Religion A Study in Beauty Truth and Goodness 1st edition Richter Test Bank

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Instructor's Manual and Test Bank

to accompany

Religion: A Study in Beauty, Truth, and Goodness, First Edition

Kent Richter

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INTRODUCTORY COMMENTS

Religion: A Study in Beauty, Truth and Goodness is meant to be a relatively straightforward walk through various elements of religion. As such, the instructor most likely can simply follow the text through its twelve chapters, without having to reorganize or reorder the chapter sequence in any way. Also, the text is clearly divided into its three major sections, suggesting that an instructor could divide the study into three units with perhaps major assignments—essays or tests—after each unit. The units are not, however, equal, with the first unit rather much larger than the second and third. Consequently, how the instructor divides up the course for testing and assignments may depend on how comfortable he or she feels about the unequal weight of the materials. As the author of the text, I have tended to use the three-part division with a significant essay assignment after each unit and small quizzes along the way. But clearly, each instructor should teach according to his or her calendar.

Even more so, each instructor should augment the specific contents of this text according to his or her own interests and expertise. We have tried to keep this text short and inexpensive, and, unavoidably, the text cannot offer fully sufficient examples of any element of the religious phenomenon. Certainly my own interests and limitations are evident in the examples adduced in each section, whether it is about art or ritual or religious notions of scripture. So any instructor should be ready and willing to add examples and details that I have missed. I have found it useful to supplement this text with an anthology of world scriptures or some kind of source book that offers more examples of the rituals and beliefs described in the text. I also find the personal anecdotes one gains from years of visits to temples and mosques and from interviews with religious followers are great additions, especially when one has pictures to go with the stories.

On its own, this text will guide students through thinking about the broad range of elements that constitute religions as we see them around us. The text is meant to be sympathetic, even encouraging about religion, without failing to pose serious and challenging questions. Concerns with the internal coherence of religious ways of life make the text useful for critical thinking and analysis assignments as well as the sheer gathering of information about religion. Overall, the vocabulary developed throughout the text is meant to give students tools for thinking carefully about their own and others' religion. Thus information, vocabulary, and critical thinking are all meant to be developed by the students who use this text. This Instructor's Manual is meant to help the instructor help the students achieve those goals.

Consequently, this Instructor's Manual walks through the text chapter by chapter, offering the general features listed below. In addition, some PowerPoint lecture outlines can be found on the OUP website. Beyond those resources, the instructor may want to complement the text-focused work with research assignments, field trips to religious establishments, interviews with religious followers, or other work that gets the student out of the classroom and into the real religious world. I find that even my own textbook does not satisfy me as much as getting students to discover religion in the world outside the college and, perhaps, within themselves.

General Features of the Instructor's Manual

Each chapter of this Instructor's Manual contains:

- A brief **Chapter Summary**, organized by the main sections;
- **Chapter Learning Objectives;**
- **Key Terms and Their Definitions**, taken from the book; and

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- A pencil-and-paper version of the Computerized **Test Bank**, including at least:
  - fifteen **Multiple Choice** questions and answers;
  - five **Vocabulary Matching** questions;
  - ten **True/False** questions and answers; and
  - five **Essay/Discussion** questions that range from requests for simple restatement of textbook ideas to research and critical analysis questions.

Some of the Test Bank questions appear in the student self-quizzes on the **Companion Website** (www.oup.com/us/brodd) and on **Dashboard** (https://dashboard.oup.com). These questions are noted in the Instructor's Manual with (CW). The Computerized Test Bank is housed at the OUP **Ancillary Resource Center** (www.oup-arc.com), along with PowerPoint Lecture Outlines.

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Introduction and Chapter 1: Defining "Religion"

CHAPTER SUMMARY

The Introduction is a brief opening attempt to express the importance of studying religion carefully and reasonably. It makes note of religion containing various elements, and it introduces and attempts to justify the structure of the text around the ideals of beauty, truth, and goodness.

Chapter 1: Defining "Religion" considers the difficulties and necessity of defining difficult terms. This chapter works through some methodological issues toward risking a definition of "religion." It notes several examples of scholars' definitions of the term and proposes a working definition for this text.

