Invitation to World Religions 3rd edition Brodd Test Bank

SKU: 9780190690823-TEST-BANK

Instructor's Manual and Test Bank
to accompany
***Invitation to World Religions,* Third Edition**

Jeffrey Brodd
Layne Little
Bradley Nystrom
Robert Platzner
Richard Shek
Erin Stiles

Oxford University Press
2019

Invitation to World Religions 3rd edition Brodd Test Bank

Table of Contents

Introductory Comments 6

Chapter 1: An Invitation to the Study of World Religions 8
- Chapter Summary 8
- Chapter Learning Objectives 9
- Suggested Readings, Weblinks, and Other Media 10
- Key Terms and Definitions 11
- Test Bank 11
  - Multiple-Choice Questions 12
  - True/False Questions 17
  - Fill-in-the-Blank Questions 19
  - Essay/Discussion Questions 21

Chapter 2: Indigenous Religions of North America 23
- Chapter Summary 23
- Chapter Learning Objectives 25
- Suggested Readings, Weblinks, and Other Media 26
- Sacred Texts 26
- Key Terms and Definitions 27
- Test Bank 27
  - Multiple-Choice Questions 27
  - True/False Questions 33
  - Fill-in-the-Blank Questions 34
  - Essay/Discussion Questions 36

Chapter 3: Indigenous Religions of Africa 38
- Chapter Summary 38
- Chapter Learning Objectives 40
- Suggested Readings, Weblinks, and Other Media 41
- Sacred Texts 41
- Key Terms and Definitions 41
- Test Bank 42
  - Multiple-Choice Questions 42
  - True/False Questions 48
  - Fill-in-the-Blank Questions 49
  - Essay/Discussion Questions 51

Chapter 4: Hinduism 54
- Chapter Summary 54
- Chapter Learning Objectives 55
- Suggested Readings, Weblinks, and Other Media 55

Invitation to World Religions 3rd edition Brodd Test Bank

Sacred Texts 56
Key Terms and Definitions 57
Test Bank 58
Multiple-Choice Questions 58
True/False Questions 64
Fill-in-the-Blank Questions 65
Essay/Discussion Questions 67

Chapter 5: Buddhism 69
Chapter Summary 69
Chapter Learning Objectives 70
Suggested Readings, Weblinks, and Other Media 70
Sacred Texts 71
Key Terms and Definitions 71
Test Bank 73
Multiple-Choice Questions 73
True/False Questions 78
Fill-in-the-Blank Questions 80
Essay/Discussion Questions 81

Chapter 6: Jainism 83
Chapter Summary 83
Chapter Learning Objectives 85
Suggested Readings, Weblinks, and Other Media 85
Sacred Texts 85
Key Terms and Definitions 86
Test Bank 86
Multiple-Choice Questions 87
True/False Questions 92
Fill-in-the-Blank Questions 94
Essay/Discussion Questions 96

Chapter 7: Sikhism 97
Chapter Summary 97
Chapter Learning Objectives 98
Suggested Readings, Weblinks, and Other Media 98
Sacred Texts 100
Key Terms and Definitions 100
Test Bank 100
Multiple-Choice Questions 101
True/False Questions 106
Fill-in-the-Blank Questions 108
Essay/Discussion Questions 110

Invitation to World Religions 3rd edition Brodd Test Bank

Chapter 8: Chinese Religions: Confucianism and Daoism 112
Chapter Summary 112
Chapter Learning Objectives 115
Suggested Readings, Weblinks, and Other Media 115
Sacred Texts 116
Key Terms and Definitions 117
Test Bank 118
Multiple-Choice Questions
True/False Questions 124
Fill-in-the-Blank Questions 125
Essay/Discussion Questions 127

Chapter 9: Shinto 129
Chapter Summary 129
Chapter Learning Objectives 130
Suggested Readings, Weblinks, and Other Media 130
Sacred Texts 131
Key Terms and Definitions 131
Test Bank 132
Multiple-Choice Questions 132
True/False Questions 137
Fill-in-the-Blank Questions 139
Essay/Discussion Questions 141

Chapter 10: Zoroastrianism 142
Chapter Summary 142
Chapter Learning Objectives 144
Suggested Readings, Weblinks, and Other Media 144
Sacred Texts 145
Key Terms and Definitions 145
Test Bank 146
Multiple-Choice Questions 146
True/False Questions 152
Fill-in-the-Blank Questions 153
Essay/Discussion Questions 155

Chapter 11: Judaism 157
Chapter Summary 157
Chapter Learning Objectives 158
Suggested Readings, Weblinks, and Other Media 159
Sacred Texts 159
Key Terms and Definitions 160
Test Bank 162

Invitation to World Religions 3rd edition Brodd Test Bank

Multiple-Choice Questions 162
True/False Questions 166
Fill-in-the-Blank Questions 169
Essay/Discussion Questions 170

