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SKU: 9780190919023-TEST-BANK

Chapter 2
Indigenous Traditions

Multiple Choice Questions

1. Approximately how many indigenous people does the United Nations estimate are in the world?
   a) 100 million
   b) 370 million
   c) 500,000
   d) 10 million
   e) 2.3 billion

2. How many distinct Indigenous cultures are there throughout the world?
   a) Approximately 500
   b) More than 10,000
   c) Between 1,000 to 2,000
   d) No more than 2,000
   e) More than 5,000

3. Which of these elements is typically of central importance to Indigenous people?
   a) Kinship
   b) Theology
   c) Religion
   d) Race
   e) Citizenship

4. Which of these elements is typically of central importance to people considered Indigenous?
   a) Economics
   b) Monogamy
   c) Race
   d) Culture
   e) Place

5. Which two elements have been of central importance to cultures that have typically been considered Indigenous?
   a) Dancing and signing
   b) Belief in God and ties to the land
   c) Texts and rituals
   d) Kinship and location
   e) Social division and an established priesthood

6. In this chapter, the term “Indigenous” refers to which of the following?
   a) Refers to those who scholars have named “Indigenous”
   b) Refers to those who have not advanced technologically
   c) Refers to those who do not have religious institutions

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d) Refers to those who identify themselves as “Indigenous”
e) Refers to those who scholars have no textual historical record of their past

7. What is syncretism?
   a) The merging of elements from different cultures
   b) Culture remaining unchanged over centuries
   c) Being on the same wavelength as another person
   d) The assimilation of one culture by another
   e) The evolution of a culture over time

8. Who asserted, “The people who have control of your stories, control of your voice, also have control of your destiny, your culture.”
   a) Lenore Keeshig-Tobias
   b) Vine Deloria, Jr.
   c) Eshu
   d) Chinua Achebe
   e) Nongqawuse

9. Who wrote *Custer Died for Your Sins*?
   a) Lenore Keeshing-Tobias
   b) Vine Deloria, Jr.
   c) Eshu
   d) Chinua Acebe
   e) Wovoka

10. Why did Europeans refer to Indigenous peoples as “primitive”?
    a) They assumed these traditions were dying out.
    b) They assumed these traditions were prime, or superior.
    c) They assumed Indigenous people were cannibalistic.
    d) They assumed these traditions were the first and unchanging.
    e) They assumed these traditions were concerned with human sacrifice.

11. Which of the following is a vital characteristic of transmission of knowledge in Indigenous traditions?
    a) Visions
    b) Meditation
    c) Divination
    d) Orality
    e) Writing

12. Which Indigenous group clearly distinguished between true stories (*ramani*) and fictional tales (*lidi*)?
    a) Aztecs
    b) Cherokee
    c) Kewa
    d) Sioux

e) Apache

13. For Indigenous people, the act of storytelling itself is which of the following?
    a) Entertainment
    b) Sacrament
    c) Mystical
    d) Ritual
    e) Typical

14. The North American "Earth Diver" stories are examples of what type of stories?
    a) Indigenous comedies
    b) Origin stories
    c) Afterlife stories
    d) Colonialism stories
    e) Salvation stories

15. The origin stories of the Aboriginal Aborigines were mistranslated by anthropologists as which of the following?
    a) The Beginning
    b) The Recreating
    c) The First Principle
    d) The Awakening
    e) The Dreaming

16. Tricksters are sometimes referred to as which of the following?
    a) Native Saints
    b) Culture Rebels
    c) Culture Heroes
    d) Native Misfits
    e) Native Rebels

17. The trickster story "Red Willows" comes from which tradition?
    a) African Yoruba
    b) African Dogen
    c) Australian Aborigine
    d) Mongolian Buryat
    e) North American Anishinaubae

18. What is the name of the Yoruba trickster who is constantly playing pranks in the hope that disorder will result?
    a) Nanbush
    b) Eshu
    c) Mataora
    d) Nirwareka
    e) Ganioda'yo

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19. In Maori society, who, in the majority, were the weavers?
    a) Men
    b) Women
    c) Elders
    d) Outsiders
    e) Adolescents