SUBTOPICS

- **Too Broad and Too Narrow:** Examples, both from religious and nonreligious contexts, are given to show that some definitions work better than others. In particular, some definitions are too inclusive, telling us very little about the phenomenon being described, while other definitions can be too specific, thus excluding cases that should be included.
- **The Dialectic of Definition and Example**: By defining a dialectical process, we note here that examples of religions help to refine the definition, even while we need the definition to decide what is and is not included in the examples.
- **Reductionism and Functional Equivalence**: Warning is given of reducing religion to some of its more functional elements. Particularly, the classic examples of psychological (Freud) and socio-economic (Marx) reductionism are noted. When we reduce religion to such functions, we find other, nonreligious activities and beliefs perform those functions, allowing us to use the term "religion" metaphorically but also potentially misleadingly.
- **Getting at Last to Definitions**: A number of scholarly definitions of religion are listed, noting particularly that each one seems to specify particular elements, such as beliefs in the supernatural or moral activity or religious feelings.
- **A Working Definition of "Religion"**: The text's proposed "working definition" of religion is given, acknowledging that it is not the only option.

CHAPTER LEARNING OBJECTIVES/GOALS

At the end of the Introduction, the student should be able to

- see and express briefly the importance of religion in human life and in world cultures.
- explain briefly the value of the further study of religion.
- describe generally the ideals of beauty, truth, and goodness as they pertain to the study of religion.

At the end of chapter 1, the student should be able to

- explain why defining problematic terms such as "religion" is difficult but necessary.
- discuss how definitions may be imprecise, and yet still some are better than others.
- explain and apply the dialectic of definition and example.
- understand and explain the use and problems of reductionistic definitions.

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- note several possible definitions of religion and discuss their strengths and weaknesses.

KEY TERMS AND DEFINITIONS

elements (of religion) – The various specifiable contents of religion in general.
functional equivalents (of religion) – Ways of life that function for people like a religion functions, but which are not religions.
functions (of religion) – Specifications of what religions do, the effects they have in human life.
phenomenology (as a study of religion) – An approach to studying religion that intentionally avoids discussions of which religion might be true or valuable and, instead, attempts to pursue simply a description of what the phenomenon is.
reductionism – The definition or study of a relatively complex concept (like religion) that reduces it to some simpler or secondary quality (such as religion's social functions).
religion (this text's proposed definition) – A complex set of beliefs, behaviors, and experiences rooted in some notion of transmundane reality thought of as Ultimate Being.
too broad – The nature of a definition of religion that is so general, specifying so little content, that it includes human behaviors that are not religion.
too narrow – The nature of a definition of religion that specifies too much content and so omits some religions.
transmundane – Having the quality of being beyond the normal world.

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TEST BANK for the INTRODUCTION and CHAPTER 1

Multiple Choice Questions: Each correct answer is indicated with an asterisk.

1. (CW) In class, it was said that we take a "phenomenological approach" to the study of religion. This means
   a. we try to study a religion the way the followers themselves understand and practice it.*
   b. we try to see within the world's religions how they are all alike and can get along better.
   c. we try to see how religion fulfills people's psychological needs, even if they do not know it.
   d. we try to analyze the world's religions philosophically in hopes of seeing which one is true.

2. The approach to the study of religion in this textbook is known as
   a. the sacred approach.
   b. the mystical approach.
   c. the evolutionary approach.
   d. the phenomenological approach.*

3. Three basic elements of religion that are the focus of this text are
   a. God, freedom, and immortality.
   b. thought, feeling, and action.*
   c. faith, hope, and love.
   d. Moe, Larry, and Curly.

4. (CW) The book and lecture suggest that
   a. we should try to find a definition of religion because then we can decide who is right and who is wrong.
   b. we should not try to find a definition of religion because everyone is different.
   c. we should try to define religion in a way that is justifiable and helpful, in order to have a reasoned discussion of what we are studying.*
   d. we can try to define religion if we find it entertaining, but it does not really matter.

5. According to the author, "Religion is a set of personal beliefs" is
   a. too broad for a definition of religion.*
   b. too narrow for a definition of religion.
   c. a perfect definition of religion.
   d. just so clearly false it is unworthy of consideration.

6. According to the author, "Religion is a belief in Jesus as savior" is
   a. too broad for a definition of religion.
   b. too narrow for a definition of religion.*
   c. a perfect definition of religion.
   d. just so clearly false it is unworthy of consideration.

7. In defining "religion," the author uses the example of

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a. trying to define “god” or “spirit” to an atheist.
b. trying to define “nirvana” or “enlightenment” to a non-Buddhist.
c. trying to define “tire” or “hubcap” to a mechanic.
d. trying to define “party” or “game” to an alien.*

8. According to the author, a dialectic
   a. advances our understanding of religion by having a dialogue between people of various religions.
   b. advances our understanding of religion by comparing definitions to examples.*
   c. causes confusion when trying to understand religion by reducing religion to one of its elements.
   d. seeks to avoid religious conflict altogether.