Chapter 12: Christianity 172
Chapter Summary 172
Chapter Learning Objectives 174
Suggested Readings, Weblinks, and Other Media 174
Sacred Texts 175
Key Terms and Definitions 175
Test Bank 178
Multiple-Choice Questions 178
True/False Questions 184
Fill-in-the-Blank Questions 185
Essay/Discussion Questions 187

Chapter 13: Islam 189
Chapter Summary 189
Chapter Learning Objectives 191
Suggested Readings, Weblinks, and Other Media 191
Sacred Texts 192
Key Terms and Definitions 193
Test Bank 194
Multiple-Choice Questions 194
True/False Questions 201
Fill-in-the-Blank Questions 201
Essay/Discussion Questions 203

Chapter 14: New Religious Movements 204
Chapter Summary 204
Chapter Learning Objectives 205
Suggested Readings, Weblinks, and Other Media 205
Sacred Texts 206
Key Terms and Definitions 207
Test Bank 209
Multiple-Choice Questions 209
True/False Questions 214
Fill-in-the-Blank Questions 216
Essay/Discussion Questions 217

Invitation to World Religions 3rd edition Brodd Test Bank

Introductory Comments

Invitation to World Religions (*IWR*) is designed to provide students with the resources they need to acquire a sound understanding of the essential features of the major traditions. Students typically are drawn to the study of world religions out of a sense of curiosity, and they pursue their study with a healthy dose of wonder—circumstances that make for an exciting opportunity for an instructor. The textbook is also designed to fulfill this promise of sparking students' curiosity and wonder, while at the same time emphasizing the need to apply sound academic approaches to the study of religions. *IWR* thus strives to strike a balance between objective presentation of material and attention to the subjective aspects of religion that make it such an alluring field of study. Along with describing the essential features of the world's religions, the textbook explores how the traditions have answered some of the most fundamental human questions—Why are we here? What is the nature of the universe? How should we live?

Religions are multidimensional, and so it is appropriate to present their essential features through an approach that clearly demarcates the main dimensions. The textbook sets forth three dimensional categories: teachings, historical development, and way of life (practices and modes of experience). This use of categories should prove helpful for student readers and for instructors, in part because it facilitates comparative consideration of the religions.

IWR was written by a team of authors, each with expertise in particular areas but also with experience teaching survey courses in world religions. We therefore came to the writing of each chapter with a sense for the book as a whole, thinking comparatively about the religions. Students likely will benefit from taking something of a comparative approach, and so the textbook strives to facilitate this without forcing too much by way of "prerequisite" knowledge before reading any given chapter.

A comparative approach is foundational to the study of world religions (as explained in Chapter 1, the entire field of religious studies originated as a comparative enterprise). Another vital feature of a sound academic approach is empathy: the capacity to see things from another's perspective. The textbook strives to facilitate opportunities to practice empathy, in part by providing first-person accounts from adherents of each tradition. *IWR* also strives to show that religions are inextricably part of a wider cultural context that includes other interconnected phenomena—the arts, politics, economics, and so forth.

This Instructor's Manual is designed to help get the most—for student and instructor—out of teaching with *IWR*. All of the material is intended to correlate closely with the textbook, to supplement its introductory presentation without overextending or straying too far afield. Especially for instructors with relatively limited experience in teaching world religions, the Instructor's Manual will provide a guide for preparations and for assessment of student learning.

General Features of the Instructor's Manual

Each chapter of this instructor's manual contains the following:

- A brief **Chapter Summary**, organized by the main sections
- **Chapter Learning Objectives**

Invitation to World Religions 3rd edition Brodd Test Bank

- **Suggested Readings, Weblinks, and Other Media**, including popular and documentary films
- Suggestions of and weblinks to **Sacred Texts**, with brief descriptions of their content
- **Key Terms and Their Definitions**, taken from the book
- A pencil-and-paper version of the Computerized **Test Bank**, including:
    - 40 **Multiple-Choice** questions and answers
    - 30 **True/False** questions and answers
    - 30 **Fill-in-the-Blank** questions and answers
    - 10 **Essay/Discussion** questions

The Computerized Test Bank, along with PowerPoint Lecture Outlines and a PowerPoint Art Database, are housed on the OUP **Ancillary Resource Center** (www.oup-arc.com). Half of the Test Bank questions appear in the student self-quizzes on the **Ancillary Resource Center**.

Invitation to World Religions 3rd edition Brodd Test Bank

Chapter 1
An Invitation to the Study of World Religions

CHAPTER SUMMARY

This chapter explores the nature of religion and how to study it from an academic perspective. The main objective is to prepare for the study that follows, but the relatively theoretical and methodological content of this introductory chapter is relevant and challenging in its own right.

