World Religions Today 6th edition Esposito Test Bank

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Chapter 2

TEST BANK

Questions marked with "(w)" also appear in the student review quizzes on the Companion Website.

Multiple Choice

1. (w) Before agriculture and urbanization, humans organized themselves into
   a. Clans based on gender.
   b. Tribes based on skin color.
* c. Hunter–gatherer societies.
   d. Trade-bearing societies.

2. It is believed that the human capacity for language to create and build culture existed by
   a. 100 BCE.
   b. 1000 BCE.
   c. 10,000 BCE.
* d. 100,000 BCE.

3. (w) In the prehistoric worldview, time was viewed as being
   a. Linear.
* b. Circular.
   c. Neither linear nor circular.
   d. Both linear and circular.

4. (w) "Simple subsistence peoples" refers to
   a. Large-scale societies that obtain what they need by bartering rather than using currency.
   b. Small-scale societies that obtain what they need by bartering rather than using currency.
   c. Large-scale societies that survive by hunting–gathering or simple agricultural methods.
* d. Small-scale societies that survive by hunting–gathering or simple agricultural methods.

5. Indigenous religions view the process of birth, death, and rebirth as
   a. A one-time occurrence.
* b. Eternal.
   c. An illusion.
   d. Karmic.

6. The metaphor of human life existing on a plane between heaven above and a netherworld below is found in all
   a. Indigenous traditions.
   b. Monotheistic traditions.
* c. Major world religions.
   d. None of the above.

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7. The term “axis mundi” refers to
* a. Sites where people believed they had sacred experiences.
b. The latitude and longitude of a society’s location.
c. Spirits.
d. Ancient myths.

8. The most basic expressions of religion include
* a. Ritual, ability to create meaning, sacred space, and devotion.
b. Interpretation of symbols, devotion, and ritual.
c. Myth, doctrine, and ritual.
d. Devotion, participation in church sect, and ability to tell a story.

9. (w) The progressive complexity in the mastery of tools was accompanied by what two features?
a. Literacy and increasingly complex myth and ritual.
b. Development of writing and observance of religious rituals.
c. Rational attitudes and awareness of other societies.
* d. Development of language ability and presence of religion.

10. Evidence suggests that the function of burial in indigenous societies was to
a. Please the relatives of the departed.
b. Ensure a good crop for that season.
c. Submit to the expectation of the gods.
* d. Open a gateway to an afterlife.

11. Scholars fairly recently learned that first peoples were actually
a. Superstitious, irrational, and simple-minded.
* b. Highly skilled, rational, and sophisticated in their thinking.
c. Irrational, primitive in their thinking, and moderately skilled.
d. Highly rational, subdued, and analytical.

12. Which one of the following was NOT being explained by asking the early “What if . . . ?” questions?
* a. The special life force that inanimate objects contained.
b. The unseen powers of life.
c. The inner world of personhood.
d. Death.

13. (w) For humans before the modern era, which of the following was an acceptable representation of ultimate reality?
a. A dictate from the gods.
b. Only thoughts while fully awake and conscious.
* c. Dreams and visions.
d. The material world.

14. The shaman’s role is universally regarded as
a. Ordinary.
* b. Dangerous.
c. Secret.
d. Mythical.

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15. (w) Groups of related individuals in indigenous societies usually consisted of
a. 6 to 8 individuals.
b. A dozen individuals.
* c. Around 50 individuals.
d. 75 to 80 individuals.

16. (w) For indigenous societies, being religious meant
a. Participating in the oral tradition of telling stories.
* b. Experiencing an embodied engagement with the world.
c. Perpetuating creeds and doctrines passed down from previous generations.
d. Interpreting credal texts correctly.

17. Which of the following is NOT a characteristic of indigenous religion?
* a. A linear view of time.
b. A strong relatedness to the natural world.
c. Engagement of all the bodily senses and emotions with the natural world.
d. Expressions of singing, dancing, and fasting.

18. (w) Objects called Venus figurines that were found across Eurasia in late prehistory were likely related to concerns about the
a. Success of crops.
b. Rising of the sun and moon.
c. Well-being of ancestors in the afterlife.
* d. Birth and survival of children.

19. The New Guinea agricultural group called the Dani engages continuously in lethal warfare to
* a. Satisfy their moral precept of "a life for a life."
b. Weaken the collective community .
c. Make sure the dead remain dead.
d. Appease the enemy's ancestors.

