.

Sioux Genesis

This Sioux narrative relates how the first man arose from the mud of the Great Plains. From this man came the Lakota Sioux nation. The moral to be drawn is that "the great plains is claimed by the Lakotas as their very own. We are of the soil and the soil is of us."

Native American Spirituality, by Evan T. Pritchard

Pritchard laments the huge spiritual gap between Native Americans and most other Americans, a gap that lies between “ourselves and nature, between ourselves and our true spiritual self, and between ourselves and God.” Understanding Native American spirituality is not like understanding Christianity or some other major religion. Native Americans do not have a unified, definitive set of religious beliefs; they are instead more interested in a way of life that fosters meaningful religious experiences.

Sacred Ways of a Lakota: Black Elk, by Wallace Black Elk

In this excerpt Black Elk, the last of the Sioux holy men, describes his shaman journey to spiritual understanding and awareness. He speaks of visions, encounters with spirits, acquisition of sacred powers, and mystical connections to the Sacred Pipe, a ritual object that he believes is the world’s holiest instrument.

The Gift of the Sacred Pipe

Black Elk tells the story of how the Sacred Pipe came to the Sioux and explains how it relates to spiritual living and sacredness in the world.

Misunderstanding Native Americans, by Frederick W. Turner

Turner decries most Americans’ continuing ignorance and fear of the original Americans, the Native Americans who for hundreds of years have lived on this continent and endured all manner of ill treatment and neglect. In part because of early attitudes toward the American Indian, most of us have gaps in our historical and cultural understanding of them. But we have a duty to try to fill in the gaps as best we can.

Readings for Indigenous African Religions

Women in African Traditional Religions, by Joseph Akinyele Omoyajowo

Omoyajowo examines the possibility of an increased emphasis on feminine elements in African indigenous religions, which have traditionally been dominated by male deities and male-oriented worship. A few traditions do contain some devotional roles for women. A notable case is the Yoruba of Nigeria, whose progenitor god was likely female, and whose pantheon included female deities.

Traditional Religions in Contemporary Africa, by Wande Abimbola

Abimbola assesses the impact of Islam, Christianity, and modernism on the traditional religion of Yoruba. His conclusion is that despite these pressures, the traditional religion is still influential and meaningful to many of the Yoruba.

African Traditional Religions: Worldviews and Cosmology, by Jacob K. Olupona

Olupona is professor of African religious traditions at Harvard Divinity School. He highlights some of the ways African native religious worldviews and cosmologies (explanations for the origins and structure of the universe) differ from the views on these matters common in Western countries. From the former perspective, the world is a mix of the sacred and secular, a blend that cannot be easily separated, and time is both linear and cyclic.

LECTURE OUTLINE

Corresponding to Slide Presentation

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.

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KEY TERMS

animism The view that objects in the natural world—rocks, trees, fire, rivers, mountains, animals, stars—are, or have, spirits or consciousness.

divination The power to predict the future.

Ghost Dance A religious movement beginning in 1870 involving Native North Americans who believed that by doing the Ghost Dance, they would be liberated from white oppression.

indigenous people The original or native inhabitants of a region.

magic The attempt to control events through supernatural or mysterious means.

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/>
"The Barbarian West," 1992, from *Legacy the Origins of Civilization* series, 50 min., <http://topdocumentaryfilms.com/legacy-the-origins-of-civilization/>
"Carnival in Q'eros," Inca past and roots of Andean culture, fertility rituals, 1991, 32 min., <http://www.berkeleymedia.com/>
"Different Paths: Shamanism, Cults, and Religion on Demand," 1998, 57 min., www.insight-media.com
"Fire on the Mountain: A Gathering of Shamans," 1999, 106 min., <http://www.insight-media.com/>
"In Beauty I Walk: The Navajo Way to Harmony," 2002, 28 min., <http://www.berkeleymedia.com/>
"The !Kung San: Resettlement," 1988, 28 min., <http://www.der.org/>
"The Legacy," six-part PBS series, available from Thirteen/WNET at 800-336-1917
"The Long Search," 2001, <http://www.insight-media.com/>
"Mircea Eliade: His Name, His Destiny," 2004, 90 min., <http://www.insight-media.com/>
"N!ai, The Story of a !Kung Woman," 1980, 59 min., <http://www.der.org/>
"Native-American Religions," 2007, 27 min., <http://www.insight-media.com/>
"The Old Believers," 1988, 57 min., <http://www.insight-media.com/>
"The People Today: Closing the Circle," impact of Christian missionaries on Native Americans, 1996, 14 min., <http://www.berkeleymedia.com/>
"Popol Vuh: The Creation Myth of the Maya," 1989, 60 min., <http://www.berkeleymedia.com/>
"Primal Religions," 1999, two tapes, 60 min. each, <http://www.insight-media.com/>