Approaching the Study of World Religions

To learn about the subject matter of world religions is to increase one's cultural literacy—the objective that lies at the heart of this study. Religion plays a crucial role in molding, transforming, and transmitting cultures, and interacts and intermeshes with other cultural aspects, such as politics, economics, and aesthetics.

The academic study of religion is a relatively recent phenomenon, having been propelled by the European Enlightenment. The study of "world religions" has been prominent for about a century. One of the concerns of scholars has been to define the term "religion." Even though no single definition that pleases everyone has been produced, it is important when approaching the study of world religions to clarify to some extent the nature of the subject matter. Definitions have been set forth by notable theorists in several different fields, among them sociologist Émile Durkheim, psychologist William James, and theologian Paul Tillich. A popular definition, from the *HarperCollins Dictionary of Religion*, and a highly regarded definition from a significant theorist, Bruce Lincoln, illustrate various aspects of the definitional challenge. Lincoln's definition bases religion on the concept of the transcendent, examples of which can be cited from a wide-ranging set of religions.

What Religions Do

In analyzing various functions of religion, we concentrate especially on the fundamental questions to which religious traditions provide answers. Functionalist explanations of religion have tended to be limited in scope, sometimes reducing religion to the status of being the effect of some other phenomenon or phenomena. Durkheim's theory, for example, reduces religion to being the effect of societal forces. Sigmund Freud set forth a psychological explanation of religion, calling it the "universal obsessional neurosis of humanity," thus reducing religion to being the effect of psychological malady. Political philosopher Karl Marx, like Freud an atheist, offered a similarly reductionist and antagonistic explanation, famously labeling religion "the opium of the people."

We can widen our vantage point on the functions of religion and produce a fairer and more accurate depiction by considering the variety of life's challenges that these traditions help people to face and to overcome. To this end, we explore three prominent questions that recur in some form in nearly every religion:

1. What Is Ultimate Reality?

Invitation to World Religions 3rd edition Brodd Test Bank

2. How Should We Live in This World?
3. What Is Our Ultimate Purpose?

Theism in its various forms, atheism, and monism are among the concepts that address ultimate reality. Religions typically describe how ultimate reality is revealed to human beings. Cosmology—understanding of the nature of the world—relates to issues regarding ultimate reality, most clearly for those many religions that posit a creator god or that hold the world itself to be sacred. Religions also explain what it is to be a human being, and these explanations figure largely into ethical or moral considerations, and thus the question: How should we live in this world? Given what a religion says about the human condition, what ultimate purpose is the religious life intended to achieve? Is there a state of existence to which the religious person can hope to aspire that perfectly completes or even transcends the human condition? Issues involving the problem of mortality enter into these considerations. Religions do not always function to help accomplish what "should" be done; in fact, sometimes actions and deeds done in the name of religion involve conflict and even violence.

Dimensions of Religions

Some scholarly approaches to the world's religions feature specific categories of phenomena as the primary means of organizing information. Ninian Smart's dimensional scheme is one such approach. This book organizes phenomena into three general categories: teachings, historical development, and way of life. Teachings include doctrines and myths. A religion's way of life encompasses practices, often in the form of rituals, and modes of experience. Historical development normally incorporates a vast array of social, artistic, and other cultural phenomena.

Religions in the Modern World

A sound analysis of the world's religions must pay heed to the rapid changes that characterize the modern world. Historical transformations, accelerated during the past several centuries by such diverse and powerful factors as colonialism, the scientific revolution, and economic globalization, have reshaped religious traditions. This book introduces various specific phenomena: modernization, urbanization, globalization, multiculturalism, the changing roles of women in religions, and the encounter of religion and science.

An Academic Approach to the Study of Religions

Scholars approach the study of religion in a variety of ways, and although there is no such thing as *the* correct approach, it is helpful to keep some basic concepts in mind. One concept is the maintenance of a healthy balance between the perspective of an insider (one who practices a given religion) and the perspective of an outsider (one who studies the religion without practicing it). Another basic concept for the academic approach to religion is empathy, the capacity for seeing things from another's perspective. A sound study of the world's religions also features a comparative approach, and it is multidisciplinary, or polymethodic, drawing on a variety of scholarly fields of study, including history, anthropology, sociology, psychology, philosophy, and women's studies.