20. The Bunu Yoruba men were responsible for which of the following?
    a) Cooking
    b) Childrearing
    c) Religious Instruction
    d) Weaving Clothing
    e) Growing Cotton

21. Which of the following is an element of Indigenous rites of passage?
    a) Purity
    b) Timelessness
    c) Laws
    d) Magic
    e) Journey

22. When do boys in the Australian Wiradjuri tradition become men?
    a) Once they have participated in a vision quest
    b) Once they have cut off a finger
    c) Once they have ingested semen
    d) Once they have learned the secret knowledge of the spirit world
    e) Once they have received a dream of a particular animal

23. In what culture is the Sun Dance ritual found?
    a) The Ainu of Japan
    b) The Nuer of Africa
    c) The Xhosa of Africa
    d) Aboriginals of the North American plains
    e) Mayans of Central America

24. Amongst the Xhosa people, who determines when a young woman falls ill that she is being punished by an ancestor spirit?
    a) Priest
    b) Diviner
    c) Community
    d) Healer
    e) Elder

25. Indigenous cultural expressions are fundamentally about which of the following?
    a) The earth
    b) Animals

c) The sky
d) God
e) Relationships

26. What is Maori weaving called?
    a) "Undying cloth"
    b) "Spirit baskets"
    c) "Light garment"
    d) "Luminous stringing"
    e) "Sacred thread"

27. What is the name of the Pomo healer who gave miniature baskets (or instructions to make one) to patients?
    a) Mabel McKay
    b) Niwareka
    c) Norman Tait
    d) James Arthur Ray
    e) Handsome Lake

28. Totem poles are produced by Aboriginal peoples in which region?
    a) New Zealand
    b) North American Plains
    c) Pacific Northwest Coast
    d) Caribbean
    e) South Africa

29. The word "totem" is derived from the Anishinaubae word *dodaem*, which could be translated as which of the following?
    a) Spirit
    b) Tower
    c) Soul
    d) Sacred
    e) Heart

30. What does the Maori term *moko* mean?
    a) To tattoo
    b) To strike
    c) To kill
    d) To decorate
    e) To bless

31. The term *mbari* refers to which of the following?
    a) Shrine statues
    b) Voodoo dolls
    c) Sacred portraits
    d) Spirit guides

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e) Tribal priests

32. What is a *marae*?
    a) The social and religious home of a Maori person
    b) The religious home of a Xhosa person
    c) The name for the rainy season in Wiradjuri cultures
    d) The social home of an Ainu person
    e) The name for the afterlife in Sioux cultures

33. Before a newly constructed Navajo hogan is occupied, what must be performed?
    a) Blessingway ritual
    b) Rain dance
    c) Vision quest
    d) *Moko* tattooing
    e) Sacred weaving

34. What term refers to the process by which people from one place establish and maintain a settlement in another?
    a) Nationalism
    b) Culturalism
    c) Migration
    d) Imperialism
    e) Colonialism

35. Christopher Columbus first made contact in the "Americas" with which Indigenous peoples?
    a) Caribs
    b) Pomo
    c) Navajo
    d) Arawaks
    e) Anishinaubae

36. According to Christopher Columbus, what was the most valuable resource that he found in the Americas?
    a) Sugar
    b) People
    c) Silver
    d) Gold
    e) Furs

37. How many distinct cultures were wiped out due to the efforts of colonialism?
    a) Around 100
    b) 100 – 500
    c) Millions
    d) Thousands
    e) Under 100

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38. Scholars estimate that by the time the trans-Atlantic slave trade ended, the population of Africa had been reduced by how much?
    a) 95 per cent
    b) 25 per cent
    c) 50 per cent
    d) 10 per cent
    e) 75 per cent

39. After the first contact with Europeans, what was the biggest single cause of the depopulation in both Australia and the Americas?
    a) Slavery
    b) Disease
    c) Torture
    d) Loss of will to live
    e) Military action

40. Approximately what percentage of Indigenous people in the world today identify with a colonial religion?
    a) 10 per cent
    b) 50 per cent
    c) 99 per cent
    d) 2 per cent
    e) 70 per cent