“The Return of the Gods: A Global Search for Mystical Meaning,” 1999, 52 min., <http://www.films.com/>
“Shamanism: An Ancient Tradition,” 1998, 39 min., <http://www.insight-media.com/>
“The Shaman’s Message,” 1992, 120 min., <http://www.insight-media.com/>

TEST BANK

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

Multiple Choice

- 1) *Which of these views is common among indigenous religions?
 - a) monotheism
 - b) agnosticism
 - c) animism
 - d) polygenesis
- 2) A common method for divination in indigenous religions is
 - a) using sacred sites for information about a tribe’s destiny
 - b) reading the future in patterns found in nature
 - c) using metal rods to detect minerals beneath the topsoil
 - d) interpreting visions from a peyote ceremony
- 3) In what decade did the Massacre at Wounded Knee occur?
 - a) 1710
 - b) 1850
 - c) 1950
 - d) 1890
- 4) *Which of these is not listed as a “positive” stereotype of Native Americans by scholar Frederick W. Turner?
 - a) The Indian was the original ecologist
 - b) The Indian was the original communist
 - c) The Indian was noncompetitive
 - d) The Indian was the original hunter
- 5) Who had a vision of the Supreme Being who told him that through religious rites such as the Ghost Dance and ritual singing, Indians could raise the dead and free the land of whites?
 - a) Black Elk
 - b) Sitting Bull
 - c) Wavoka
 - d) Si Tanka

- 6) *Clair Farrer describes contemporary Native American peoples on reservations in the American West and Southwest as living in the _____.
a) mythic past
b) mythic present
c) sacred time
d) ethnographic present
- 7) Haudenosaunee is the Native name for the
a) Six Nations Iroquois Confederacy
b) Lakota Sioux
c) Ghost Dance
d) Massacre at Wounded Knee
- 8) *A common element in Native American beliefs is the
a) creation myth
b) White Buffalo Woman
c) myth of the afterlife
d) belief in reincarnation
- 9) *The “sky vault” is a feature of which creation story?
a) the Sioux
b) the Apache
c) the Cherokee
d) the Iroquois
- 10) The “council tree” is a feature of which creation story?
a) the Cherokee
b) the Iroquois
c) the Apache
d) the Sioux
- 11) In which tribe’s myth did animals hold a council at which they decided to give man a multitude of diseases and conditions?
a) the Cherokee
b) the Iroquois
c) the Apache
d) the Sioux
- 12) What do Lakota Sioux call their “Sacred Pipe”?
a) docta ignorantia
b) Tunkashila
c) Chanunpa
d) wakan
- 13) This Iroquois creation narrative begins with the story of how the whole earth grew from a bit of soil placed on the back of a giant _____.
a) turtle
b) buffalo

- c) coyote
 - d) bear
- 14) *In many African indigenous religions, _____ are to be venerated and appeased through ceremony, for they can help or harm the living, depending on the latter's behavior and commitments.
- a) ancestors
 - b) animals
 - c) sacred sites
 - d) gods and goddesses
- 15) African religions generally are attuned to which of these?
- a) the rituals, practices, and attitudes that make up the spiritual life
 - b) the written creeds and doctrines of the religion
 - c) the material dimension of religion
 - d) the patterns in nature that help predict future events
- 16) *In what year did the UN General Assembly adopt the Declaration on the Rights of Indigenous Peoples?
- a) 1965
 - b) 2013
 - c) 1980
 - d) 2007
- 17) _____ is a religious movement beginning in 1870 involving Native North Americans who believed that by practicing it, they would be liberated from white oppression.
- a) The Four Directions
 - b) The Circle Dance
 - c) The Ghost Dance
 - d) The White Buffalo Movement
- 18) According to _____ myth, there is another world under this, and it is like ours in everything—animals, plants, and people—save that the seasons are different.
- a) Cherokee
 - b) Chumash
 - c) Oglala
 - d) Sioux
- 19) Historically, Native North American people mostly conveyed their religious views through _____.
- a) rituals
 - b) oral narrative
 - c) written text
 - d) riddles
- 20) *Joseph Akinyele Omoyajowo examines the possibility of an increased emphasis on _____ elements in African indigenous religions.