Invitation to World Religions 3rd edition Brodd Test Bank

CHAPTER LEARNING OBJECTIVES

1. To clarify the importance of studying world religions and briefly to explain the history of this academic field
2. To introduce the challenge of defining "religion," with examples of notable attempts
3. To explore three basic questions that point to what religions do
4. To introduce three categories—teachings, historical development, and way of life—that provide the book with its primary organizational structure
5. To consider various features of religions in the modern world
6. To introduce the most important aspects of an academic approach to the study of religions

SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

Readings

- Eliade, Mircea. *The Sacred and the Profane: The Nature of Religion*. Translated by Willard R. Trask. New York: Harper and Row, 1961.
- Hinnels, John, ed. *The Routledge Companion to the Study of Religion*. 2nd ed. Oxford: Routledge, 2010.
- Livingston, James C. *Anatomy of the Sacred: An Introduction to Religion.* 6th ed. Upper Saddle River, NJ: Pearson Prentice Hall, 2009.
- Pals, Daniel. *Nine Theories of Religion*. 3rd ed. New York: Oxford University Press, 2014.
- Segal, Robert A. and Kocku von Stuckrad, eds. *Vocabulary for the Study of Religion*. 3 vols. Leiden: Brill, 2015.
- Smart, Ninian. *Dimensions of the Sacred: An Anatomy of the World's Beliefs*. Berkeley: University of California Press, 1996.
- Smith, Jonathan Z. *Imagining Religion: From Babylon to Jonestown*. Chicago Studies in the History of Judaism. Chicago: Chicago University Press, 1982.
- Taylor, Mark C., ed. *Critical Terms for Religious Studies*. Chicago: University of Chicago Press, 1998.

Weblinks

- American Academy of Religion—www.aarweb.org—The largest and most influential North American academic society for the study of religion.
- Society of Biblical Literature—www.sbl-site.org
- Pew Research Religion and the Public Life Project—www.pewforum.org—Excellent source of information on issues involving social and political aspects of religion.
- The Pluralism Project at Harvard University—www.pluralism.org—Offers an impressive array of helpful resources, especially with regard to the world's religions in North America
- Religion-Online—www.religion-online.org

Film

Invitation to World Religions 3rd edition Brodd Test Bank

- *The Long Search* 13: “Reflections on the Long Search: Loose Ends” (1978)

KEY TERMS AND DEFINITIONS

atheism Perspective that denies the existence of God or gods.
cosmology Understanding of the nature of the world that typically explains its origin and how it is ordered.
empathy The capacity for seeing things from another’s perspective, and an important methodological approach for studying religions.
globalization The linking and intermixing of cultures; any process that moves a society toward an internationalization of religious discourse.
henotheism The belief that acknowledges a plurality of gods but elevates one of them to special status.
modernization The general process through which societies transform economically, socially, and culturally to become more industrial, urban, and secular; any transformation of societies and cultures that leads to the abandonment of traditional religious values.
monism The belief that all reality is ultimately one.
monotheism The belief in only one god.
multiculturalism The coexistence of different peoples and their cultural ways in one time and place.
mysterium tremendum* and *fascinans The contrasting feelings of awe-inspiring mystery and of overwhelming attraction that are said by Rudolf Otto to characterize the numinous experience.
mystical experience A general category of religious experience characterized in various ways, for example, as the uniting with the divine through inward contemplation or as the dissolution of the sense of individual selfhood.
myth A story or narrative, originally conveyed orally, that sets forth basic truths of a religious tradition; myths often involve events of primordial time that describe the origin of things.
nontheistic Term denoting a religion that does not maintain belief in God or gods.
numinous experience Rudolf Otto’s term for describing an encounter with “the Holy”; it is characterized by the two powerful and contending forces, *mysterium tremendum* and *fascinans.*
pantheism The belief that the divine reality is identical to nature or the material world.
polytheism The belief in many gods.
revealed ethics Truth regarding right behavior believed to be divinely established and intentionally made known to human beings.
revelation The expression of the divine will, commonly recorded in sacred texts.
ritual Formal worship practice.
secularization The general turning away from traditional religious authority and institutions; any tendency in modern society that devalues religious worldviews or seeks to substitute scientific theories for religious beliefs.
theistic Term denoting a religion that maintains belief in God or gods.
transtheistic Term denoting a theological perspective that acknowledges the existence of gods while denying that the gods are vital with regard to the most crucial religious issues, such as the quest for salvation.
urbanization The shift of population centers from rural, agricultural settings to cities**.**

Invitation to World Religions 3rd edition Brodd Test Bank

TEST BANK

"(SA1)" and "(SA2)" indicate questions that also appear as Level 1 or Level 2 questions, respectively, in the student self-quizzes on the Companion Website. Multiple-choice and true/false question answers are starred. Answers to fill-in-the-blank questions can be found at the end of each question.

Multiple-Choice Questions

1. (SA1) A primary concern regarding a sound academic approach to the study of world religions involves the fact that it arose within an intellectual culture that
a) embraced atheistic and agnostic theories of human behavior.
b) ignored the relevance of religion as an important factor in molding society.
*c) tended to take for granted that Christianity was a model of what religion ought to be.
d) was overtly influenced by Communism and therefore tended to undervalue religion.

