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Chapter/Section Name: **Encountering Indigenous Religions: Ways to Tribal Life**

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<question type="mc">

1. Why is "traditional religion" an ambiguous term for the religions dealt with in this chapter?
 - a. Most people don't know what "traditional" means.
 - b. Not very many scholars use it today.
 - c. All religions are traditions because they are handed down from the past.
 - d. This term is used only of very old religions.

Analysis:

- a. Incorrect. All religions are traditions, because they are comprehensive systems that come from the past. See 2-1: Names for This Type of Religion
- b. Incorrect. All religions are traditions, because they are comprehensive systems that come from the past. See 2-1: Names for This Type of Religion
- c. Correct. All religions are traditions, because they are comprehensive systems that come from the past, so this makes calling only some of them "traditional" confusing. See 2-1: Names for This Type of Religion
- d. Incorrect. All religions are traditions, because they are comprehensive systems that come from the past. See 2-1: Names for This Type of Religion

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Animism | Indigenous religions

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2. Another word for "primitive religion" is:
- primal religion.
 - traditional religion.
 - animism.
 - original religion.

Analysis:

- Correct. Another commonly-used term for "primitive" religion is "primal." See 2-1: Names for This Type of Religion
- Incorrect. Another commonly-used term for "primitive" religion is "primal." See 2-1: Names for This Type of Religion
- Correct. Another commonly-used term for "primitive" religion is "primal." See 2-1: Names for This Type of Religion
- Incorrect. Another commonly-used term for "primitive" religion is "primal." See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Animism | Indigenous religions

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<question type="mc">

3. The Latin word *anima* stands for:

- soul, spirit.
- high lord.
- Sun God.
- witch.

Analysis:

- Correct. The Latin *anima* stands for "soul, spirit." Animism has been derived from the Latin word *anima*. It is the belief that individual spirits exist not only in people, but also in all individual things in nature. See 2-1: Names for This Type of Religion
- Incorrect. Animism, from the Latin *anima*, "soul, spirit," is the belief that individual spirits exist not only in people, but also in all individual things in nature. See 2-1: Names for This Type of Religion
- Incorrect. Animism, from the Latin *anima*, "soul, spirit," is the belief that individual spirits exist not only in people, but also in all individual things in nature. See 2-1: Names for This Type of Religion

d. Incorrect. Animism, from the Latin *anima*, "soul, spirit," is the belief that individual spirits exist not only in people, but also in all individual things in nature. See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Animism|Indigenous religions

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<question type="mc">

4. Karl is a follower of animism. He is most likely to believe that:

- a. animals do not have souls.
- b. individual spirits exist in all individual things in nature.
- c. the dead are never reborn.
- d. a shaman can talk to holy spirits.

Analysis:

- a. Incorrect. The appearance of the sacred in dreams and visions is a key element of animism. See 2-1: Names for This Type of Religion
- b. Correct. Animism, from the Latin *anima*, "soul, spirit," is the belief that individual spirits exist not only in people, but also in all individual things in nature. See 2-1: Names for This Type of Religion
- c. Incorrect. The appearance of the sacred in dreams and visions is a key element of animism. See 2-1: Names for This Type of Religion
- d. Incorrect. The appearance of the sacred in dreams and visions is a key element of animism. See 2-1: Names for This Type of Religion

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Apply

Accrediting Standard:

Concept: Animism|Nature worship

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<question type="mc">

5. Which of the following is a key element of animism?

- a. the belief in animal sacrifice
- b. the appearance of the sacred in dreams and visions

- c. the belief that individual spirits exist only in people
- d. the existence of a shaman

Analysis:

- a. Incorrect. Animism, from the Latin *anima*, "soul, spirit," is the belief that individual spirits exist not only in people, but also in all individual things in nature. See 2-1: Names for This Type of Religion
- b. Correct. Animism, from the Latin *anima*, "soul, spirit," is the belief that individual spirits exist not only in people, but also in all individual things in nature; that these spirits can appear in dreams and visions is a key element of animism. See 2-1: Names for This Type of Religion
- c. Incorrect. Animism, from the Latin *anima*, "soul, spirit," is the belief that individual spirits exist not only in people, but also in all individual things in nature. See 2-1: Names for This Type of Religion
- d. Incorrect. Animism, from the Latin *anima*, "soul, spirit," is the belief that individual spirits exist not only in people, but also in all individual things in nature. See 2-1: Names for This Type of Religion

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Understand

Accrediting Standard:

Concept: Animism | Indigenous religions

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<question type="mc">

6. A religion based on the idea that the spirit of one primary source in nature provides the basis for all life is called:

- a. monotheism.
- b. animism.
- c. totemism.
- d. paganism.

Analysis:

- a. Incorrect. The Native American tribes of the Northwest coast and the Aborigines of Australia believe that the spirit of one primary source in nature provides the basis for life. See 2-1: Names for This Type of Religion
- b. Incorrect. The Native American tribes of the Northwest coast and the Aborigines of Australia believe that the spirit of one primary source in nature provides the basis for life. See 2-1: Names for This Type of Religion
- c. Correct. Totemism refers to a religion based on the idea that the spirit of one primary source in nature provides the basis of human life in one's tribe. See 2-1: Names for This Type of Religion
- d. Incorrect. The Native American tribes of the Northwest coast and the Aborigines of Australia believe that the spirit of one primary source in nature provides the basis for life. See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Totemism | Nature worship

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<question type="mc">

7. *Twilight*, a fantasy novel series, deals with what indigenous tribe?

- a. Yoruba
- b. Lakota
- c. Maya
- d. Quileute

Analysis:

- a. Incorrect. *Twilight*, a fantasy novel series, mentions the history of the Quileute indigenous tribe. See 2-1: Names for This Type of Religion
- b. Incorrect. *Twilight*, a fantasy novel series, mentions the history of the Quileute indigenous tribe. See 2-1: Names for This Type of Religion
- c. Incorrect. *Twilight*, a fantasy novel series, mentions the history of the Quileute indigenous tribe. See 2-1: Names for This Type of Religion
- d. Correct. *Twilight*, a fantasy novel series, mentions the history of the Quileute indigenous tribe. See 2-1: See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Totemism | Indigenous religions

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<question type="mc">

8. What animal is the totem of the tribe featured in the *Twilight* series?

- a. bear
- b. wolf
- c. eagle
- d. jaguar

Analysis:

- a. Incorrect. *Twilight*, a fantasy novel series, features a wolf as the tribe's totem. See 2-1: Names for This Type of Religion
 - b. Correct. *Twilight*, a fantasy novel series, features a wolf as the tribe's totem.. See 2-1: Names for This Type of Religion
 - c. Incorrect. *Twilight*, a fantasy novel series, features a wolf as the tribe's totem. See 2-1: Names for This Type of Religion
 - d. Incorrect. *Twilight*, a fantasy novel series, features a wolf as the tribe's totem. See 2-1: Names for This Type of Religion
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9. Which of the following statements is true of totemism?

- a. Its followers believe in a single God, and they donot believe in worshipping nature.
- b. It has become extinct.
- c. It is also referred to as animism.
- d. It is found in the Native American tribes of the Northwest coast.

Analysis:

- a. Incorrect. Totemism refers to a religion based on the idea that the spirit of one primary source in nature, not one single god, provides the basis of human life in one's tribe. See 2-1: Names for This Type of Religion
- b. Incorrect. Totemism, not now extinct, refers to a religion based on the idea that the spirit of one primary source in nature provides the basis of human life in one's tribe. See 2-1: Names for This Type of Religion
- c. Incorrect. Totemism refers to a religion based on the idea that the spirit of one primary source in nature provides the basis of human life in one's tribe; animism is defined differently. See 2-1: Names for This Type of Religion
- d. Correct. Totemism is found in the Native American tribes of the Northwest coast (with their famous totem poles) and in the beliefs of the Aborigines of Australia. See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Totemism | Indigenous religions

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<question type="mc">

10. "Aboriginal" is the common term for indigenous peoples and their religion in:

- a. Australia and the Philippines
- b. The Philippines and China
- c. New Zealand and the Philippines

- d. New Zealand and Australia

Analysis:

- a. Incorrect. The Philippines does not use this term. See 2-1; Names for This Type of Religion
- b. Incorrect. The Philippines and China do not use this term. See 2-1 Names for This Type of Religion
- c. Incorrect. The Philippines does not use this term. See 2-1 Names for This Type of Religion
- d. Correct. New Zealand and Australia do indeed use this term. See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Totemism | Indigenous religions

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<question type="mc">

11. Which of the following refers to a belief in an impersonal spiritual power and energy that permeates the world as a whole?