- a) ritual
 - b) feminine
 - c) textual
 - d) historical
- 21) It may not be a wild assumption to conclude that in traditional Yoruba society, with all its prejudices against women, _____, more than any other factor, plays a major role in ascribing status to women.
- a) men
 - b) political structure
 - c) religion
 - d) the colonial state
- 22) *Africa is home to _____, nearly every form of ecological niche found on Earth, and hundreds of ethnic groups who together speak more than a thousand languages.
- a) more than fifty countries
 - b) one indigenous religion
 - c) religious-based democracies
 - d) fewer than five countries
- 23) *The separation between _____ and _____, championed in one form or another in nearly all Western democracies, is predicated on a particular vision of religion as something that can be extracted from public life and quarantined in its own sphere.
- a) religion, government
 - b) sacred, profane
 - c) masculine, feminine
 - d) politics, everyday life
- 24) Among the Ndembu of Zambia, _____ is seen primarily not as something that resides within the body but rather as a communal condition caused by imbalances in relationships with spirits, kinfolk, and members of one's community.
- a) malice
 - b) illness
 - c) the soul
 - d) spirituality
- 25) *In many African communities _____ are qualified to navigate the delicate moral and social balance between the good and evil forces exerted on the human realm.
- a) newly birthed babies
 - b) certain clan outsiders
 - c) medicine men and women
 - d) witches
- 26) *Traditional healers and diviners of South Africa are called
- a) yorubamen
 - b) sangomas
 - c) shamans

- d) bantus
- 27) The integrated worldviews of many African religions lead practitioners to speak about the _____ in tandem with the _____.
a) sangomas, people
b) political, individual
c) nature of humans, environment
d) visible, invisible
- 28) *Sacred myths pertaining to the creation of the universe are called _____.
a) cosmogonic myths
b) narrative myths
c) cosmic myths
d) life cycle myths
- 29) *In contrast to Western religious traditions, many African cosmologies posit that the _____ and the _____ are both divine abodes in which creation and divine action take place.
a) home, church
b) private, public
c) sky, earth
d) universe, mind
- 30) *Contrary to popular beliefs about how time is conceived of in African festivals, they celebrate historical events such as the acts of kings and famous conquests and should be understood as practicing a _____ view of time.
a) mythic
b) cyclical
c) linear
d) multidimensional
- 31) The original or native inhabitants of a region are called
a) the first humans
b) the peoples of the land
c) native indians
d) indigenous peoples
- 32) *Which of these misconceptions has not been applied to indigenous religions?
a) primitive
b) archaic
c) basic
d) unorganized
- 33) *Which of these descriptions does not apply to indigenous religions?
a) distinguished by intricate metaphysics
b) elaborate and sophisticated
c) simple and one-dimensional
d) having mature moral theories

- 34) Much as with major world religions, what is the purpose of many indigenous stories?
- a) to convey standards of proper behavior
 - b) to teach adherents to spread the religion in other areas
 - c) to explain the idea of reincarnation
 - d) to gain converts without missionizing
- 35) *In many native traditions that are animistic, the world is thought to be filled with entities that have _____.
- a) use for agriculture
 - b) spirit animals
 - c) consciousness
 - d) no place in the natural world
- 36) Some scholars estimate that at the time of Columbus's arrival in the New World, _____ to _____ million indigenous people lived in the Americas.
- a) 10, 15
 - b) 40, 50
 - c) 5, 8
 - d) 15, 20
- 37) *In what year did the Massacre at Wounded Knee occur?
- a) 1890
 - b) 1950
 - c) 1830
 - d) 1710
- 38) _____ of Native Americans have been around since the Europeans first arrived in the Americas
- a) Distorted images
 - b) Mascots and appropriation
 - c) Positive images
 - d) Images portraying Christian ideals
- 39) *During special festivals, especially the Annual _____ Festival, the Yoruba priestess brings messages from the divinity to the entire community or to individuals within and outside the community.
- a) New Year
 - b) Ancestor
 - c) Water
 - d) Yam
- 40) What is the estimated percentage of membership the Yoruba religion has lost during the last half century?
- a) about 80 percent
 - b) about 10 percent
 - c) about 40 percent
 - d) about 95 percent