2. Efforts to understand religion that have continued to the present day were launched by the European Enlightenment impulse toward categorically separating religion, coupled with
*a) European exploration of distant lands and their unfamiliar "religions."
b) the expanding influence of British culture, which tended toward special interest in religion.
c) increased power of Hindu and Muslim nations.
d) the rise of deism and thus of a tendency to belittle the "religions" of others.

3. (SA2) According to William James, religion is "the feelings, acts and experiences of individual men _____."
a) at the time of dying
b) at their most heroic
c) in relationship to their community of fellow believers
*d) in their solitude

4. (SA2) French sociologist Émile Durkheim insists in his definition of religion on
a) an emphasis of its effects on the individual's psyche.
b) the harm brought about by religion, the "opium" of the people.
*c) the unification brought about by "beliefs and practices," culminating in a "moral community called a Church."
d) the notion of "transcendence" as its essential aspect.

5. The Protestant theologian whose definition of religion connects it to a focus on "man's spiritual life" and refers to it as "ultimate concern" is
a) Immanuel Kant.
b) Karl Marx.
c) Rudolf Bultmann.
*d) Paul Tillich.

Invitation to World Religions 3rd edition Brodd Test Bank

6. (SA1) Bruce Lincoln's definition of religion emphasizes four "domains":
*a) Discourse, practice, community, and institution
b) Essence, existence, freedom, and regeneration
c) Inner, outer, esoteric, and exoteric.
d) Eastern, Western, African, and Australian.

7. (SA1) Religion functions in an unhealthy manner as an opiate that deters the suffering individual from attending to the true cause of affliction, according to
a) Émile Durkheim.
b) Sigmund Freud.
*c) Karl Marx.
d) Paul Tillich.

8. (SA2) Underlying Durkheim's definition is a theory that reduces religion to being
a) a drug-induced illusion.
*b) an effect of societal forces.
c) Christianity, without being open to the possibility of other traditions.
d) the foundation of a person's sense of being.

9. (SA2) For the academic study of religion, as opposed to *doing* religion or *being* religious,
a) consideration of the true nature of the divine is the central focus.
b) psychological and sociological studies are not highly relevant.
c) analysis of empirical data is not possible because of the nature of religion.
*d) supernatural beings and events normally are held to be beyond its reach.

10. (SA1) Which of the following is *not* among the prominent questions addressed by religions?
*a) What is the correct definition of "religion"?
b) What is ultimate reality?
c) How should we live in this world?
d) What is our ultimate purpose?

11. We refer to a religion as theistic when
a) it denies the doctrine of an ultimate reality.
*b) the divine is thought of as God or as gods.
c) it emphasizes theory as opposed to practice.
d) it features an account of creation as an act of God.

12. (SA2) Henotheism acknowledges
a) only one god who is thought to be qualitatively removed from the world.
b) the virtue of the gods, but sets forth the pursuit of pleasure as the ultimate good for humankind.
c) six separate deities, of the four directions and of the sky and of the earth.
*d) a plurality of gods but elevates one of them to special status.

13. An example of pantheism, the belief that the divine is identical to nature or the material world, is the ancient Greek and Roman religious philosophy known as
a) Aristotelianism.

Invitation to World Religions 3rd edition Brodd Test Bank

b) Epicureanism.
c) Platonism.
*d) Stoicism.

14. Some nontheistic religions assume the existence of divine beings while rejecting the notion that such beings can truly help humans find spiritual fulfillment; an example is
*a) Buddhism.
b) Islam.
c) Judaism.
d) Zoroastrianism.

15. Among ancient Greeks and Romans, Epicureans were considered to be
*a) atheists.
b) heretics.
c) magicians.
d) quasi-Christians.

16. Monism is described as
a) hierarchical.
b) logical.
*c) nondualist.
d) transtheistic.

17. (SA2) Which of the following is *not* typical of religious revelation?
a) It is recorded in sacred texts or scriptures.
b) It sets forth narratives describing the role of God or the gods in history.
*c) It is brought about through prayer on the part of a congregation of worshippers.
d) It includes pronouncements directly attributed to the divine.

18. (SA2) Among many examples of a place of special significance established by a hierophany is
a) Buddhism's Bodh Gaya, site of Gautama's foundational experience of Enlightenment.
b) Christianity's Church of the Nativity.
c) Islam's sacred city of Mecca.
*d) All of the above

19. Unlike the early chapters of the Book of Genesis, some religious traditions
a) deemphasize the role of the divine will in bringing about the world.
b) describe the advent of the principal deities *after* the universe itself has been created.
c) depict gods and humans as sharing the world.
*d) All of the above

20. In certain respects, modern scientific explanations set forth cosmologies that are intriguingly similar to some religious cosmologies taught in the distant past, such as
a) Aristotle's concept of the Prime Mover.
*b) Epicurus's theory of atomism.