- a. Totemism
- b. Manaism
- c. Animism
- d. Buddhism

Analysis:

- a. Incorrect. Some cultural anthropologists held that the first stage of all religion was based on a belief in one impersonal spiritual power and energy that permeates the world as a whole, which is not totemism. See 2-1: Names for This Type of Religion
- b. Correct. Manaism refers to a belief in an impersonal spiritual power and energy that permeates the world as a whole. See 2-1: Names for This Type of Religion
- c. Incorrect. Some cultural anthropologists held that the first stage of all religion was based on a belief in an impersonal spiritual power and energy that permeates the world as a whole, which is not animism. See 2-1: Names for This Type of Religion
- d. Incorrect. Some cultural anthropologists held that the first stage of all religion was based on a belief in an impersonal spiritual power and energy that permeates the world as a whole, which is not Buddhism. See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember
Accrediting Standard:
Concept: Manaism
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<question type="mc">

12. Manaism is preanimistic, because:

- a. it does not connect power to spirits in individual natural things or species/groups of things.
- b. its followers believe in offering animal sacrifice to deities.
- c. it involves worshiping multiple deities.
- d. it is based on a belief that spiritual powers originate from within a person rather than from an outside force.

Analysis:

- a. Correct. Manaism is preanimistic, because it does not connect power to spirits in individual natural things or species/groups of things. See 2-1: Names for This Type of Religion
- b. Incorrect. Some cultural anthropologists held that the first stage of all religion was manaism. See 2-1: Names for This Type of Religion
- c. Incorrect. Some cultural anthropologists held that the first stage of all religion was manaism. See 2-1: Names for This Type of Religion
- d. Incorrect. Some cultural anthropologists held that the first stage of all religion was manaism. See 2-1: Names for This Type of Religion

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Understand

Accrediting Standard:

Concept: Manaism

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<question type="mc">

13. The term *mana* stands for:

- a. soul, spirit.
- b. high lord.
- c. Sun God.
- d. spiritual power.

Analysis:

- a. Incorrect. The term *mana* does not refer to souls or spirits. See 2-1: Names for This Type of Religion
- b. Incorrect. The term *mana* does not refer to a high lord. See 2-1: Names for This Type of Religion

- c. Incorrect. The term *mana* stands for spiritual power, not a Sun God.. See 2-1: Names for This Type of Religion
- d. Correct. The term *mana* stands for spiritual power. See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Manaism

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<question type="mc">

14. A tribal member with special abilities and the authority to act as an intermediary between the people and the world of gods and spirits is called a:

- a. guru.
- b. Wakanpi.
- c. yogi.
- d. shaman.

Analysis:

- a. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes; the most common are holy man, medicine man, and healer, but not as a guru. See 2-1: Names for This Type of Religion
- b. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes; the most common are holy man, medicine man, and healer, but not as Wakanpi. See 2-1: Names for This Type of Religion
- c. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes; the most common are holy man, medicine man, and healer, but not as a yogi. See 2-1: Names for This Type of Religion
- d. Correct. A shaman is a tribal member with special abilities and the authority to act as an intermediary between the people and the world of gods and spirits (both good and evil). See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Shamans|Shamanism

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<question type="mc">

15. Alice Kehoe, in her 2000 book *Shamans and Religion*, argues sharply that:

- a. shamans are unique to each culture where they are found, and thus there is no such thing as "shamanism."
- b. shamanism is a unique religion present in many places in the world today.
- c. shamans are exclusive to manism.
- d. shamanism is the oldest of all religions.

Analysis:

- a. Correct. Alice Kehoe, in her 2000 book *Shamans and Religion*, argues sharply that shamans are unique to each culture where they are found and cannot be generalized into a global type of religion called "shamanism." See 2-1: Names for This Type of Religion
- b. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes; the most common are holy man, medicine man, and healer. See 2-1: Names for This Type of Religion
- c. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes; the most common are holy man, medicine man, and healer. See 2-1: Names for This Type of Religion
- d. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes; the most common are holy man, medicine man, and healer. See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Shamans|Shamanism

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<question type="mc">

16. Which figure is known by different names in different tribes, the most common being holy man, medicine man, and healer?

- a. spirit
- b. deity
- c. shaman
- d. totem

Analysis:

- a. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes, but "spirit" is not one of them. See 2-1: Names for This Type of Religion

- b. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes, but “deity” is not one of them. See 2-1: Names for This Type of Religion
- c. Correct. A shaman is known by different names in different tribes; the most common are holy man, medicine man, and healer. See 2-1: Names for This Type of Religion
- d. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes, but “totem” is not one of them. See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Shamans|Shamanism

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<question type="mc">

17. The members of a particular tribe believe that Ziu, one of its members, has the power to talk directly to celestial beings and can use his powers to heal the ailing. Ziu is most likely a:

- a. noble savage.
- b. shaman.
- c. trickster.
- d. Wakanpi.

Analysis:

- a. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes; the most common are holy man, medicine man, and healer, but “noble savage” is not one of them. See 2-1: Names for This Type of Religion
- b. Correct. Ziu is most likely a shaman. A shaman is a tribal member with special abilities and the authority to act as an intermediary between the people and the world of gods and spirits (both good and evil). See 2-1: Names for This Type of Religion
- c. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes; the most common are holy man, medicine man, and healer, but “trickster” is not one of them. See 2-1: Names for This Type of Religion
- d. Incorrect. A tribal member who can connect with the world of gods is known by different names in different tribes; the most common are holy man, medicine man, and healer, but “Wakanpi” is not one of them. See 2-1: Names for This Type of Religion

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Difficulty: Challenging

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Apply

Accrediting Standard:

Concept: Shamans|Shamanism
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<question type="mc">

18. What is an informal term for indigenous religions suggesting that they have a stronger connection to the natural environment than do other religions?

- a. supernatural religion
- b. nature forum
- c. nature religion
- d. environmentalism

Analysis:

- a. Incorrect. "Supernatural is a Western concept that some religions do not share. See 2-1: Names for This Type of Religion
- b. Incorrect. "Nature" is a Western concept that many other societies do not share. See 2-1: Names for This Type of Religion
- c. Correct. "Nature religion" is an informal term for indigenous religions suggesting that they have a stronger connection to the natural environment than do other religions. See 2-1: Names for This Type of Religion
- d. Incorrect. "Environmentalism" is a Western concept that many other societies do not share. See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Nature worship

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<question type="mc">

19. In the book *Nature Religion in America*, who argues that in America the term *nature religion* fits a whole range of American beliefs, from precolonial Native American religions to the contemporary "New Age" movement?

- a. N. Scott Momaday
- b. Mircea Eliade
- c. Catherine Albanese
- d. Gerald Vizenor

Analysis:

- a. Incorrect. In the book *Nature Religion in America*, Catherine Albanese argues that in America the term *nature religion* fits a whole range of American beliefs, from precolonial Native American religions to the contemporary "New Age" movement. See 2-1: Names for This Type of Religion
- b. Incorrect. In the book *Nature Religion in America*, Catherine Albanese argues that in America the term *nature religion* fits a whole range of American beliefs, from precolonial Native American religions to the contemporary "New Age" movement. See 2-1: Names for This Type of Religion
- c. Correct. In the book *Nature Religion in America*, Catherine Albanese argues that in America the term *nature religion* fits a whole range of American beliefs, from precolonial Native American religions to the contemporary "New Age" movement. See 2-1: Names for This Type of Religion
- d. Incorrect. In the book *Nature Religion in America*, Catherine Albanese argues that in America the term *nature religion* fits a whole range of American beliefs, from precolonial Native American religions to the contemporary "New Age" movement. See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Nature worship

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<question type="mc">

20. Which of the following poses a challenge to the study of indigenous religions?

- a. Most of the indigenous tribes have not written down their stories, beliefs, or rituals.
- b. Indigenous religions are restricted to North America and Africa.
- c. Indigenous people typically lead a nomadic life.
- d. Most of the indigenous tribes are monotheistic.

Analysis:

- a. Correct. Because the cultures in which indigenous religions are based are predominantly oral, their religions—with only a few exceptions—have not written down their stories, beliefs, or rituals. See 2-2: Challenges to Study
- b. Incorrect. Indigenous peoples all around the world have disappeared over time, long before the coming of Europeans—the victims of disease, famine, and intertribal warfare. See 2-2: Challenges to Study
- c. Incorrect. Some Native American and African tribes, along with their particular religions, disappeared long before the coming of Europeans—the victims of disease, famine, and intertribal warfare; they are not all nomadic. See 2-2: Challenges to Study
- d. Incorrect. Some Native American and African tribes, along with their particular religions, disappeared long before the coming of Europeans—the victims of disease, famine, and intertribal warfare; they are not typically monotheistic. See 2-2: Challenges to Study

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.02

Learning Objective Narrative: Explain in your own words the challenges to the study of indigenous religions.

Textbook A-head: Challenges to Study

Bloom's: Understand

Accrediting Standard:

Concept: Indigenous religions | Study of religion | Religious texts

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<question type="mc">

21. What is one weakness of Rousseau's description of indigenous peoples as "noble savages"?

- a. It is easily misunderstood.
- b. It is "lost in translation" from the French original.
- c. It has no influence in popular culture today.
- d. It is an idealized view of indigenous peoples.

Analysis:

- a. Incorrect. This term has a view of indigenous people that idealizes them. See 2-2: Challenges to study.
- b. Incorrect. This term has a view of indigenous people that idealizes them. See 2-2: Challenges to study.
- c. Incorrect. This term has a view of indigenous people that idealizes them. See 2-2: Challenges to study.
- d. Correct. This term has a view of indigenous people that idealizes them. See 2-2: Challenges to study.