9. (CW) According to the author, reductionistic definitions of religion
   a. are insufficient because they reduce many elements of religion to a single function.*
   b. are insufficient because they are Marxist.
   c. are insufficient because they tell us nothing at all about religion.
   d. are useful for truly intelligent people who understand religion’s real nature.

10. A functional equivalent of religion might be
    a. the older gentleman who plays golf “religiously” to help him cope with his fear of dying.
    b. someone joining a club to find friends and a supportive community.
    c. devoting oneself to helping the poor to feel that one’s life is useful.
    d. all of the above*

11. According to the author, Sigmund Freud saying “Religion is a projection of a father figure into the heavens” is an example of
    a. reductionism.*
    b. hypersensitivity.
    c. the transmundane.
    d. religious pluralism.

12. Schleiermacher’s and Tillich’s definitions of religion as given in the text focus on what elements of religion?
    a. beliefs
    b. practices
    c. feelings*
    d. all of the above

13. (CW) Immanuel Kant’s definition of religion as given in the text focuses on what elements of religion?
    a. beliefs
    b. practices*
    c. feelings
    d. all of the above

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14. Which of the following is the author's proposed definition of religion?
    a. A complex set of beliefs, behaviors, and experiences rooted in some notion of transmundane reality thought of as Ultimate Being.*
    b. Belief in a divine or superhuman power or powers to be obeyed and worshiped as the creator(s) and ruler(s) of the universe.
    c. A set of rituals, rationalized by myth, which mobilizes supernatural power.
    d. The recognition of our moral duties as divine commands.

15. (CW) According to the author, a key element that separates religious from nonreligious functions is
    a. a deep and abiding feeling that one's life is important.
    b. true concern for humanity.
    c. belief in a single, absolute God.
    d. the presence of some notion of Ultimate Being.*

16. The author's proposed definition of religion includes
    a. some elements that deal with religious belief.
    b. some elements that deal with religious actions.
    c. some elements that deal with religious feelings.
    d. all of the above*

Matching: The letter of the correct definition is given in the space provided.

_E_ Function	a. The defining content of what religion is about, the "stuff" of religion.
_D_ Reductionism	b. The nature of a definition of religion that is so general that it includes items that are not religion.
_A_ Substance	c. The nature of a definition of religion that specifies too much content and so omits some religions.
_B_ Too Broad	d. A tendency to interpret a complex phenomenon (like religion) in terms of only one of its functions.
_C_ Too Narrow	e. The various social and psychological effects of religion, for example, how it helps people respond to suffering.

True/False Questions: The correct answer is given in parentheses after each statement.

1. There are many distinct but interwoven elements of religion. (T)
2. It is important to find a definition of religion that is neither too narrow nor too broad. (T)
3. (CW) It is simply impossible to define "religion" adequately, and so it is best that we just leave it undefined. (F)
4. It is important to use examples of religions we recognize to help us clarify our definition of religion. (T)

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5. (CW) We can use examples of ideals and practices that are not religions to help us clarify our definition of religion. (T)
6. According to the author, reductionism and functional equivalence offer a sufficient definition of religion. (F)
7. (CW) Psychological and sociological studies of religion can never be useful. (F)
8. It is probably best for defining a difficult term like "religion" just to consult the dictionary. (F)
9. (CW) The author suggests that a useful definition of religion should include a variety of elements. (T)
10. (CW) The author suggests that an adequate definition of religion should include a reference to some general notion of something beyond the world. (T)
11. Ultimately, our definition of religion has to satisfy everyone. (F)
12. Once we define the word "religion," we do not have to consider redefining it. (F)

Essay Questions

1. (CW) Choose an example of a definition of religion from the text, or one you suggest yourself, and evaluate it using a dialectic of definition and examples.
2. (CW) Explain in your own words the elements of "Beauty, Truth and Goodness" and describe how they are all part of religious life. Do you think this threefold list is adequate? Explain why or why not.
3. Describe the "phenomenological approach" to religion, perhaps in contrast to a reductionistic one, and explain why the author thinks the former is best. Argue for or against this point.
4. (CW) In our text, playing golf or following Elvis were noted as a possible functional equivalent of religion. In class we noted others, such as club membership, political or economic systems, and maybe even atheism. Briefly explain what "functional equivalent of religion" means. Then pick an example and illustrate the concept, showing, for example, what makes it like religion but not religion.
5. Choose three definitions of religion that you think are, respectively, too broad, too narrow, and most useful. Explain these evaluations of the definitions and ultimately defend the one you think is most useful.

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