Invitation to World Religions 3rd edition Brodd Test Bank

c) Shinto's creation myth.
d) All of the above

21. (SA1) The so-called Golden Rule set forth in the Christian New Testament
a) establishes the Christian ethical perspective with regard to the pursuit of wealth.
*b) is pronounced in similar forms in the scriptures of virtually all of the world's major traditions.
c) pronounces that God created heaven and earth through the Logos or Word.
d) distinguishes Christianity as being the most altruistic of the world's major traditions.

22. (SA2) Rudolf Otto's *The Idea of the Holy*
a) asserts that divine truth can be known only through a mystical experience.
b) promotes Catholic teachings as fundamental to leading a religious life.
*c) describes the encounter with "the Holy" as "numinous."
d) can be summarized as the application of Platonic philosophy to Jewish theology.

23. Which of the following is *not* true of spiritual fulfillment?
a) Buddhist nirvana is a form of spiritual fulfillment.
b) Spiritual fulfillment can be said to consist of living in harmony with nature.
c) Christianity offers spiritual fulfillment by offering salvation from the effects of sin.
*d) Spiritual fulfillment is always thought to be achievable in this lifetime.

24. According to Bruce Lincoln's book *Holy Terrors*,
a) almost every religious tradition holds a belief in some form of hell.
b) children have an innate capacity for belief in divine beings that diminishes as they grow older.
*c) religion has the potential to facilitate and even to escalate violence.
d) religions that teach the existence of demons also acknowledge the existence of ghosts.

25. (SA1) Religious scholar Ninian Smart's "dimensional" scheme divides the various aspects of religious traditions into seven dimensions, which include
*a) doctrinal and ritual.
b) causal and reactionary.
c) artistic and architectural.
d) sacred and profane.

26. (SA1) The world religion that most emphasize doctrines is
a) Buddhism.
*b) Christianity.
c) Hinduism.
d) Judaism.

27. Ninian Smart's material dimension of religion involves
*a) the place of artistic creations and natural entities in religious traditions.
b) atomic theory.
c) the effects of capitalism on the development of religions.
d) beliefs concerning the social structures underpinning religions.

Invitation to World Religions 3rd edition Brodd Test Bank

28. The general process through which societies transform economically, socially, and culturally, the net effects of which include increased literacy, is
a) globalization.
*b) modernization.
c) colonialism.
d) traditionalism.

29. A significant demographic effect of modernization involving the shift of population centers from rural, agricultural settings to cities is
a) expatriation.
b) gentrification.
c) centralization.
*d) urbanization.

30. (SA1) Globalization is
*a) the linking and intermixing of cultures.
b) imperial expansion and domination.
c) the embrace of a common religion worldwide.
d) the tendency to understand the world cultures in a new way thanks to new technologies.

31. A general feature of modernity is its tendency to
*a) deny the authority of tradition and the past.
b) emphasize the strength inherent in traditional ways of living.
c) look to religion as a means of facing global challenges.
d) reject secular worldviews as socially disadvantageous.

32. (SA2) In 2009, the percentage of senior pastors in Protestant Christian churches who are women was
a) 5 percent.
*b) 10 percent.
c) 15 percent.
d) 20 percent.

33. Perhaps no single phenomenon has been more challenging to traditional religious ways—and more nurturing of secularization—than
a) the exploration of space.
*b) the encounter of religion with science.
c) the environmental crisis.
d) the widespread application of the World Wide Web.

34. (SA2) Certain basic and extremely significant scientific questions remain unanswered; for example,
a) About how old is the universe?
b) Does God exist?
*c) What is the ground of consciousness?
d) What is the meaning of human existence?

Invitation to World Religions 3rd edition Brodd Test Bank

35. The nineteenth-century scholar who is generally regarded as the founder of the modern field of religious studies is
a) Sigmund Freud.
b) Karl Marx.
*c) Friedrich Max Müller.
d) Friedrich Nietzsche.

36. The attempt to understand a goldfish in a pond is analogous to the study of religion insofar as it illustrates
*a) the need to balance the perspectives of insider and outsider.
b) the pervasive role of the natural world in religious traditions.
c) the tendency of religious belief to intensify among people who live alone.
d) the problem of focusing only on the individual aspects of religion, without considering the societal aspects.

37. (SA1) The capacity for seeing things from another's perspective is
a) audacity.
b) complacency.
*c) empathy.
d) synchronicity.

38. (SA2) A statement that is foundational to the field of religious studies is:
*a) To know one just one religion is to know none.
b) If you follow a religion, do not study it.
c) All religions are equally true.
d) Religions evolve; God does not.