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.02

Learning Objective Narrative: Explain in your own words the challenges to the study of indigenous religions.

Textbook A-head: Challenges to Study

Bloom's: Understand

Accrediting Standard:

Concept: Indigenous religions | Study of religion | Religious texts

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<question type="mc">

22. Which of the following statements is true of indigenous religions?

- a. Some Native American and African tribes, along with their particular religions have become extinct.
- b. Indigenous religions are restricted to North America and Africa.
- c. Most indigenous communities have written documentation of their customs and rituals.
- d. In general, more-traditional forms of indigenous religions with written records are found in northern Africa.

Analysis:

- a. Correct. Some Native American and African tribes, along with their particular religions, disappeared long before the coming of Europeans—the victims of disease, famine, and intertribal warfare. See 2-2: Challenges to Study
- b. Incorrect. Indigenous religions are found around the world. See 2-2: Challenges to Study
- c. Incorrect. Because the cultures in which indigenous religions are based are predominantly oral, their religions—with only a few exceptions—have not written down their stories, beliefs, or rituals. See 2-2: Challenges to Study
- d. Incorrect. Because the cultures in which indigenous religions are based are predominantly oral, their religions—with only a few exceptions—have not written down their stories, beliefs, or rituals. See 2-2: Challenges to Study

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.02

Learning Objective Narrative: Explain in your own words the challenges to the study of indigenous religions.

Textbook A-head: Challenges to Study

Bloom's: Understand

Accrediting Standard:

Concept: Study of religion | Religious texts

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<question type="mc">

23. For indigenous people, the term “place” has more than geographical significance. It is also significant because it:

- a. is a matter of tribal and personal identity.
- b. is a marker of wealth.
- c. designates one's status in society.
- d. indicates where a tribe moved from after its creation to its main, present place.

Analysis:

- a. Correct. Place is a matter of tribal and personal identity for indigenous people. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. Wealth has no direct connection to place. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. One's status in society is not connected with place. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. Anthropologists typically hold that the human race gradually spread from one area of Africa across much of the globe beginning more than 100,000 years ago. See 2-3: Common Features of Indigenous Religions

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Indigenous religions | Sacred places

</metadata>

<question type="mc">

24. Which of the following statements is true of the place to which a particular indigenous tribe belongs?

- a. All indigenous tribes believe that they originate from Africa.
- b. Indigenous peoples are deeply rooted in a place.
- c. For indigenous tribes, their place of origin is a temporary location as they typically lead a nomadic life.
- d. Indigenous tribes are restricted to central Africa.

Analysis:

- a. Incorrect. Stories of the indigenous peoples about their land deal with myths of tribal origins, rituals, and patterns of everyday life. See 2-3: Common Features of Indigenous Religions
- b. Correct. Indigenous peoples are deeply rooted in a place. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. Stories of the indigenous peoples about their land deal with myths of tribal origins, rituals, and patterns of everyday life. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. Stories of the indigenous peoples about their land deal with myths of tribal origins, rituals, and patterns of everyday life. See 2-3: Common Features of Indigenous Religions

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Indigenous religions | Sacred places

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<question type="mc">

25. Compared with some other world religions, most indigenous groups are:

- a. monotheistic.
- b. polytheistic.
- c. atheistic.
- d. empiricistic.

Analysis:

- a. Incorrect. Many Native American tribes believe in a high god such as the Great Spirit but do not talk about him on a regular basis or have rituals addressed to him; this is done to other gods. See 2-3: Common Features of Indigenous Religions
- b. Correct. A distinctive feature of indigenous religions, especially compared with some other world religions, is that they are not typically focused on one deity, but have many gods. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. Many Native American tribes do believe in a high god such as the Great Spirit and other gods. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. Many Native American tribes believe in a high god such as the Great Spirit but do not talk about him on a regular basis or have rituals addressed to him. See 2-3: Common Features of Indigenous Religions

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Polytheism

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<question type="mc">

26. What is an example of Pan-Indianism?

- a. greater unity in the nation of India
- b. common action for Native Americans in the government of the United States
- c. ingesting peyote as a religious experience
- d. participating in an intertribal drumming festival

Analysis:

- a. Incorrect. Pan-Indianism has nothing to do with the nation of India. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. Pan-Indianism has little or nothing to do with U.S. government action. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. Ingesting peyote is not Pan-Indianism. See 2-3: Common Features of Indigenous Religions
- d. Correct. Activities like intertribal festivals for drumming, dancing, singing, etc., are indeed examples of Pan-Indianism. See 2-3: Common Features of Indigenous Religions

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Indigenous religion rituals</metadata>

<question type="mc">

27. Which of the following statements is true of the deities worshipped by indigenous groups?

- a. Indigenous groups worship a single God.
- b. The Lakota and Yoruban religions do not believe in high gods.
- c. Indigenous groups worship deities or spirits in a detached way.
- d. High deities seldom figure into everyday religious life of indigenous groups.

Analysis:

- a. Incorrect. A distinctive feature of indigenous religions, especially compared with some other world religions, is that they are not typically focused on one deity. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. A distinctive feature of indigenous religions, especially compared with some other world religions, is that they are not typically focused on one deity. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. A distinctive feature of indigenous religions, especially compared with some other world religions, is that they are not typically focused on one deity. See 2-3: Common Features of Indigenous Religions
- d. Correct. Some African indigenous religions claim to tend toward monotheism, usually because they have one high god, but high deities seldom figure into everyday religious life. See 2-3: Common Features of Indigenous Religions

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Polytheism

</metadata>

<question type="mc">

28. In indigenous religions, deities or spirits are:

- a. worshiped in a detached way.
- b. ritually invoked and engaged as inhabitants of the world.
- c. invoked through myths as celestial beings.
- d. referred to as the founders of the tribes and worshiped every day.

Analysis:

- a. Incorrect. Native religions are less about human figures, or even gods and rituals, than they are about relationships. See 2-3: Common Features of Indigenous Religions

- b. Correct. In indigenous religions, deities or spirits are not worshiped in a detached way; they are ritually invoked and engaged as inhabitants and agents of the world itself. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. Native religions are less about human figures, or even gods and rituals, than they are about relationships. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. Native religions are less about human figures, or even gods and rituals, than they are about relationships. See 2-3: Common Features of Indigenous Religions

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Polytheism

</metadata>

<question type="mc">

29. Native religions lay most emphasis on:

- a. worshiping human figures.
- b. worshiping gods.
- c. rituals.
- d. relationships.

Analysis:

- a. Incorrect. Some indigenous religions remember individuals from their past who were influential leaders, but none is seen as a founder of the religion. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. Some indigenous religions worship gods, but this is not emphasized the most. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. Most indigenous religions practice rituals, but this is not emphasized the most. See 2-3: Common Features of Indigenous Religions
- d. Correct. Native religions are less about human figures, or even gods and rituals, than they are about relationships between humans and between humans and the divine. See 2-3: Common Features of Indigenous Religions

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Polytheism

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<question type="mc">

30. What is a common term for counteracting curses made by others?

- a. witching
- b. unwitching
- c. counteraction
- d. positive magic

Analysis

- a. Incorrect. Counteracting curses made by others is commonly called "unwitching." See 2-3: Common Features of Indigenous Religion
- b. Correct. Counteracting curses made by others is commonly called "unwitching." See 2-3: Common Features of Indigenous Religion
- c. Incorrect. Counteracting curses made by others is commonly called "unwitching." See 2-3: Common Features of Indigenous Religion
- d. Incorrect. Counteracting curses made by others is commonly called "unwitching." See 2-3: Common Features of Indigenous Religion

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Indigenous religions

</metadata>

<question type="mc">

31. Which of the following is a common characteristic of indigenous religions?

- a. The followers of indigenous religions promote monotheism.
- b. They are oriented more toward belief rather than toward practice.
- c. They are globally distributed.
- d. They typically have written texts that document their origins.

Analysis:

- a. Incorrect. Indigenous religions do not typically promote monotheism. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. Indigenous religions are oriented to practice rather than belief. See 2-3: Common Features of Indigenous Religions
- c. Correct. Indigenous religions are found around the globe today, not just in North America and Africa. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. Indigenous religions do not typically have texts that tell of their origins; these are oral traditions. See 2-3: Common Features of Indigenous Religions

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Indigenous religions | Religious populations | Sacred places

</metadata>

<question type="mc">

32. In the context of raising children in indigenous religions, indigenous traditions are:

- a. belief based.
- b. based on formal "teachings."
- c. practice based.
- d. based on monotheism.