20. (w) In indigenous societies, people used a totem to
a. Promote collective solidarity, maintain right relations with ancestors, and ensure the group of a bountiful food supply.
b. Establish indigenous identities, replace making sacrifices to the gods, and ensure the group of a bountiful food supply.
* c. Establish indigenous identities, promote collective solidarity, and regulate relations with outsiders.
d. Regulate relations with outsiders, assert their personal identity, and express their ideology.

21. (w) A shaman would NOT
* a. Be trained by the local priest.
b. Be considered a folk healer.
c. Be called a witch doctor.
d. All of the above.

22. Across the globe, the role of a shaman is considered
a. Easy.
* b. Mortally dangerous.
c. Occupationally careless.
d. Inherited.

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23. (w) The term “shaman” originally came from a group of hunters and reindeer herders in
a. Norway.
b. Finland.
* c. Siberia.
d. Antarctica.

24. The four religious figures central to understanding the world’s religions are
a. Priest, pope, Buddha, and disciple.
* b. Shaman, prophet, sage, and priest.
c. Pope, god, ancestors, and shaman.
d. Sage, disciple, philosopher, and priest.

25. (w) Which of the following would NOT be required for a protective spirit to help a shaman?
a. Increase healing power.
b. Negotiate with evil spirits.
* c. Hold a burial ceremony.
d. Perform heroic spirit flights .

26. (w) According to Kung San belief, why would the soul of a person who has died return to earth as a ghost?
* a. To try to sicken loved ones so they arrive in the afterlife quicker.
b. To alleviate the pain and suffering of their loved ones.
c. To heal the community.
d. To feel closer to friends and family.

27. According to French sociologist Émile Durkheim, religion’s power to _____ keeps it central in human life.
a. Tell us how to live.
b. Heal us.
c. Convert us.
* d. Bind us together.

28. (w) Which of the following is NOT one of the disastrous consequences of modern European colonialism on indigenous societies?
a. Introduction of new diseases.
b. Enslavement of native peoples.
c. Plundering of native peoples’ riches.
* d. Introduction of hallucinogenic substances.

29. Which of the following is NOT an example of an indigenous religion?
* a. Animism.
b. Kung San.
c. Yanomami.
d. Lakota Sioux.

30. Across South Korea shamanic practices are
a. Outlawed.
b. Tolerated, if done quietly.
* c. Uniquely honored.
d. Treated indifferently.

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31. Which dominant religions in Asia tolerate the integration of shamanic practices?
* a. Islam, Buddhism, and Hinduism.
b. Christianity, Judaism, and Hinduism.
c. Ba'hai, Wicca, and Buddhism.
d. Islam, Judaism, and Protestantism.

32. (w) Providing answers to such problems as whether the ghost of a dead child is causing family troubles, where a soul might be residing, or what can be done to gain the favor of a god who can help end a drought is a method of communication called
a. Storytelling.
* b. Divination.
c. Prayer.
d. Beseechment.

33. (w) The term "indigenous religions" implies that the social and religious lives of a group are
a. Very poor.
b. Well developed.
c. Primitive.
* d. Rooted deeply to a given place.

34. The phenomenon in which indigenous beliefs are woven together with those of outsiders is called
* a. Syncretism.
b. Colonialist religion.
c. Sympathetic response.
d. None of the above.

35. (w) Some Western urbanites want to study with shamans because they see traditional shamanic practices as
* a. The last remaining spiritual frontier on earth.
b. Proper and contained.
c. Open and modern.
d. Feminine in nature.

36. Humans have evolved through culture, not anatomy, for the past
a. 100,000 years.
* b. 30,000 years.
c. 8,000 years.
d. 3,000 years.

37. An example of archaic practices still enduring in East Asia is
* a. Ancestor veneration.
b. Karma.
c. Yoga.
d. Performance of miracles.

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38. Which of the following was NOT a major concern in indigenous societies?
a. Fertility.
b. Gender boundaries.
* c. Trade.
d. Group boundaries.

39. What one change directly helped human groups organize themselves better, understand and adapt to their environment better, and adapt to each other better?
a. Creation of religion.
b. Shamanism.
c. Cave drawings.
* d. Increased quality of diet.

40. (w) In the record of human history, the first known mode of religious life is clearly bound to
* a. Social life.
b. Recreation.
c. Stories.
d. Ancestor veneration.