41. Approximately what percentage of Indigenous people report practicing Indigenous religion?
    a) 15 – 20 per cent
    b) Under 10 percent
    c) Around 50 per cent
    d) 2 – 5 per cent
    e) Around 70 per cent

42. The term *terra nullius*, which was invoked by European settlers, means what?
    a) Neverland
    b) Our Territory
    c) Native Land
    d) Native Territory
    e) No One's Land

43. Which tribe led the protest against the construction of the Dakota Access Pipeline?
    a) Western Apache
    b) Southwestern Cherokee
    c) Standing Rock Sioux
    d) Great Plains Cheyenne
    e) Pawnee Nation

44. What is the purpose of the potlatch, which is practised by many peoples of the Pacific

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Northwest?
a) To encourage peace between warring tribes
b) To hoard the year's harvest supply
c) To appease the wrath of angry spirits
d) To demonstrate hospitality and redistribute wealth
e) To invite enemies under false pretenses in order to capture them

45. In Canada, Aboriginal children were taken from their families, often by force, and placed where?
a) In foster homes
b) In monasteries run by priests
c) In other Aboriginal communities
d) In schools run by the government or churches
e) In the army

46. Which of the following is NOT an example of a North American professional sports team demonstrating cultural appropriation?
a) Chicago Blackhawks
b) Cleveland Indians
c) Washington Redskins
d) Atlanta Braves
e) Montreal Canadiens

47. What were Anishinaubae dream catchers originally meant to do?
a) Bring vision dreams to elders
b) Protect children from nightmares
c) Catch fish
d) Trade for food
e) Decorate homes

48. Many New Age teachings are examples of which of the following?
a) Inappropriate cultural appropriation
b) Fair and accurate cultural appropriation
c) Empathetic cultural appropriation
d) Syncretism
e) Supersession

49. Which self-help guru was charged with manslaughter for three deaths due to conducting a New Age sweat lodge ceremony in Arizona?
a) David Koresh
b) Jim Jones
c) Handsome Lake
d) James Arthur Ray
e) Jean-Paul Gaultier

50. Who hosts the Burning Man festival in Nevada?

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a) Non-Indigenous people
b) Anishinaubae people
c) Cree people
d) Indigenous and non-Indigenous people
e) Navajo people

51. How does complementary dualism see the universe?
a) As divided between good and evil forces that are in constant battle with one another
b) As including both creative and destructive forces, which can work together
c) As including earth and sky
d) As divided between male and female forces that balance each other out
e) As ruled by two supreme gods

52. How does conflict dualism see the universe?
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e) As ruled by two supreme gods

53. Ganioday'yo, or Handsome Lake, had a series of visions in which he met which of the following?
a) God
b) Ancestors
c) Great Spirit
d) Jesus
e) Demons

54. In Haiti, the merging of African and Christian traditions gave rise to which new religion?
a) Warlpiri
b) Voudou
c) Macumba
d) Santeria
e) Handsome Lake

55. Around what are cargo cults based?
a) Worship of water deities
b) Animals that came on board foreign vessels
c) The military drills of foreign armies
d) Supplies and manufactured goods that regularly arrived for foreigners
e) Modern items that dropped from planes

56. What was the Ghost Dance?
a) A Xhosa ritual which has been lost due to colonialism
b) A traditional practice among Australian Aborigines
c) A revival movement developed by a Paiute religious leader in what is now Nevada

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d) A Yoruban tradition which was carried by slaves from Africa to the island of Cuba
e) An integral part of the Longhouse religion

57. The African concept of *Ubuntu*, which Archbishop Desmond Tutu frequently cites, says what?
a) That Africans will one day conquer the world
b) That Jesus was African
c) That human beings were all created independently
d) That the Christian God is one of many
e) That human beings are interconnected

58. To protest the Dakota Access Pipeline, Anna Lee Rain Yellowhammer of the Standing Rock Sioux Tribe voiced a rallying cry, *Mni wiconi*, which means what?
a) Water is Life
b) Resist Colonialism
c) We are United
d) Indigenous Lives Matter
e) Resist Capitalism