Analysis:

- a. Incorrect. In indigenous religions, belief in gods and spirits is traditional and assumed, a part of the fabric of life, and children are rigorously socialized to know the moral codes of their society. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. In indigenous religions, belief in gods and spirits is traditional and assumed, a part of the fabric of life, and children are rigorously socialized to know the moral codes of their society. See 2-3: Common Features of Indigenous Religions
- c. Correct. Indigenous traditions are not belief based, and they have few formal "teachings" on which one can do religious or theological reflection. The emphasis is on practices, which children are raised in. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. In indigenous religions, belief in gods and spirits is traditional and assumed, a part of the fabric of life, and children are rigorously socialized to know the moral codes of their society. See 2-3: Common Features of Indigenous Religions

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Religious practice

</metadata>

<question type="mc">

33. What is the overall purpose of indigenous religions?

- a. to maintain the balance of life so that the group as a whole can thrive
- b. to enable individuals to reach their full potential in life
- c. to develop good relations with other types of religions

- d. to bring the group to a happy conclusion at the end of human history

Analysis:

- a. Correct. The overall purpose of indigenous religions is to maintain the balance of life so that the group as a whole can thrive. Incorrect. The overall purpose of indigenous religions is to maintain the balance of life so that the group as a whole can thrive. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. The overall purpose of indigenous religions is to maintain the balance of life so that the group as a whole can thrive, not individuals. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. The overall purpose of indigenous religions is to maintain the balance of life so that the group as a whole can thrive, not to develop relationships with others. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. The overall purpose of indigenous religions is to maintain the balance of life so that the group as a whole can thrive in the present world. See 2-3: Common Features of Indigenous Religions

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Indigenous Religions

</metadata>

<question type="mc">

34. The purpose of most indigenous rituals is to:

- a. invoke dangerous power.
- b. control the power of the world.
- c. worship humans who have attained sainthood.
- d. bring about an imbalance in nature.

Analysis:

- a. Incorrect. Indigenous traditions are not belief based, but practice based; dangerous powers are not typically invoked in ritual practice. See 2-3: Common Features of Indigenous Religions
- b. Correct. The purpose of most indigenous ritual is to control the power of the world—to attract good power when needed and to turn away dangerous power. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. Indigenous traditions are not belief based, but practice based; these practices do not include worshipping saints. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. Indigenous traditions are not about imbalances in nature. See 2-3: Common Features of Indigenous Religions

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Religious practice

</metadata>

<question type="mc">

35. Indigenous traditions around the world are commonly in-group based. This implies that they:

- a. follow monotheism.
- b. follow polytheism.
- c. do not typically seek converts.
- d. are belief based.

Analysis:

- a. Incorrect. Indigenous groups often do not appreciate how others have recently adopted some of their beliefs and rituals or have come as "seekers" to explore their ways of life. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. Indigenous groups often do not appreciate how others have recently adopted some of their beliefs and rituals or have come as "seekers" to explore their gods and/or ways of life. See 2-3: Common Features of Indigenous Religions
- c. Correct. Indigenous traditions around the world are commonly in-group based. Few indigenous religions seek converts or even allow full entry by people not of their group. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. Indigenous groups often do not appreciate how others have recently adopted some of their beliefs and rituals or have come as "seekers" to explore their ways of life. See 2-3: Common Features of Indigenous Religions

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Indigenous religions | Ethnic groups

</metadata>

<question type="mc">

36. Indigenous peoples believe that:

- a. each and every part of nature has a spiritual aspect that makes it live and gives direction to its life.

- b. there exists only one true God who grants life and death to the people of this world and rules the universe.
- c. one can attain salvation through atonement for one's sins.
- d. one can be enlightened through the path of meditation.

Analysis:

- a. Correct. Indigenous peoples believe that each and every part of nature has a spiritual aspect that makes it live and gives direction to its life. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. American and African indigenous cultures often see the balance in nature as a circle, not as the creation of one God. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. American and African indigenous cultures often see the balance in nature as a circle; atonement for sins is not an important part of this. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. American and African indigenous cultures often see the balance and power in nature as a circle, not as something that can be tapped into by meditation. See 2-3: Common Features of Indigenous Religions

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Nature worship

</metadata>

<question type="mc">

37. Why have Native Americans been such a highly-decorated group in the U.S. Armed Forces?
- a. Native American life has made them very patriotic.
 - b. Native American life has given them outstanding combat skills.
 - c. Native American life has given them a heritage of bravery in battle.
 - d. There is no one particular reason why they are so highly-decorated.

Analysis

- a. Incorrect. The Native American heritage of bravery in battle, not patriotism, is the main reason for this high level of decoration. See 2-4: A Native American Religion: Lakota
- b. Incorrect. The heritage of bravery in battle, not combat skills learned from the tribe, is the main reason for this high level of decoration. See 2-4: A Native American Religion: Lakota
- c. Correct. The heritage of bravery in battle is the main reason for this high level of decoration. See 2-4: A Native American Religion: Lakota
- d. Incorrect. The heritage of bravery in battle is the main reason for this high level of decoration. See 2-4: A Native American Religion: Lakota

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.04

Learning Objective Narrative: State and explain the main features of Lakota religion.

Textbook A-head: A Native American Religion: Lakota
Bloom's: Understand
Accrediting Standard:
Concept: Lakota religion | Religious practice
</metadata>

<question type="mc">

38. Why did the Sioux people set up their camps in circles?

- a. To signify the circular cosmic natural balance
- b. To signify the circular path of life
- c. To signify the cycle of rebirth
- d. To signify the circular path to salvation

Analysis:

- a. Correct. American and African indigenous cultures often see the cosmic balance in nature as a circle. The Sioux lived in this balance by setting up their camps in circles, by gathering in circles for councils and rituals, and by erecting circular tepees. See 2-4: A Native American Religion: Lakota
- b. Incorrect. Indigenous peoples believe that each and every part of nature has a spiritual aspect that makes it live and gives direction to its life. See 2-4: A Native American Religion: Lakota
- c. Incorrect. Indigenous peoples believe that each and every part of nature has a spiritual aspect that makes it live and gives direction to its life. See 2-4: A Native American Religion: Lakota
- d. Incorrect. Indigenous peoples believe that each and every part of nature has a spiritual aspect that makes it live and gives direction to its life. See 2-4: A Native American Religion: Lakota

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.04

Learning Objective Narrative: State and explain the main features of Lakota religion.

Textbook A-head: A Native American Religion: Lakota

Bloom's: Understand

Accrediting Standard:

Concept: Nature worship | Religious practice

</metadata>

<question type="mc">

39. What made horses important for the life of the Plains Indian tribes?

- a. They could move their camps more easily
- b. They could be more effective in battle with other tribes
- c. They could more effectively hunt buffalo
- d. They could have a lot of fun racing their horses

Analysis

- a. Incorrect. The buffalo was critical to many aspects of Plains tribes, and the ability to hunt it more effectively with horses was more important than moving camps. See 2-4: A Native American Religion: Lakota
- b. Incorrect. The buffalo was critical to many aspects of Plains tribes, and the ability to hunt it, not engage in warfare, more effectively with horses was important. See 2-4: A Native American Religion: Lakota
- c. Correct. The buffalo was critical to many aspects of Plains tribes, and the ability to hunt it more effectively with horses was important. See 2-4: A Native American Religion: Lakota
Incorrect. The buffalo was critical to many aspects of Plains tribes, and the ability to hunt it more effectively with horses was important; enjoyment of horse-back racing was less important. See 2-4 A Native American Religion: Lakota

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.04

Learning Objective Narrative: State and explain the main features of Lakota religion.

Textbook A-head: A Native American Religion: Lakota

Bloom's: Understand

Accrediting Standard:

Concept: Lakota religion | Religious practice

</metadata>

<question type="mc">

40. Who among the following is the most notable religious specialist of indigenous peoples who acts as an intermediary linking the human and spirit worlds?

- a. a shaman
- b. a deity
- c. a trickster
- d. a guru

Analysis:

- a. Correct. The most notable religious specialist is a shaman, an intermediary linking the human and spirit worlds. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. Indigenous societies have religious specialists of some sort—people, not a deity, selected or trained to do a variety of religious tasks at a higher level than do others. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. Indigenous societies have religious specialists of some sort—people selected or trained to do a variety of religious tasks at a higher level than do others; tricksters do not typically act as intermediaries. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. Indigenous societies have religious specialists of some sort—people selected or trained to do a variety of religious tasks at a higher level than do others; gurus are not among them. See 2-3: Common Features of Indigenous Religions

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Understand

Accrediting Standard:

Concept: Indigenous spiritual leaders

</metadata>

<question type="mc">

41. The Ojibwa tribes called the neighboring Lakota *Nadouwesou*, meaning:

- a. poisonous snakes.
- b. high gods.
- c. all powerful.
- d. strong ones.

Analysis:

a. Correct. The Ojibwa tribes called the neighboring Lakota *Nadouwesou*, meaning "poisonous snakes."

See 2-4: A Native American Religion: Lakota

b. Incorrect. The word *Sioux* applies today to seven tribal groups organized into three main political units. See 2-4: A Native American Religion: Lakota

c. Incorrect. The word *Sioux* applies today to seven tribal groups organized into three main political units. See 2-4: A Native American Religion: Lakota

d. Incorrect. The word *Sioux* applies today to seven tribal groups organized into three main political units. See 2-4: A Native American Religion: Lakota

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.04

Learning Objective Narrative: State and explain the main features of Lakota religion.

Textbook A-head: A Native American Religion: Lakota

Bloom's: Remember

Accrediting Standard:

Concept: Religious populations | Lakota religion

</metadata>

<question type="mc">

42. The Lakota ritual of passage to adulthood is called:

- a. shamanism.
- b. a sun dance.
- c. a vision quest.
- d. assimilation.