True/False

1. Indigenous religion was private and secretive. (F)

2. In the record of human history, the first known mode of religious life is contingent upon a belief in angels. (F)

3. (w) Survival in indigenous societies was NOT necessarily dependent on close-knit bonds. (F)

4. (w) A mastery of tools by humans has progressed in complexity just in the past 5,000 years. (F)

5. A common conception in indigenous religions is that physical sickness is caused by the loss of an individual's soul. (T)

6. Some "simple subsistence peoples" exist today. (T)

7. Thinking symbolically made no difference in the destiny of our species. (F)

8. (w) Only the shaman can restore balance if an indigenous community is in discord. (T)

9. Scholars view prehistoric caves as a classroom where elders instructed adolescent boys in the rituals of hunting. (T)

10. (w) In an animistic worldview only humans and animals are endowed with souls or spirits that animate them. (F)

11. Many indigenous societies held spirit beings, or souls, to be the ultimate reality. (T)

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12. (w) Before the modern era, most humans did not take dreams and visions seriously. (F)

13. According to French sociologist Émile Durkheim, the power of religion to bind us together ensures that religion will never be central in human life. (F)

14. (w) Members of the Aboriginal kangaroo clan in Australia would likely eat kangaroo meat. (F)

15. Some indigenous peoples believed that they should eat the flesh of the dead so that the spirit of the dead one could be freed and come back to life. (T)

16. (w) Shamans typically do not deal with issues of death. (F)

17. (w) In indigenous societies, being religious meant learning creeds. (F)

18. Members of the Kung San culture do not believe that the dead go to an afterlife. (F)

19. The Blackfoot tribe is an example of a group in which shaman are marginal or completely absent. (T)

20. (w) Shamans around the world no longer play the important role of leading their societies in facing the crisis of modernity. (F)

21. (w) The Lakota Sioux of North America believe that very few individuals have the potential for supernatural connection. (F)

22. It is standard practice around the world for shamans to rely on psychoactive substances in achieving trance or altered states of consciousness. (F)

23. The term “indigenous” is this textbook replaces the previous term “primal.” (T)

24. (w) In response to colonialism by the Euro-Americans, indigenous peoples believed that hiding their beliefs and practices would be the final straw in their demise. (F)

25. It was once legal in the United States to discriminate against Native American religious practices. (T)

26. (w) Both men and women may become shamans in the Kung San culture. (T)

27. Asia is the area of the world where shamanism has the most difficult time integrating with other religious traditions. (F)

28. (w) The role of spirit mediums, called *dangki*, in modern-day Taiwan has dramatically decreased with Taiwan’s rising prosperity. (F)

29. (w) The prophets and sages of the great world religions are presented as being less skilled in shamanic arts such as miracle making and healing the sick than shamans in prehistory. (F)

30. Today Shamanism is widespread the world over. (T)

World Religions Today 6th edition Esposito Test Bank

31. The metaphor of human life existing on a plane between heaven above and a netherworld below is found only in a small minority of the major world religions. (F)

32. (w) Korean shamans, called *mudang*, are predominantly women. (T)

33. (w) Sacred places that were revered in prehistory continue to be revered in the great world religions. (T)

34. (w) It is irrelevant to try to compare the role religion played in understanding the central issues humans faced in prehistory with the role religion plays now. (F)

35. (w) Indigenous peoples today consider dreams and visions important sources in discerning meaning and purpose in life. (T)

36. It is standard practice across the world for shamans to rely on fast rhythmic drumming, dancing, chanting, and fasting in achieving trance or altered states of consciousness. (T)

37. (w) Indigenous peoples were usually monotheists. (F)

38. A totem is a good luck charm, like a rabbit's foot. (F)

39. Humans 30,000 years ago were just as intelligent as they are now. (T)

40. Because the Dani and the Blackfoot do not have shamans, all the adults in the group learn to perform common rituals. (T)

Fill in the Blank

1. (w) When humans lived in hunter–gatherer societies, we believe that they regularly sought assistance from the spirits of their ancestors through _____ states of consciousness. (altered)

2. The Native American Church is a major example of the "pan-Americanization" of _____ peoples. (indigenous)

3. In indigenous societies, human life is tied to the recurring rhythms of _____. (nature)

4. (w) Weaving together indigenous religious beliefs and practices with those of outsiders is called _____. (syncretism)

5. In most hunter–gatherer cosmogonies, a person's _____was not seen as unique, but rather as a part of the group. (identity)

6. (w) From the earliest days, _____ has been at the very center of human culture. (religion)

7. (w) The Kung San of southern Africa are one of the most studied and late-surviving _____ groups in the world. (hunter–gatherer)

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8. (w) We know that humans believed in some kind of afterlife because of archaeological records of ceremonial _____. (burials)