59. Why is Stan McKay (Cree) a significant Native person from Canada?
a) First Native person in Canada to head up a mainline Protestant denomination
b) First Native person in Canada to win an Academy Award
c) First Native person in Canada to win the New York City Marathon
d) First Native person in Canada to become mayor of Toronto
e) First Native person in Canada to be awarded the Nobel Peace Price

60. What was at issue in the 1990 standoff between the Mohawk community and the town of Oka, Quebec?
a) The town's plan to expand a golf course onto land sacred to the Mohawk
b) The Mohawk destruction of a residential school
c) The plan to turn the entire Mohawk reserve into a provincial park
d) The Mohawk plan to build a casino
e) The town's plan to build a public education centre

61. The Yoruban god of iron and war, Ogun, has come to be associated in modern times with which profession(s)?
a) Army reservists
b) Doctors
c) Butchers
d) Welders, mechanics, and chauffeurs
e) Construction workers

62. Which of the following is a film on the theft and commercialization of Native American traditions by Non-Natives?
a) *Avatar*
b) *Reel Injun*
c) *Pocahontas: The True Story*

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d) *White Shamans*
e) *Whale Rider*

63. Who was one of the first Indigenous writers to be recognized internationally?
    a) Stephen King
    b) Alice Walker
    c) Pauline Johnson
    d) David Johnson
    e) Margaret Atwood

64. Keri Hulme's novel *The Bone People* displays elements characteristic of the resurgence of which traditions?
    a) Dogon
    b) Ainu
    c) Mohawk
    d) Maori
    e) Aymara

65. What is a key problem in understanding Indigenous people and their religions?
    a) They have long been defined, regulated, altered, and in many instances destroyed by non-Indigenous people.
    b) They have been completely assimilated to modern, Western culture.
    c) They have no identifiably religious practices.
    d) They do not want non-Indigenous people to learn about their culture.
    e) They have been nearly entirely wiped out.

True or False Questions

1. There is no definitive, agreed-upon definition of "Indigenous religion."

2. Often, "Indigenous" is understood to mean "original to the land."

3. All Indigenous traditions recognize a single supreme being.

4. Indigenous religious have been unaffected by other religions such as Christianity and Islam.

5. Until recently, historians did not think there was any Aboriginal history to look at.

6. Europeans called Aboriginal people "primitive" in reference to that Latin term for "first".

7. Indigenous people and their cultures have remained the same since their origins.

8. Orality is an element common to many Indigenous traditions.

9. Australian Aborigines generally tell origin stories about a single divine authority from whom

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all life, values, rules, and so on, derive.

10. The concept of the trickster was developed by scholars to categorize a type of character that appears in the stories of many cultures, including the Norse and ancient Greeks.

11. An important theme in trickster tales is chaos and order.

12. Rituals perform different functions from one culture to the next culture

13. Indigenous rituals can mark a critical moment in the life of the individual, community or the natural world.

14. Traditionally, there were unclear roles for many members of Indigenous communities.

15. The Bunu Yorube men were responsible for growing cotton.

16. In Indigenous communities, gender classification could be somewhat fluid.

17. It was uncommon for Indigenous societies to separate the religious activities of women and men.

18. Many Indigenous cultures regard life as a journey or quest.

19. Many Anishinaubae boys engage in a rite of passage completely alone in the wilderness known as the vision quest.

20. Indigenous cultural expressions are fundamentally about sex and procreation.

21. The Tsimshian people used the term *ptsan* to refer to something similar to the totem pole.

22. Traditional Maori tattoos are called *moko*.

23. A *marae* is another type of totem pole.

24. The Navajo *hogan* is an explicitly ceremonial building.

25. Christopher Columbus initiated slave trade in lands he “discovered.”

26. Records suggest that by 1600, over 90 per cent of the original Indigenous population of the Americas had died as a direct result of the Europeans’ presence.

27. The notion of *terra nullius*, invoked by European settlers in reference to new lands like North America, means “land of the locals.”