Analysis:

a. Incorrect. This is not a term for passage to adulthood, because tribal members do not all become shamans. See 2-4: A Native American Religion: Lakota

- b. Incorrect. Lakota myths tell of spirits such as White Buffalo Calf Woman, who gave her people the sacred pipe and taught them its ritual use, but the sun dance is not a ritual of passage. See 2-4: A Native American Religion: Lakota
- c. Correct. Near the time of puberty, followers of the Lakota religion go on a ritual of passage to adulthood called a vision quest, through which they undergo a symbolic death and rebirth and experience their personal guardian spirit. See 2-4: A Native American Religion: Lakota
- d. Incorrect. "Assimilation" refers in this context to loss of Lakota identity. See 2-4: A Native American Religion: Lakota

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.04

Learning Objective Narrative: State and explain the main features of Lakota religion.

Textbook A-head: A Native American Religion: Lakota

Bloom's: Remember

Accrediting Standard:

Concept: Lakota religion | Native American religion rituals

</metadata>

<question type="mc">

43. In the ghost dance movement, who are the "ghosts"?

- a. dead Native American warriors
- b. dead Native Americans of all types
- c. dead European-American settlers who oppressed Native Americans
- d. living Native American warriors who will gain supernatural, ghost-like powers

Analysis:

- a. Correct. Dead Native American warriors were to come back to life. See 2-4: A Native American Religion: Lakota
- b. Incorrect. Dead Native American warriors, not others, were to come back to life. See 2-4: A Native American Religion: Lakota
- c. Incorrect. Dead Native American warriors, not "whites," were to come back to life. See 2-4: A Native American Religion: Lakota
- d. Incorrect. Dead Native American warriors were to come back to life; living warriors were not in view here. See 2-4: A Native American Religion: Lakota

Learning Objective: RELG.VANV.19.02.04

Learning Objective Narrative: State and explain the main features of Lakota religion.

Textbook A-head: A Native American Religion: Lakota

Bloom's: Understand

Accrediting Standard:

Concept: Lakota religion | Religious practice

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.04

Learning Objective Narrative: State and explain the main features of Lakota religion.

Textbook A-head: A Native American Religion: Lakota
Bloom's: Remember
Accrediting Standard:
Concept: Lakota religion | Native American religion rituals
</metadata>

<question type="mc">

44. The use of what mildly hallucinogenic but not physically addictive drug made from a cactus bud goes back for centuries among Native Americans in the Southwest?

- a. marijuana
- b. peyote
- c. hemp
- d. ketamine

Analysis:

- a. Incorrect. This drug, not marijuana, was used as a medicine in healing ceremonies before its more modern and wider ceremonial use. See 2-4: A Native American Religion: Lakota
- b. Correct. The use of peyote, a mildly hallucinogenic but not physically addictive drug made from a cactus bud, goes back for centuries among Native Americans in the Southwest. See 2-4: A Native American Religion: Lakota
- c. Incorrect. This drug, not derived from hemp, was used as a medicine in healing ceremonies before its more modern and wider ceremonial use. See 2-4: A Native American Religion: Lakota
- d. Incorrect. This drug was used as a medicine in healing ceremonies before its more modern and wider ceremonial use. See 2-4: A Native American Religion: Lakota

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Difficulty: Easy
Learning Objective: RELG.VANV.19.02.04
Learning Objective Narrative: State and explain the main features of Lakota religion.
Textbook A-head: A Native American Religion: Lakota
Bloom's: Remember
Accrediting Standard:
Concept: Lakota religion | Native American religion rituals
</metadata>

<question type="mc">

45. The Yoruba high god is usually known as the:

- a. Holy One.
- b. Omniscient One.
- c. Ruler of the Sky.
- d. Ruler of the Earth.

Analysis:

- a. Incorrect. The Yoruba all have a high god, but he is a remote high god. See 2-5: An African Religion: Yoruba
- b. Incorrect. The Yoruba all have a high god, but he is a remote high god. See 2-5: An African Religion: Yoruba
- c. Correct. The Yoruba all have a high god, usually called "Olorun," "Ruler of the Sky" or "Olodumare," but occasionally by a number of other names. See 2-5: An African Religion: Yoruba
- d. Incorrect. The Yoruba all have a high god, but he is a remote high god. See 2-5: An African Religion: Yoruba

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.05

Learning Objective Narrative: State and explain the main features of Yoruba religion.

Textbook A-head: An African Religion: Yoruba

Bloom's: Remember

Accrediting Standard:

Concept: Yoruba religion | Deities

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<question type="mc">

46. Yoruban main gods who control relations between the earth and the high god Olorun, and with whom humans have contact through myth and rituals are referred to as:

- a. Wakan Tanka
- b. orisha
- c. babalawo
- d. iyalawo

Analysis:

- a. Incorrect. The Yoruba all have a high god, usually called "Olorun," but occasionally by a number of other names, but not Wakan Tanka. See 2-5: An African Religion: Yoruba
- b. Correct. Yoruban main gods who control relations between the earth and the high god Olorun, and with whom humans have contact through myth and rituals are referred to as orisha. See 2-5: An African Religion: Yoruba
- c. Incorrect. The Yoruba all have a high god, usually called "Olorun," but occasionally by a number of other names, not babalawo. See 2-5: An African Religion: Yoruba
- d. Incorrect. The Yoruba all have a high god, usually called "Olorun," but occasionally by a number of other names, not iyalawo. See 2-5: An African Religion: Yoruba

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.05

Learning Objective Narrative: State and explain the main features of Yoruba religion.

Textbook A-head: An African Religion: Yoruba

Bloom's: Remember

Accrediting Standard:

Concept: Yoruba religion | Deities

</metadata>

<question type="mc">

47. Some Yoruba myths have a pair of gods as the gods who created the world, including Odudua and:

- a. Orisha.
- b. Orishala.
- c. Orion.
- d. Olorun.

Analysis:

- a. Incorrect. The Yoruba all have a high god, usually called "Olorun," but occasionally by a number of other names, but not as the single creator of the world. See 2-5: An African Religion: Yoruba
- b. Correct. Some Yoruba myths have a pair of gods, Orishala and Odudua his wife, as the gods who created the world. See 2-5: An African Religion: Yoruba
- c. Incorrect. The Yoruba all have a high god, usually called "Olorun," but occasionally by a number of other names, but not as the single creator of the world. See 2-5: An African Religion: Yoruba
- d. Incorrect. The Yoruba all have a high god, usually called "Olorun," but occasionally by a number of other names, but not as the single creator of the world. See 2-5: An African Religion: Yoruba

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.05

Learning Objective Narrative: State and explain the main features of Yoruba religion.

Textbook A-head: An African Religion: Yoruba

Bloom's: Remember

Accrediting Standard:

Concept: Yoruba religion | Deities

</metadata>

<question type="mc">

48. In Yoruban religion, male priests are known as:

- a. iyalawo.
- b. babalawo.
- c. Ifa.
- d. Olorun.

Analysis:

- a. Incorrect. With its many gods that must be attended to with rituals, Yoruban religion has a large place for male religious specialists. See 2-5: An African Religion: Yoruba
- b. Correct. In Yoruban religion, male priests are known as a babalawo, "father of secrets." See 2-5: An African Religion: Yoruba
- c. Incorrect. With its many gods that must be attended to with rituals, Yoruban religion has a large place for male religious specialists. See 2-5: An African Religion: Yoruba

d. Incorrect. With its many gods that must be attended to with rituals, Yoruban religion has a large place for male religious specialists. See 2-5: An African Religion: Yoruba

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.05

Learning Objective Narrative: State and explain the main features of Yoruba religion.

Textbook A-head: An African Religion: Yoruba

Bloom's: Remember

Accrediting Standard:

Concept: Yoruba religion | Indigenous spiritual leaders

</metadata>

<question type="mc">

49. In Yoruban religion, at what point is one's destiny in life determined?

- a. at birth
- b. at reincarnation
- c. at one year old
- d. when one becomes an adult

Analysis

- a. Incorrect. One's destiny in life is determined at the moment of reincarnation of one's soul into a new body, done before birth. See 2-5: An African Religion: Yoruba
- b. Correct. One's destiny in life is determined at the moment of reincarnation of one's soul into a new body. See 2-5: An African Religion: Yoruba
- c. Incorrect. One's destiny in life is determined at the moment of reincarnation of one's soul into a new body, which happens before any birthdays. See 2-5: An African Religion: Yoruba
- d. Incorrect. One's destiny in life is determined at the moment of reincarnation of one's soul into a new body, long before adulthood. See 2-5: An African Religion: Yoruba

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.05

Learning Objective Narrative: State and explain the main features of Yoruba religion.

Textbook A-head: An African Religion: Yoruba

Bloom's: Remember

Accrediting Standard:

Concept: Yoruba religion | Indigenous spiritual leaders

</metadata>

<question type="mc">

50. In Yoruban religion, female priests are known as:

- a. iyalawo.
- b. babalawo.
- c. Ifa.

d. Olorun.