9. Leading nineteenth-century social scientists theorized that religion had its origins in humans' fear and _____. (ignorance)

10. (w) When humans acquired the capacity to think _____, it changed humanity's destiny forever. (symbolically)

11. (w) One reason indigenous peoples believed that the dead return to earth in nonmaterial form was because of _____ they had while sleeping. (dreams or visions)

12. After 15,000 BCE, the dead were uniformly _____ in mounds or graves in the fetal position. (buried)

13. Some scientists believe that a _____ period in prehistory, when women had superior status, ended with the sudden domination of aggressive warrior males. (matriarchal)

14. Native peoples of Australia used a _____ in rituals to convey the presence of totemic spirits. (Bullroarer)

15. It is believed that the human capacity for using language to create and build their culture was present by the year _____. (100,000 BCE)

16. In indigenous societies humans perceived _____ to be like sleep rather than a dissolution of the body. (death)

17. (w) Scientists believe that the Venus figurines were related to concerns about birth and the _____ of children. (survival)

18. (w) In the indigenous worldview _____ was seen as an elevation of one's status to that of sacred ancestor. (death)

19. (w) In the indigenous worldview, as in many religious traditions, _____ occupy the earth between an upper world of spirits and a netherworld below. (humans)

20. Indigenous traditions have or had a unique _____, an account of the world's origin and its essential powers. (cosmogony)

21. (w) If harmony in an indigenous community was broken, only the _____ could restore balance. (shaman)

22. In indigenous societies, people use a group symbol, or _____, for group identity and solidarity. (totem)

23. Sacred sites that are considered places of original revelations are believed to be intensely alive with spiritual power, or a _____ presence. (numinous)

World Religions Today 6th edition Esposito Test Bank

24. The genocide and disruptions in their community life suffered by the world's indigenous peoples at the hands of colonizers inevitably destroyed their ancient _____ traditions. (religious)

25. (w) The belief in hunter–gatherer societies that animals are _____ in disguise may be the earliest example of the phenomenon of the embodiment in earthly form of a spirit or god. (spirits)

26. (w) The drum or rattle is a universal symbol of the _____ religious practice. (shaman's)

27. Becoming a _____ requires an initiation and is often described as a death-and-rebirth experience. (shaman)

28. Some missionaries accused _____ of combining evil with fakery and being imposters who exploited naive people. (shamans)

29. Some Westerners see _____ practices as the last remaining spiritual frontier on earth. (shamanic)

30. (w) Korean shamans are predominantly _____. (women)

31. In the cultures of Asia, where pluralistic accommodation has always been the rule rather than the exception, _____ practices in the present day coexist with the doctrines of the dominant religions. (shamanic)

32. (w) The nineteenth-century movement that North American shamans created to try to restore native peoples' place in the world was called the _____. (Ghost Dance)

33. (w) Shamans across the world are predominantly _____. (men)

34. Interestingly, the role of spirit mediums in Taiwan has _____ with modernization and rising prosperity in Taiwan. (increased)

35. (w) For the past 30,000 years, humans have evolved through _____, not anatomy. (culture)

36. The ritual Korean shamans hold to contact a deity and make a request for some kind of help is called a _____. (séance or *kut*)

37. (w) _____ shamans refer to Westerners who promote shamanic tradition in their businesses and organizations. (White)

38. A people's cosmogony explains the world's _____ and its essential powers. (origins)

39. (w) Before writing, people shared what was known by expressing their memories in _____. (stories)

40. The most common shaman's role worldwide is the ability to _____. (heal)

Discussion

1. (w) Why did a well-known scholar of comparative religions call our species *Homo religiosus*?

2. (w) Discuss the implications of the terms "primitive," "tribal," and "indigenous."

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3. Discuss how indigenous peoples viewed their identity.

4. (w) Discuss the common characteristics of a simple subsistence society. Include at least three specific features.

5. Discuss the concerns that the Venus figurines most likely represented and how those matters could affect the group.

6. Discuss the meaning of "white shamans."

7. List and briefly discuss three common characteristics of shamans around the world.

8. (w) Explain the relationship between modern European colonialism and the demise of ancient religious traditions.

9. (w) Explain how shamans still remain critical figures in leading their societies in facing the crisis of modernity.

10. Discuss the significance of the ending of the nationwide Ghost Dance movement in 1890.

11. (w) List and briefly discuss the three main uses of totems in indigenous societies.

12. Discuss some features of the principle of *axis mundi*.

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