39. Psychology is an especially useful disciplinary approach when trying to
a) explain mythological accounts of the fate of souls in the afterlife.
*b) make sense of the modes of religious experience.
c) discriminate between individual and societal aspects of a religious tradition.
d) interpret the meaning of religious language.

40. The disciplinary approach that in certain respects is the closest to actually *doing* religion (or theology) is
a) anthropology.
b) neurotheology.
*c) philosophy.
d) sociology.

True/False Questions

41. (SA1) "World Religions" has been a prominent course of study in American colleges and universities for nearly a century.
*a) True

Invitation to World Religions 3rd edition Brodd Test Bank

b) False

42. (SA2) The academic study of religion has been an important field of study in universities for several centuries.
a) True
*b) False

43. Most cultures through history have had neither the conceptual category nor a term meaning "religion."
*a) True
b) False

44. Over the course of the past century, scholars from various academic disciplines have gradually come to a general consensus over how to define the term "religion."
a) True
*b) False

45. (SA1) The attempt to define religion is a relatively recent phenomenon, beginning for the most part with the European Enlightenment of the eighteenth century.
*a) True
b) False

46. A sound definition of religion need not accommodate the distinction between "religion" and "spiritual," because for all practical purposes the terms mean the same thing.
a) True
*b) False

47. (SA1) Karl Marx was a thoroughgoing idealist who insisted that religious ideas can cause great changes in the economy.
a) True
*b) False

48. (SA2) Neither Freud nor Marx ever tried actually to define religion; rather, they tried to explain it away.
*a) True
b) False

49. (SA2) Bruce Lincoln's definition of religion could not leave room for an atheistic tradition.
a) True
*b) False

50. Theology, the field of inquiry that focuses on considering the nature of the divine, is an important example of *doing* and *being* religious.
*a) True
b) False

Invitation to World Religions 3rd edition Brodd Test Bank

51. Usually explanation of the nature and role of the divine takes center stage in a religion's belief system.
*a) True
b) False

52. (SA2) Monotheism is the belief in one god who is more powerful than the rest.
a) True
*b) False

53. (SA1) Quasi-divine figures, such as angels and demons, though difficult to categorize, are important elements of religion nonetheless.
*a) True
b) False

54. (SA1) According to a May 2015 Pew Forum study, 8.2 percent of people in the United States identify as atheist, agnostic, or "nothing in particular."
a) True
*b) False

55. Some Hindus are monistic and some are polytheistic, but never at the same time.
a) True
*b) False

56. Among nontheistic religions in particular, revelation usually combines textual transmission with a direct experience of revelation.
a) True
*b) False

57. (SA1) Religious cosmologies typically describe both the origin and the status of the universe.
*a) True
b) False

58. (SA2) In monotheistic religions, the world is normally depicted as a kind of illusion, somehow not altogether real or permanently abiding.
a) True
*b) False

59. A religion that teaches that the world is inherently sacred naturally discourages a sense of stewardship toward the natural world.
a) True
*b) False

60. (SA1) Some religions, Christianity among them, teach that both revealed ethics and individual conscience work together as means of distinguishing right from wrong.
*a) True
b) False

Invitation to World Religions 3rd edition Brodd Test Bank

61. The challenge of mortality—the fact that we are destined to die—is invariably the primary motivating force behind religion.
a) True
*b) False

62. (SA2) The traditional Catholic doctrine of purgatory anticipates an intermediary destiny somewhere between the perfect bliss of heaven and the horrible agony of hell.
*a) True
b) False

63. (SA2) Rudolf Otto gives preference to the mystical experience, a category that includes such phenomena as Buddhist nirvana.
a) True
*b) False

64. (SA1) Experiencing transcendence does not depend upon believing in God or gods.
*a) True
b) False

65. Both Jainism and Judaism call for extensive attention to historical development to best understand the context of their teachings and practices.
a) True
*b) False

66. A general feature of modernity is its tendency to embrace the authority of tradition and the past.
a) True
*b) False

67. A century ago, only about 10 percent of the global population lived in cities; today, more than half of us are urbanites.
*a) True
b) False

68. The great majority of people today live in traditionally religious societies, sheltered from the presence of religious ways of life other than their own.
a) True
*b) False

69. The biblical account of creation is commonly and naturally taught alongside the theory of evolution in public schools in predominantly Christian societies today.
a) True
*b) False

Invitation to World Religions 3rd edition Brodd Test Bank

70. (SA1) One effect of feminist theory has been to reveal contributions of women through the ages that hitherto have been largely ignored.
*a) True
b) False

Fill-in-the-Blank Questions

71. (SA2) Until the late decades of the nineteenth century, theorists applied the term "world religion" only to _____. (Christianity)

72. Whereas "faith" is a natural term to use when studying Christianity, it can hardly be applied to the study of Confucianism or _____. (Shinto)