Analysis:

- a. Correct. In Yoruban religion, female priests are known as *iyalawo*. See 2-5: An African Religion: Yoruba
- b. Incorrect. Yoruban priests divine the future, offering advice for how to meet it. See 2-5: An African Religion: Yoruba
- c. Incorrect. Yoruban priests divine the future, offering advice for how to meet it. See 2-5: An African Religion: Yoruba
- d. Incorrect. Yoruban priests divine the future, offering advice for how to meet it. See 2-5: An African Religion: Yoruba

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.05

Learning Objective Narrative: State and explain the main features of Yoruba religion.

Textbook A-head: An African Religion: Yoruba

Bloom's: Remember

Accrediting Standard:

Concept: Yoruba religion | Indigenous spiritual leaders

</metadata>

<question type="mc">

51. Which of the following elements is included in Yoruba rituals dealing with ancestry?

- a. sacrifices
- b. building pyramids
- c. using hallucinatory drugs
- d. mummification

Analysis:

- a. Correct. The Yoruba venerate their dead ancestors, which is typical of indigenous societies. Anthropologists disagree over whether the rituals for respecting the ancestors—prayers, sacrifices, and the like—are religious or cultural-traditional. See 2-5: An African Religion: Yoruba
- b. Incorrect. Some Yoruba groups believe that their dead ancestors become semidivine figures, but they do not build pyramids for them. See 2-5: An African Religion: Yoruba
- c. Incorrect. Some Yoruba groups believe that their dead ancestors become semidivine figures, but they do not use hallucinatory drugs. See 2-5: An African Religion: Yoruba
- d. Incorrect. Some Yoruba groups believe that their dead ancestors become semidivine figures, but they are not mummified. See 2-5: An African Religion: Yoruba

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.05

Learning Objective Narrative: State and explain the main features of Yoruba religion.

Textbook A-head: An African Religion: Yoruba

Bloom's: Understand

Accrediting Standard:

Concept: Ancestor worship | Spirits
</metadata>

<question type="mc">

52. In the context of the treatment of the dead ancestors in Yoruban religion, which of the following statements is true?

- a. The dead ancestors are not given much thought as Yoruban religion does not believe in the concept of life after death.
- b. Some Yoruba groups believe that their dead ancestors become semidivine figures.
- c. The Yorubas do not offer sacrifices to their dead ancestors.
- d. Yoruba rituals for respecting the dead ancestors are purely religious and not cultural-traditional.

Analysis:

- a. Incorrect. Anthropologists disagree over whether the Yoruba rituals for respecting the ancestors—prayers, sacrifices, and the like—are religious or cultural-traditional. See 2-5: An African Religion: Yoruba
- b. Correct. Some Yoruba groups believe that their dead ancestors become semidivine figures. See 2-5: An African Religion: Yoruba
- c. Incorrect. Anthropologists disagree over whether the Yoruba rituals for respecting the ancestors—prayers, sacrifices, and the like—are religious or cultural-traditional. See 2-5: An African Religion: Yoruba
- d. Incorrect. Anthropologists disagree over whether the Yoruba rituals for respecting the ancestors—prayers, sacrifices, and the like—are religious or cultural-traditional. See 2-5: An African Religion: Yoruba

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.05

Learning Objective Narrative: State and explain the main features of Yoruba religion.

Textbook A-head: An African Religion: Yoruba

Bloom's: Understand

Accrediting Standard:

Concept: Ancestor worship | Spirits

</metadata>

<question type="mc">

53. Which of the following is a similarity between Vodou and the Brazilian religions Candomblé and Umbanda, Cuban Santería, or Jamaican Rastafarianism?

- a. The followers of these religions believe in one God.
- b. The followers of these religions believe in Olorun, the high god.
- c. These religions are based on an African indigenous religion.
- d. These religions originated in Australia.

Analysis:

- a. Incorrect. Those who follow the Vodou religion believe in many gods. See 2-6: An Afro-Caribbean Religion: Vodou

- b. Incorrect. Those who follow the Vodou religion do not all follow Olorun. See 2-6: An Afro-Caribbean Religion: Vodou
- c. Correct. Similar to the Brazilian religions Candomblé and Umbanda, Cuban Santería, or Jamaican Rastafarianism, the Vodou religion is based on an African indigenous religion. See 2-6: An Afro-Caribbean Religion: Vodou
- d. Incorrect. Those who follow the Vodou religion originate in Africa. See 2-6: An Afro-Caribbean Religion: Vodou

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Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.06

Learning Objective Narrative: State and explain the main features of Vodou religion.

Textbook A-head: An Afro-Caribbean Religion: Vodou

Bloom's: Understand

Accrediting Standard:

Concept: Vodou | Religious populations

</metadata>

<question type="mc">

54. The gods of Vodou are called loas, meaning:

- a. mysteries.
- b. angels.
- c. witches.
- d. rulers.

Analysis:

- a. Correct. The gods of Vodou are called loas, meaning "divinities" or "mysteries." See 2-6: An Afro-Caribbean Religion: Vodou
- b. Incorrect. Vodou is a typical example of a religion centered on different groups of gods, not angels. See 2-6: An Afro-Caribbean Religion: Vodou
- c. Incorrect. Vodou is a typical example of a religion centered on different groups of gods, not witches. See 2-6: An Afro-Caribbean Religion: Vodou
- d. Incorrect. Vodou is a typical example of a religion centered on different groups of gods, not on rulers. See 2-6: An Afro-Caribbean Religion: Vodou

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.06

Learning Objective Narrative: State and explain the main features of Vodou religion.

Textbook A-head: An Afro-Caribbean Religion: Vodou

Bloom's: Remember

Accrediting Standard:

Concept: Deities | Vodou

</metadata>

<question type="mc">

55. The belief that individual spirits exist not only in people but also in all individual things in nature is:

- a. manaism.
- b. animism.
- c. polytheism.
- d. monotheism.

Analysis:

- a. Incorrect. Animism (from the Latin *anima*, "soul, spirit") is the belief that individual spirits exist not only in people, but also in all individual things in nature, whether they appear to be alive or not. See 2-1: Names for This Type of Religion
- b. Correct. Animism (from the Latin *anima*, "soul, spirit") is the belief that individual spirits exist not only in people, but also in all individual things in nature, whether they appear to be alive or not. See 2-1: Names for This Type of Religion
- c. Incorrect. Animism (from the Latin *anima*, "soul, spirit") is the belief that individual spirits exist not only in people, but also in all individual things in nature, whether they appear to be alive or not. See 2-1: Names for This Type of Religion
- d. Incorrect. Animism (from the Latin *anima*, "soul, spirit") is the belief that individual spirits exist not only in people, but also in all individual things in nature, whether they appear to be alive or not. See 2-1: Names for This Type of Religion

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Animism | Indigenous religions

</metadata>

<question type="mc">

56. What is the term Jean-Jacques Rousseau used for indigenous peoples, who, he held, are naturally good?

- a. Olorun
- b. Wakanpi
- c. noble savages
- d. tricksters

Analysis:

- a. Incorrect. Noble savages is the term Jean-Jacques Rousseau uses for indigenous peoples, who, he held, are naturally good. See 2-2: Challenges to Study
- b. Incorrect. Noble savages is the term Jean-Jacques Rousseau uses for indigenous peoples, who, he held, are naturally good. See 2-2: Challenges to Study

- c. Correct. Noble savages is the term Jean-Jacques Rousseau uses for indigenous peoples, who, he held, are naturally good. See 2-2: Challenges to Study
- d. Incorrect. Noble savages is the term Jean-Jacques Rousseau uses for indigenous peoples, who, he held, are naturally good. See 2-2: Challenges to Study

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.02

Learning Objective Narrative: Explain in your own words the challenges to the study of indigenous religions.

Textbook A-head: Challenges to Study

Bloom's: Remember

Accrediting Standard:

Concept: Indigenous religions | Study of religion

</metadata>

<question type="mc">

57. Anthropologists typically hold that the human race gradually spread from what area across much of the globe beginning more than 100,000 years ago?

- a. Africa
- b. Asia
- c. Eurasia
- d. Australia

Analysis:

- a. Correct. Anthropologists typically hold that the human race gradually spread from one area of Africa across much of the globe beginning more than 100,000 years ago. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. Anthropologists typically hold that the human race gradually spread from one area of Africa across much of the globe beginning more than 100,000 years ago. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. Anthropologists typically hold that the human race gradually spread from one area of Africa across much of the globe beginning more than 100,000 years ago. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. Anthropologists typically hold that the human race gradually spread from one area of Africa across much of the globe beginning more than 100,000 years ago. See 2-3: Common Features of Indigenous Religions

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Sacred places

</metadata>

<question type="mc">

58. Myths about creation that explain the origin of all existence are called:

- a. semihistorical myths.
- b. cosmogonic myths.
- c. etiological myths.
- d. grand myths.

Analysis:

- a. Incorrect. Cosmogonic myths about creation help to explain the origin of existence. See 2-3: Common Features of Indigenous Religions
- b. Correct. Cosmogonic myths about creation help to explain the origin of existence. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. Cosmogonic myths about creation help to explain the origin of existence. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. Cosmogonic myths about creation help to explain the origin of existence. See 2-3: Common Features of Indigenous Religions

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Indigenous religions | Mythology

</metadata>

<question type="mc">

59. Indigenous traditions around the world are commonly:

- a. based on monotheism.
- b. in-group based.
- c. belief based.
- d. cult based.