28. The conversion of Indigenous peoples to Christianity had an enormous impact on gender relations.

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29. In Canada, Indigenous children and their parents were allowed to choose between their own local schools or the church-run residential schools.

30. The New Age movement has carefully appropriated Indigenous religions in an accurate way.

Short Answer Questions

1. What is the definition of "Indigenous religion" used by the author in your textbook?

2. What are two examples of unacceptable terms in reference to Indigenous religions? Why are these terms, and others, problematic?

3. What are five common elements of Indigenous religions?

4. What are the functions of origin stories in Indigenous traditions? Discuss at least two important features or meanings.

5. What are the different functions of trickster stories?

6. What happens during an Anishinaubae vision quest?

7. What happens during the Sioux Sun Dance?

8. What is the purpose of totem poles in Indigenous cultures?

9. What is colonialism, and what are the key factors that drive it?

10. Why is the use of Indigenous images in popular cultural forms, such as the Cleveland Indians, problematic?

11. What does *terra nullius* mean and why is this significant for understanding European's attitudes towards Indigenous people?

12. What is the potlatch and why is it significant for Indigenous people?

Essay Questions

1. Why is the term/idea of Indigenous peoples as "primitive" problematic? Provide examples that demonstrate how the use of this term can distort our understanding of Indigenous people.

2. Explain how gender roles are somewhat fluid in Indigenous cultures by providing examples.

3. How does the transcription (writing down) of an oral tale affect its meaning?

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4. Discuss the major aspects of colonialism and their effects on Indigenous peoples and cultures.

5. How have cultural expressions of Indigenous traditions been depicted within the movie industry and why is this significant?

Answer Key

Multiple Choice Questions

1. b (p. 27)
2. e (p. 27)
3. a (p. 30)
4. e (p. 30)
5. d (p. 30)
6. d (p. 30)
7. a (p. 30)
8. a (p. 30)
9. b (p. 32)
10. d (p. 32)
11. d (p. 34)
12. c (p. 34)
13. d (p. 34)
14. b (p. 35)
15. e (pp. 34–35)
16. c (pp. 36–37)
17. e (p. 37)
18. b (p. 38)
19. b (p. 39)
20. e (p. 39)
21. e (pp. 40–41)
22. d (p. 41)
23. d (p. 42)
24. b (p. 42)
25. e (p. 43)
26. e (p. 43)
27. a (p. 44)
28. b (p. 45)
29. e (p. 45)
30. b (p. 47)
31. a (p. 48)
32. a (p. 48)
33. a (p. 49)
34. e (p. 50)
35. d (p. 51)
36. b (p. 51)
37. d (p. 51)
38. c (p. 51)
39. b (p. 51)
40. e (p. 52)
41. a (p. 52)
42. e (p. 52)
43. c (p. 52)
44. d (p. 54)
45. d (p. 55)
46. e (p. 56)
47. b (p. 56)
48. a (p. 56)
49. d (p. 57)
50. a (p. 57)
51. b (p. 58)
52. a (p. 58)
53. d (p. 58)
54. b (p. 59)
55. d (p. 59)
56. d (p. 61)
57. e (p. 62)
58. a (p. 62)
59. a (p. 62)
60. a (p. 62)
61. d (p. 64)
62. b (p. 67)
63. c (p. 67)
64. d (p. 70)
65. a (p. 70)

True or False Questions

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1. T (p. 28)
2. T (p. 28)
3. F (p. 30)
4. F (p. 30)
5. T (p. 32)
6. T (p. 32)
7. F (p. 33)
8. T (p. 34)
9. F (pp. 34–35)
10. T (pp. 36–37)
11. T (p. 38)
12. F (p. 39)
13. T (p. 39)
14. F (p. 39)
15. T (p. 39)
16. T (p. 39)
17. F (p. 39)
18. T (p. 40)
19. T (p. 41)
20. F (p. 43)
21. T (p. 45)
22. T (p. 47)
23. F (p. 48)
24. F (p. 49)
25. T (p. 51)
26. T (p. 51)
27. F (p. 52)
28. T (pp. 52–53)
29. F (p. 55)
30. F (p. 57)