73. (SA1) Enlightenment thinkers, most influentially the German philosopher _____, conceived of religion as something separate from the various phenomena the human mind is capable of perceiving. (Immanuel Kant)

74. (SA1) American psychologist _____ emphasizes in his definition the *individual* nature of religion. (William James)

75. Bruce Lincoln in his definition bases religion on the concept of the _____ rather than on "supernatural beings" or the like. (transcendent)

76. (SA2) According to Bruce Lincoln's definition, the fourth "domain" of religion is _____. (institution)

77. (SA2) In the words of sociologist _____, "a definition is not more or less true, only more or less useful." (Peter Berger)

78. (SA1) Psychologist _____ asserted that religion is "the universal obsessional neurosis of humanity." (Sigmund Freud)

79. _____ is the belief in many gods.(polytheism)

80. (SA1) _____ explicitly denies the existence of God or gods. (atheism)

81. Hindus who embrace _____ believe that all reality is ultimately one. (monism)

82. (SA2) Historian of religions _____ describes the hierophany as a manifestation of the sacred that helps a people to establish its cosmology. (Mircea Eliade)

83. Religious understanding of the nature of the world is known as _____. (cosmology)

Invitation to World Religions 3rd edition Brodd Test Bank

84. Some religions emphasize _____, asserting that God, or some other supernatural force such as Hindu dharma (ethical duty), has established what constitutes right behavior. (revealed ethics)

85. (SA1) _____ Buddhism refuses to make much at all of death beyond acknowledging its natural place in the order of things. (Zen)

86. Hinduism, Buddhism, Jainism, and Sikhism all maintain belief in _____, the "wheel of life." (samsara)

87. According to _____, a genuine experience of "the Holy" is characterized by two powerful and contending forces, *mysterium tremendum* and *fascinans*. (Rudolf Otto)

88. (SA2) Both the numinous and nirvana are examples of _____ states of existence. (transcendent)

89. Rather than depending on empirical verifiability or rational coherence for their power, _____ are simply accepted by believers as true accounts. (myths)

90. (SA1) Modes of experience such as Buddhist _____ are by definition beyond the reach of empirical observation and of description. (nirvana)

91. Historical transformations, accelerated during the past several centuries by such diverse and powerful factors as colonialism, the scientific revolution, and economic_____, have reshaped religious traditions. (globalization)

92. The net effects of modernization include increased literacy, improved education, enhanced technologies, self-sustaining economies, and the increased role of _____ in various aspects of society. (women)

93. The most pronounced religious effects of globalization pertain to the closely related phenomenon of _____, the coexistence of different peoples and their cultural ways in one time and place. (multiculturalism)

94. (SA2) For many individuals who live in religiously _____ societies, it is difficult to regard any one religious worldview as the *only* viable one. (pluralistic)

95. (SA1) Globalization, like modernization, has nurtured the notably modern process of _____, the general turning away from traditional religious authority and institutions. (secularization)

96. (SA2) The encounter of religion and science can clearly be observed by noting the impact of Charles Darwin's ___ _____. (*Origin of Species*)

Invitation to World Religions 3rd edition Brodd Test Bank

97. One basic concept with regard to a proper academic approach to the study of religions is the maintenance of a healthy balance between the perspective of an insider and the perspective of an _____. (outsider)

98. A sound study of the world's religions, emphasized by Friedrich Max Müller, features a _____ approach. (comparative)

99. (SA1) Along with being cross-cultural, religious studies is multidisciplinary, or _____, drawing on the contributions of various disciplines and fields of study. (polymethodic)

100. (SA2) Swiss psychologist _____ made vital contributions to the study of religious symbolism and of the general role of the unconscious mind in the religious life. (Carl Jung)

Essay/Discussion Questions

101. (SA1) Why must one have an awareness of world religions to be an educated person?

102. Identify and discuss the importance of some of the "don'ts" of the academic study of world religions.

103. Discuss the analogy that compares religions to houses as a means of understanding the relevance of defining "religion."

104. (SA2) Based on examples presented in this chapter, explain how definitions reveal as much about the intentions of the individual theorist as they do about the nature of religion.

105. What is the significance for an academic approach to religion of sociologist Peter Berger's comment on the challenge of defining religion, "a definition is not more or less true, only more or less useful"?

106. (SA2) Explain the significance of the "transcendent" for the definition of religion set forth by Bruce Lincoln.

107. (SA1) Cite examples of the material dimension of religion, noting how other dimensions might also be relevant.

108. (SA2) How are the roles of women in religions changing?

109. (SA1) In what ways might the study of another person's religion be analogous to studying a goldfish in a pond?

110. Explain how political science serves as an instructive parallel for the academic study of religion.

Invitation to World Religions 3rd edition Brodd Test Bank