Analysis:

- a. Incorrect. Indigenous traditions around the world are commonly in-group based. See 2-3: Common Features of Indigenous Religions
- b. Correct. Indigenous traditions around the world are commonly in-group based. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. Indigenous traditions around the world are commonly in-group based. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. Indigenous traditions around the world are commonly in-group based. See 2-3: Common Features of Indigenous Religions

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Indigenous religions | Ethnic groups

</metadata>

<question type="mc">

60. In indigenous societies, what type of rituals are employed to bring children to fully initiated membership in the group?

- a. life-cycle rituals
- b. cleansing rituals
- c. trance rituals
- d. bonding rituals

Analysis:

- a. Correct. In indigenous societies, extensive life-cycle rituals are employed to bring children to fully initiated membership in the group. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. In indigenous societies, extensive life-cycle rituals are employed to bring children to fully initiated membership in the group. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. In indigenous societies, extensive life-cycle rituals are employed to bring children to fully initiated membership in the group. See 2-3: Common Features of Indigenous Religions
- d. Incorrect. In indigenous societies, extensive life-cycle rituals are employed to bring children to fully initiated membership in the group. See 2-3: Common Features of Indigenous Religions

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Indigenous religions | Ethnic groups

</metadata>

<question type="mc">

61. A spirit, god, animal, or human that behaves against convention for the good of others is called a(n):

- a. aboriginal.
- b. Wakanpi.
- c. noble savage.

d. trickster.

Analysis:

- a. Incorrect. Tricksters are gods, spirits, humans, or wily animals (often a coyote in North American lore) that play tricks on people or otherwise act contrary to conventional norms of behavior, often for the good of others. See 2-3: Common Features of Indigenous Religions
- b. Incorrect. Tricksters are gods, spirits, humans, or wily animals (often a coyote in North American lore) that play tricks on people or otherwise act contrary to conventional norms of behavior, often for the good of others. See 2-3: Common Features of Indigenous Religions
- c. Incorrect. Tricksters are gods, spirits, humans, or wily animals (often a coyote in North American lore) that play tricks on people or otherwise act contrary to conventional norms of behavior, often for the good of others. See 2-3: Common Features of Indigenous Religions
- d. Correct. Tricksters are gods, spirits, humans, or wily animals (often a coyote in North American lore) that play tricks on people or otherwise act contrary to conventional norms of behavior, often for the good of others. See 2-3: Common Features of Indigenous Religions

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Indigenous religions | Indigenous spiritual leaders

</metadata>

<question type="mc">

62. Spell-workers are often called what in the southern United States?

- a. hoodoo doctors
- b. ancient healers
- c. witches
- d. wizards

Analysis:

- a. Correct. Spell-workers are often called "hoodoo doctors" in the southern United States. See 2-6: An Afro-Caribbean Religion: Vodou
- b. Incorrect. Spell-workers are often called "hoodoo doctors" in the southern United States. See 2-6: An Afro-Caribbean Religion: Vodou
- c. Incorrect. Spell-workers are often called "hoodoo doctors" in the southern United States. See 2-6: An Afro-Caribbean Religion: Vodou
- d. Incorrect. Spell-workers are often called "hoodoo doctors" in the southern United States. See 2-6: An Afro-Caribbean Religion: Vodou

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.06

Learning Objective Narrative: State and explain the main features of Vodou religion.

Textbook A-head: An Afro-Caribbean Religion: Vodou

Bloom's: Remember

Accrediting Standard:

Concept: Vodou | Religious populations

</metadata>

<question type="mc">

63. In the context of Polynesian religion in Hawaii, what term refers to a man who is both a cultural and religious leader?

- a. shaman
- b. kapu
- c. kahuna
- d. orisha

Analysis:

- a. Incorrect. In the context of Polynesian religion in Hawaii, a kahuna is a religious and cultural leader, a powerful person in his community. See 2-4, A Closer Look: Polynesian Religion in Hawaii.
- b. Incorrect. In the context of Polynesian religion in Hawaii, a kahuna is a religious and cultural leader, a powerful person in his community. See 2-4, A Closer Look: Polynesian Religion in Hawaii.
- c. Correct. In the context of Polynesian religion in Hawaii, a kahuna is a religious and cultural leader, a powerful person in his community. See 2-4, A Closer Look: Polynesian Religion in Hawaii.
- d. Incorrect. In the context of Polynesian religion in Hawaii, a kahuna is a religious and cultural leader, a powerful person in his community. See 2-4, A Closer Look: Polynesian Religion in Hawaii.

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: An Afro-Caribbean Religion: Vodou

Bloom's: Remember

Accrediting Standard:

Concept: Religious populations

</metadata>

<question type="mc">

64. What term refers to the act of portraying something in another culture as strange or exciting, and distorting it in the process?

- a. ethnocentrism
- b. exoticism

- c. assimilation
- d. misrepresentation

Analysis:

- a. Incorrect. Exoticism refers to the act of portraying something in another culture as strange or exciting, and distorting it in the process. See 2-6: An Afro-Caribbean Religion: Vodou
- b. Correct. Exoticism refers to the act of portraying something in another culture as strange or exciting, and distorting it in the process. See 2-6: An Afro-Caribbean Religion: Vodou
- c. Incorrect. Exoticism refers to the act of portraying something in another culture as strange or exciting, and distorting it in the process. See 2-6: An Afro-Caribbean Religion: Vodou
- d. Incorrect. Exoticism refers to the act of portraying something in another culture as strange or exciting, and distorting it in the process. See 2-6: An Afro-Caribbean Religion: Vodou

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Difficulty: Easy

Learning Objective: RELG.VANV.19.02.06

Learning Objective Narrative: State and explain the main features of Vodou religion.

Textbook A-head: An Afro-Caribbean Religion: Vodou

Bloom's: Remember

Accrediting Standard:

Concept: Indigenous religion rituals

</metadata>

<question type="true-false">

65. Totemism is the belief in one high god who rules over the entire universe.

Analysis:

T

Incorrect. Totemism is a religion based on the idea that the spirit of one primary source in nature—the land itself, a particular species of animal, or the ancestors—provides the basis of life in one's tribe. See 2-1: Names for This Type of Religion

F

Correct. Totemism is a religion based on the idea that the spirit of one primary source in nature—the land itself, a particular species of animal, or the ancestors—provides the basis of life in one's tribe. See 2-1: Names for This Type of Religion

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Totemism | Indigenous religions

</metadata>

<question type="true-false">

66. Manaism is the belief in impersonal spiritual power and energy.

Analysis:

T

Correct. Some cultural anthropologists held that the first stage of all religion was manaism, a belief in an impersonal spiritual power and energy that permeates the world as a whole. See 2-1: Names for This Type of Religion

F

Incorrect. Some cultural anthropologists held that the first stage of all religion was manaism, a belief in an impersonal spiritual power and energy that permeates the world as a whole. See 2-1: Names for This Type of Religion

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.01

Learning Objective Narrative: State and evaluate the different names for indigenous religions.

Textbook A-head: Names for This Type of Religion

Bloom's: Remember

Accrediting Standard:

Concept: Indigenous religions | Manaism

</metadata>

<question type="true-false">

67. The use of history to study indigenous peoples is limited.

Analysis:

T

Correct. The use of history to study indigenous peoples is limited. Because the cultures in which indigenous religions are based are predominantly oral, their religions—with only a few exceptions—have not written down their stories, beliefs, or rituals. See 2-2: Challenges to Study

F

Incorrect. The use of history to study indigenous peoples is limited. Because the cultures in which indigenous religions are based are predominantly oral, their religions—with only a few exceptions—have not written down their stories, beliefs, or rituals. See 2-2: Challenges to Study

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.02

Learning Objective Narrative: Explain in your own words the challenges to the study of indigenous religions.

Textbook A-head: Challenges to Study

Bloom's: Remember

Accrediting Standard:

Concept: Indigenous religions | Study of religion | Religious texts

</metadata>

<question type="true-false">

68. The cultures in which indigenous religions are based are not predominantly oral.

Analysis:

T

Incorrect. Because the cultures in which indigenous religions are based are predominantly oral, their religions—with only a few exceptions—have not written down their stories, beliefs, or rituals. See 2-2: Challenges to Study

F

Correct. Because the cultures in which indigenous religions are based are predominantly oral, their religions—with only a few exceptions—have not written down their stories, beliefs, or rituals. See 2-2: Challenges to Study

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.02

Learning Objective Narrative: Explain in your own words the challenges to the study of indigenous religions.