Short Answer Questions

1. "Indigenous religion" refers to the beliefs, experiences, and practices concerning the non-falsifiable realities of people who (a) identify themselves as Indigenous and (b) rely (at least in part) on kinship and location to define their place in the world. (p. 30)
2. The study of Indigenous religions has produced many terms and concepts that typically are applied only to those traditions, and not to "world" religions more broadly—terms such as "animism," "fetish," "mana," "myth," "shaman," "taboo," and "totem." They are not necessary for an introductory understanding of Indigenous religions, and they are not used in reference to the other religions discussed in text, even when they might be relevant. The word "primitive" is also unacceptable, with the implication of unchanged and "backward" culture. (pp. 28–32)
3. Answers can include any five of the following: importance of orality; connection to specific places; emphasis on community and relationship; sense of time as rhythmic; greater emphasis on what happens during life than after death; behaviour more important than belief; authority of elders; complementary dualism; a view of the sacred as ongoing process rather than static revelation; gendered roles. (p. 34)
4. (1) Relationships are central. Creation in each case results from a desire for community or companionship. (2) The stories typically underline the inherent relatedness of all aspects of existence. (3) Origin stories typically do not imagine the beginning of time. Instead, they presuppose the existence of the universe, and focus on the origin of certain elements within it—language, culture, landscape—that remain present, connecting us to the actions of our ancestors. (pp. 34–36)
5. They can show us how we *should* behave, or should *not*; they can help to explain the origins of the world, and connect a community more deeply to its place; and they are almost always entertaining and provocative. They embody the contradictions of humanity: our weaknesses and strengths, selfishness and compassion, humiliations and triumphs. (pp. 36–37)
6. A young man travels far from home. He has no food, only water. He endures cold and hunger, as well as fear of the wilderness and harmful unseen forces. With luck, the spirits will give

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him a vision that reveals his true self. After several days, an adult male will arrive with food and take the initiate home. (p. 41)

7. The Sioux Sun Dance includes a kind of self-sacrifice: male dancers fast, pierce their chests and backs, and attach themselves to a central pole with ropes tied to sticks that are inserted through the piercings. They may be partially or entirely suspended off the ground, and they dance until they pass out or their fastenings tear loose. (p. 42)
8. Some totem poles were designed primarily to serve as supporting structures or grave markers; others, as symbols of status or power. Most, however, tell stories. Some stories are mainly historical, recounting achievements, murders, arguments, victories, defeats, marriages, ancestral lineages, and so on. But other stories are more explicitly religious, relating to particular beliefs, or to the tales of great figures. (p. 45)
9. "Colonialism" refers both to the process in which people from one place establish and maintain a settlement in another, and to the effects of this process on any people already living there. Typically, those effects include their subjugation, if not removal, and the imposition of new laws, economies, and social practices that are often modelled on those of the colonists' home territory. The key factors have been power and profit, but religion has also been both a motivation and a justification for the conquest of other peoples. (pp. 50–52)
10. It serves to perpetuate an image of Indigenous people that is far removed from current reality and helps to blind non-Indigenous people to ongoing injustice. Regarding the Cleveland Indians example, it's the promotion of the primal "warrior" image. (p. 56)
11. The notion of *terra nullius*, which means "no one's land," was a term invoked by European settlers and colonists to argue that the Indigenous people were not really using the land; or that they could not own the land because they had no concept of ownership; or that because of their primitive nature, they did not count as people and therefore the land on which they lived was technically unoccupied. (p. 52)
12. The potlach is practiced by many peoples of the Pacific Northwest. It is a way to demonstrate hospitality and redistribute wealth, it takes the form of a feast at which the hosting family presents the guests with gifts. A potlatch is typically held to mark important moments such as marriage, childbirth, or death, and may include music, theatre, and ceremonial dancing. It may also serve to indicate social status: families demonstrate their wealth and importance by giving away (or even destroying) more resources than other families. (p. 54)