True-False

- 1) *Indigenous traditions are basically the same whether they are from Australia, Peru, or Africa. T F
- 2) *Magic is the power to control events through supernatural or mysterious means.
 T F
- 3) *Some scholars estimate that at the time of Columbus's arrival in the New World, forty to fifty million indigenous people lived in the Americas, representing hundreds of tribes and perhaps as many as two thousand distinct languages. T F
- 4) Indigenous traditions have a common conception of a supreme being or ultimate power.
 T F
- 5) *Indigenous people study the formations of birds in flight, quartz crystals, or animal entrails to predict future events. T F
- 6) Myths of North America never account for the origins of subsistence activities like hunting and farming. T F
- 7) *There is a sharp distinction between the sacred and the profane in indigenous religions.
 T F
- 8) In 15,000–20,000 BCE people now called Native Americans arrive in North America.
 T F
- 9) *The negative stereotype of the bigot portrays Native Americans as violent, inhuman, illiterate “savages” who can be killed and caged with impunity. T F
- 10) All stereotypes, negative or positive, fail to see Native Americans as fully real human beings.
 T F
- 11) The Aztec and Mayan civilizations of Central America never developed systems of writing.
 T F
- 12) *There is no technology allowed on Indian reservations in the United States. This allows them to live apart from the contemporary world. T F
- 13) The Sky Vault is a world inhabited by men, animals, and plants. T F
- 14) As with the many volumes of sacred writings found in the major world religions, written materials by or about Native North Americans are abundant. T F
- 15) According to Clair Farrer, time has a different character, a different dimension, on Indian reservations than it does in mainstream American life. T F
- 16) *The Iroquois myth of creation includes Ata-en-sic, the Sky Woman. T F
- 17) *According to Evan Pritchard, understanding Native American spirituality is just like understanding Christianity or some other major religion. T F
- 18) There is no such thing as “the African religion.” T F

- 19) According to Article 3 of the UN Declaration of the Rights of Indigenous People, indigenous peoples do not have the right to self-determination and must become modernized.
T F
- 20) The Yoruba of Nigeria, whose progenitor god was likely female, include female deities in their pantheon. T F
- 21) *In every Yoruba community, there is an elaborate code of manners and etiquette, observance of which helps to reduce the strains and frustrations of interpersonal relationships. T F
- 22) *Religious worldviews, often unique to distinct ethnic groups, reflect people's identities and lie at the heart of how they relate to one another, to other people, and to the world at large.
T F
- 23) African religious worldviews are kept strictly separate from economics and politics on the continent. T F
- 24) In many traditional African governments, civic authorities were—and in some cases still are—believed to be semidivine. T F
- 25) In African religions communities maintain religious edicts through observance of taboos and ritual practices guided by priests, kings, and chiefs. T F
- 26) *Leading up to the 2010 FIFA World Cup tournament in South Africa, there were popular assertions that the South African sangomas, the traditional healers and diviners, would magically have an impact on the outcome of the games. T F
- 27) *African cosmologies portray the universe as closed and separated, with agents from each realm unable to interact with one another. T F
- 28) *In African religions certain herbs are sacred, and pharmacological teachings remain embedded in priests' and diviners' knowledge. T F
- 29) *Myths and sacred stories are static, that is, they never change over time. T F
- 30) Primordial myths are rejected in contemporary African societies. T F

Essay/Discussion

1. *Compare two of the creation myths of Native American tribes using the method of comparison described in Chapter 1 by Will Deming.
2. Discuss the importance of studying indigenous religions in Africa and North America in the contemporary world.
3. *Estimate which of Ninian Smart's dimensions of religion (Chapter 1) would be most helpful in a description of one of the indigenous religions discussed in this chapter.
4. For many native religions, the spiritual world connects with the physical world. In what way are they thought to connect?

5. *According to some native traditions, what extraordinary powers can humans possess?
6. *Explore the effect of modern society on an indigenous religion such as the Yoruba.
7. Describe the Ghost Dance movement. What beliefs were associated with it?
8. Describe how the Articles of the UN Declaration of the Rights of Indigenous People that are listed in this chapter help to combat the legacy of colonialism, especially in terms of religious traditions.