Textbook A-head: Challenges to Study

Bloom's: Remember

Accrediting Standard:

Concept: Indigenous religions | Study of religion | Religious texts

</metadata>

<question type="true-false">

69. A semi-historical myth is meant to explain how things have come to be as they are now.

Analysis:

T

Incorrect. An etiological myth refers to a story that explains how things have come to be as they are now. See 2-3: Common Features of Indigenous Religions

F

Correct. An etiological myth refers to a story that explains how things have come to be as they are now. See 2-3: Common Features of Indigenous Religions

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Mythology

</metadata>

<question type="true-false">

70. In indigenous religions, belief takes precedence over practice.

Analysis:

T

Incorrect. Indigenous traditions are not belief based, and they have few formal "teachings" on which one can do religious or theological reflection. See 2-3: Common Features of Indigenous Religions

F

Correct. Indigenous traditions are not belief based, and they have few formal "teachings" on which one can do religious or theological reflection. See 2-3: Common Features of Indigenous Religions

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Religious practice | Indigenous religions

</metadata>

<question type="true-false">

71. Indigenous religions are ethnicity based.

Analysis:

T

Correct. Unlike religions that seek converts, indigenous religions are ethnicity based. See 2-3: Common Features of Indigenous Religions

F

Incorrect. Unlike religions that seek converts, indigenous religions are ethnicity based. See 2-3: Common Features of Indigenous Religions

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Ethnic groups | Indigenous religions

</metadata>

<question type="true-false">

72. A Native American "sacred pipe" is also correctly known as a "peace pipe."

Analysis:

T

Incorrect. The use of the sacred pipe goes far beyond peace ceremonies. See 2-4: A Native American Religion: Lakota

F

Correct. The use of the sacred pipe goes far beyond peace ceremonies. See 2-4: A Native American Religion: Lakota

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.04

Learning Objective Narrative: State and explain the main features of Lakota religion.

Textbook A-head: A Native American Religion: Lakota

Bloom's: Remember

Accrediting Standard:

Concept: Native American religion rituals|Lakota religion

</metadata>

<question type="true-false">

73. The Yoruba venerate their dead ancestors.

Analysis:

T

Correct. The Yoruba venerate their dead ancestors, which is typical of indigenous societies. See 2-5: An African Religion: Yoruba

F

Incorrect. The Yoruba venerate their dead ancestors, which is typical of indigenous societies. See 2-5: An African Religion: Yoruba

<metadata>

Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.05

Learning Objective Narrative: State and explain the main features of Yoruba religion.

Textbook A-head: An African Religion: Yoruba

Bloom's: Understand

Accrediting Standard:

Concept: Ancestor worship|Spirits

</metadata>

<question type="true-false">

74. Yoruba is unimportant for the Western Hemisphere.

Analysis:

T

Incorrect. It is important for the Western Hemisphere because many Yoruba taken in slavery to the Americas were instrumental in the founding of Afro-Caribbean religions. See 2-5: An African Religion: Yoruba

F

Correct. It is important for the Western Hemisphere because many Yoruba taken in slavery to the Americas were instrumental in the founding of Afro-Caribbean religions. See 2-5: An African Religion: Yoruba

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.05

Learning Objective Narrative: State and explain the main features of Yoruba religion.

Textbook A-head: An African Religion: Yoruba

Bloom's: Remember

Accrediting Standard:

Concept: Yoruba religion

</metadata>

<question type="true-false">

75. Many followers of Vodou worship in Christian churches on Sunday mornings.

Analysis:

T

Correct. It's not uncommon for Vodou followers to worship in churches on Sunday morning and in a Vodou sanctuary on Sunday night. See 2-6: An Afro-Caribbean Religion: Vodou.

Incorrect. It's not uncommon for Vodou followers to worship in churches on Sunday morning and in a Vodou sanctuary on Sunday night. See 2-6: An Afro-Caribbean Religion: Vodou

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.06

Learning Objective Narrative: State and explain the main features of Vodou religion.

Textbook A-head: An Afro-Caribbean Religion: Vodou

Bloom's: Remember

Accrediting Standard:

Concept: Deities | Vodou

</metadata>

<question type="true-false">

76. Vodou believers worship only Olorun.

Analysis:

T

Incorrect. Vodou is a typical example of a religion centered on different groups of gods. These deities are called loas, meaning "divinities" or "mysteries." See 2-6: An Afro-Caribbean Religion: Vodou

F

Correct. Vodou is a typical example of a religion centered on different groups of gods. These deities are called loas, meaning "divinities" or "mysteries." See 2-6: An Afro-Caribbean Religion: Vodou

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.06

Learning Objective Narrative: State and explain the main features of Vodou religion.

Textbook A-head: An Afro-Caribbean Religion: Vodou

Bloom's: Remember

Accrediting Standard:

Concept: Deities|Vodou

</metadata>

<question type="true-false">

77. In Vodou religion, the "Lord of the Dead" is frequently represented by phallic symbols.

Analysis:

T

Correct. In Vodou religion, the "Lord of the Dead" is charged with sexual energy and is frequently represented by phallic symbols. See 2-6: An Afro-Caribbean Religion: Vodou

F

Incorrect. In Vodou religion, the "Lord of the Dead" is charged with sexual energy and is in fact frequently represented by phallic symbols. See 2-6: An Afro-Caribbean Religion: Vodou

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.06

Learning Objective Narrative: State and explain the main features of Vodou religion.

Textbook A-head: An Afro-Caribbean Religion: Vodou

Bloom's: Remember

Accrediting Standard:

Concept: Ancestor worship|Vodou|Spirits

</metadata>

<question type="true-false">

78. Followers of Vodou believe in the revival of the dead.

Analysis:

T

Correct. Vodou blurs the distinction between the living and the dead. It believes that a human body can be revived by an especially powerful magician after the spirit of the dead has departed, and then used as a slave for the magician's purposes. See 2-6: An Afro-Caribbean Religion: Vodou

F

Incorrect. Vodou blurs the distinction between the living and the dead. It believes that a human body can be revived by an especially powerful magician after the spirit of the dead has departed, and then used as a slave for the magician's purposes. See 2-6: An Afro-Caribbean Religion: Vodou

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.06

Learning Objective Narrative: State and explain the main features of Vodou religion.

Textbook A-head: An Afro-Caribbean Religion: Vodou

Bloom's: Remember

Accrediting Standard:

Concept: Ancestor worship | Vodou

</metadata>

<question type="essay">

79. What is an etiological myth?

ANS: Answers will vary.

An etiological myth tells how something came to be the way it is now. REJ: Please see the section "Common Features of Indigenous Religions" for more information.

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Mythology | Indigenous religions

</metadata>

<question type="essay">

80. What is a semihistorical myth?

ANS: Answers will vary.

A semihistorical myth is the elaboration of an original happening, usually involving a tribal hero such as the nineteenth-century Lakota leader Sitting Bull. REJ: Please see the section "Common Features of Indigenous Religions" for more information.

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.03

Learning Objective Narrative: Discuss the common features of indigenous religions.

Textbook A-head: Common Features of Indigenous Religions

Bloom's: Remember

Accrediting Standard:

Concept: Mythology | Indigenous religions

</metadata>

<question type="essay">

81. What is the Lakota vision quest?

ANS: Answers will vary.

Near the time of puberty, Sioux boys, and on occasion girls, go on a ritual of passage to adulthood called a vision quest, through which they undergo a symbolic death and rebirth and experience their personal guardian spirit. REJ: Please see the section "A Native American Religion: Lakota" for more information.

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.04

Learning Objective Narrative: State and explain the main features of Lakota religion.

Textbook A-head: A Native American Religion: Lakota

Bloom's: Remember

Accrediting Standard:

Concept: Native American religion rituals|Lakota religion

</metadata>

<question type="essay">

82. What is the purpose of the Lakota sweat lodge ceremony?

ANS: Answers will vary.

The sweat lodge is a ritual sauna meant to cleanse participants in their spirits. REJ: Please see the section "A Native American Religion: Lakota" for more information.

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.04

Learning Objective Narrative: State and explain the main features of Lakota religion.

Textbook A-head: A Native American Religion: Lakota

Bloom's: Remember

Accrediting Standard:

Concept: Native American religion rituals|Lakota religion

</metadata>

<question type="essay">

83. Which groups typically use magic as the preferred form of Vodou in Haiti?

ANS: Answers will vary.

Magic is the preferred form of Vodou practice of the lowest social class in Haiti—the small farmers, the urban working poor, and the masses of unemployed—although today some members of the upper class are also drawn to it. REJ: Please see the section "An Afro-Caribbean Religion: Vodou" for more information.

<metadata>

Difficulty: Easy

Learning Objective: RELG.VANV.19.02.06

Learning Objective Narrative: State and explain the main features of Vodou religion.

Textbook A-head: An Afro-Caribbean Religion: Vodou

Bloom's: Remember

Accrediting Standard:

Concept: Indigenous religion rituals|Vodou

</metadata>

<question type="essay">

84. Why has the Vodou religion become a favorite subject of exoticism?

ANS: Answers will vary.

Curse rituals, services of worship in cemeteries, the use of snakes in worship, and zombies have made the Vodou religion a favorite subject of exoticism. Exoticism is particularly present in popular culture such as books and films. REJ: Please see the section "An Afro-Caribbean Religion: Vodou" for more information.

<metadata>

Difficulty: Moderate

Learning Objective: RELG.VANV.19.02.06

Learning Objective Narrative: State and explain the main features of Vodou religion.

Textbook A-head: An Afro-Caribbean Religion: Vodou

Bloom's: Understand

Accrediting Standard:

Concept: Indigenous religion rituals|Vodou

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