Essay Questions

1. In this essay there should be a clear demonstration of the inherent issues when an outsider names, categorizes and defines cultures, religions and people that are not their own. In the case of the term "primitive," when applied to Indigenous people, it assumes the following: Indigenous cultures have remained essentially unchanged from their beginnings; Indigenous cultures are "backward" compared to Western/European culture. Other points that may be included in the essays are that the term primitive engenders this attitude of assuming that all Indigenous societies are non-literate and the belief that Indigenous people do not distinguish between the "religious" and "non-religious" aspects of their lives—and that they consider everything to be sacred. The term primitive treats Indigenous people as children (not as moderns) and perpetuates a romanticized notion of Indigenous people and cultures. (pp. 32–33)
2. In this essay, the student should provide examples that demonstrate gender roles could be

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somewhat fluid within Indigenous cultures including the balancing often seen in regard to political and social power. In many instances women have been involved with any decision affecting the entire community. It could be noted that in some cases decisions have normally been made by women before being carried out by men. It is also important to note that gender classification could be somewhat fluid in that sometimes women participate in men's work, and vice versa. Sexual roles and orientations could be fluid. Accounts of men identifying as women, wearing female clothes, and taking on women's roles are not unusual. There are accounts of Indigenous women identifying as men and becoming hunters or warriors. There is no definitive gender pattern with respect to kinship. Some Indigenous societies are matrilineal, tracing ancestry primarily through the mother, while others are patrilineal, focusing on the father. Similarly, important spirits and gods—including the supreme being—may be either male or female. (pp. 39–45)

3. In this essay, the student should note that the turn from oral storytelling to written stories means that these stories are removed from their contexts. For instance, it could be noted that many stories are told only in a particular place and time and only by certain people, thus, when taken out of the original context, the story will lose some of its meaning and value. The transcription of tale fixes it and does not permit variations according to time and place. The meaning of a tale is often found in its telling and in its performance. The oral tale will permit religious beliefs to evolve and change. (pp. 34–36)
4. In this essay, the student could discuss a number of issues that illustrate the ways by which colonialism has affected Indigenous people and their culture. One consequence is the impact of invasion, which included enslaving locals and outright genocide that led to percentages of Indigenous populations were wiped out. Justified by the notion of *terra nullius* ("no one's land"), and the idea that Indigenous people did not count as "people." Another consequence of colonialism is conversion colonists brought religion (mainly Christianity), such that today approximately 70 per cent of Indigenous people identify with a colonial religion. This has led to the loss of Indigenous religions and languages worldwide, as well as the loss of land where Indigenous people's religious ties to lands are ignored or denied. Colonialism also led to cultural appropriation, where images and stereotypes of Indigenous culture and identity have been appropriated in Western culture, from professional sports teams to popular movies. The New Age movement in particular has appropriated customs and practices (out of context) from Indigenous religions. (pp. 50–56)
5. In this essay, the student should recount some of the prominent recent films that focus primarily on Indigenous religion and discuss their significance, films that could be included are: *Atanarjuat: The Fast Runner* (Canada, 2001), *Whale Rider* (New Zealand, 2002), and *Ten Canoes* (Australia, 2006). The essay could note that two notable documentaries that consider the appropriation of Indigenous religion are *White Shamans and Plastic Medicine Men* (US, 1996), on the theft and commercialization of Native American traditions by non-Natives, and *Reel Injun* (Canada, 2009), on the depictions of Native people in movies. Several films refer to Indigenous religion while focusing primarily on the consequences of colonialism, including: *Dance Me Outside* (Canada, 1994), *Rabbit-Proof Fence* (Australia, 2002), *Moolaadé* (Senegal, France, Burkina, Faso, Cameroon, Morocco, Tunisia, 2004), and, perhaps most famously, *Once Were Warriors* (New Zealand, 1994). Directed by Lee Tamahori (Maori) and starring mostly Maori actors, *Once Were Warriors* presents a complex picture of the return to Indigenous traditions. For some key female characters, this return is beneficial, helping them to regain a sense of community and self-worth in the wake of the

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havoc wreaked by colonialism. For a number of male characters, however, the return is clouded by anger and misunderstanding, and sadly perpetuates the violence resulting from colonialism. (p. 67)

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