Invitation to World Religions 4th edition Brodd Test Bank

SKU: 9780197543788-TEST-BANK

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

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

Oxford University Press
2022

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

Table of Contents

Contents

Table of Contents 2
Introductory Comments 10
General Features of the Instructor's Manual 10
Chapter 1: An Invitation to the Study of World Religions 12
CHAPTER SUMMARY 12
Approaching the Study of World Religions 12
What Religions Do 12
Dimensions of Religions 13
Religions in the Modern World 13
An Academic Approach to the Study of Religions 13
CHAPTER LEARNING OBJECTIVES 14
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 14
Readings 14
Weblinks 15
Film 15
KEY TERMS AND DEFINITIONS 15
TEST BANK 16
Multiple-Choice Questions 16
True/False Questions 22
Fill-in-the-Blank Questions 25
Essay/Discussion Questions 27
Chapter 2: Indigenous Religions of North America 29
CHAPTER SUMMARY 29
The Teachings of Native American Religions 29
The History of Native American Religions 30
Native American Religions as a Way of Life 30
CHAPTER LEARNING OBJECTIVES 31
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 31
Readings 31
Weblinks 32

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

Films 32
SACRED TEXTS 32
KEY TERMS AND DEFINITIONS 33
TEST BANK 34
Multiple-Choice Questions 34
True/False Questions 39
Fill-in-the-Blank Questions 42
Essay/Discussion Questions 44
Chapter 3: Indigenous Religions of Africa 45
CHAPTER SUMMARY 45
The Teachings of African Religions 45
The History of African Religions 46
African Religions as a Way of Life 47
CHAPTER LEARNING OBJECTIVES 48
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 48
Readings 48
Weblinks 48
Films 48
SACRED TEXTS 49
KEY TERMS AND DEFINITIONS 49
TEST BANK 49
Multiple-Choice Questions 50
True/False Questions 55
Fill-in-the-Blank Questions 58
Essay/Discussion Questions 60
Chapter 4: Hinduism 61
CHAPTER SUMMARY 61
The Teachings of Hinduism 61
The History of Hinduism 62
Hinduism as a Way of Life 62
CHAPTER LEARNING OBJECTIVES 63
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 63
Readings 63
Weblinks 63

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

Other Media 64
SACRED TEXTS 64
KEY TERMS AND DEFINITIONS 65
TEST BANK 66
Multiple-Choice Questions 66
True/False Questions 72
Fill-in-the-Blank Questions 75
Essay/Discussion Questions 77
Chapter 5: Buddhism 78
CHAPTER SUMMARY 78
The Teachings of Buddhism 78
The History of Buddhism 78
Buddhism as a Way of Life 79
CHAPTER LEARNING OBJECTIVES 79
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 79
Readings 79
Weblinks 80
Other Media 80
SACRED TEXTS 80
KEY TERMS AND DEFINITIONS 80
TEST BANK 82
Multiple-Choice Questions 82
True/False Questions 88
Fill-in-the-Blank Questions 90
Essay/Discussion Questions 92
Chapter 6: Jainism 93
CHAPTER SUMMARY 93
The Teachings of Jainism 93
The History of Jainism 94
Jainism as a Way of Life 94
CHAPTER LEARNING OBJECTIVES 95
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 95
Readings 95
Weblinks 95

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

SACRED TEXTS 96
KEY TERMS AND DEFINITIONS 96
TEST BANK 97
Multiple-Choice Questions 97
True/False Questions 102
Fill-in-the-Blank Questions 105
Essay/Discussion Questions 107
Chapter 7: Sikhism 109
CHAPTER SUMMARY 109
The Teachings of Sikhism 109
The History of Sikhism 110
Sikhism as a Way of Life 110
CHAPTER LEARNING OBJECTIVES 111
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 111
Readings 111
Weblinks 111
SACRED TEXTS 112
KEY TERMS AND DEFINITIONS 112
TEST BANK 113
Multiple-Choice Questions 113
True/False Questions 118
Fill-in-the-Blank Questions 122
Essay/Discussion Questions 123
Chapter 8: Chinese Religions: Confucianism and Daoism 125
CHAPTER SUMMARY 125
Teachings of Confucianism and Daoism 125
The History of Confucianism and Daoism ..... **Error! Bookmark not defined.**
Ways of Life of Confucianism and Daoism 126
CHAPTER LEARNING OBJECTIVES 128
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 128
Readings 128
Documentary Films 128
Popular Films 129
Weblinks 129

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

SACRED TEXTS 129
KEY TERMS AND DEFINITIONS 130
TEST BANK 131
Multiple-Choice Questions 131
True/False Questions 137
Fill-in-the Blank Questions 140
Essay/Discussion Questions 142
Chapter 9: Shinto 143
CHAPTER SUMMARY 143
Teachings of Shinto 143
History of Shinto 143
Shinto as a Way of Life ..... **Error! Bookmark not defined.**
CHAPTER LEARNING OBJECTIVES 144
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 144
Readings 144
Popular Films 145
Weblinks 145
SACRED TEXTS 129
KEY TERMS AND DEFINITIONS 146
TEST BANK 146
Multiple-Choice Questions 146
True/False Questions 152
Fill-in-the Blank Questions 154
Essay/Discussion Questions 156
Chapter 10: Zoroastrianism 158
CHAPTER SUMMARY 158
The Teachings of Zoroastrianism 158
The History of Zoroastrianism 159
Zoroastrianism as a Way of Life 159
CHAPTER LEARNING OBJECTIVES 160
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 160
Readings 160
Weblinks 161
Other Media 161

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

SACRED TEXTS 161
KEY TERMS AND DEFINITIONS 161
TEST BANK 162
Multiple-Choice Questions 163
True/False Questions 168
Fill-in-the-Blank Questions 171
Essay/Discussion Questions 173
Chapter 11: Judaism 174
CHAPTER SUMMARY 174
The Teachings of Judaism 174
The History of Judaism 174
Judaism as a Way of Life 176
CHAPTER LEARNING OBJECTIVES 176
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 176
Scholarly Texts 176
Weblinks 177
Educational Documentaries 177
Popular Films 177
Literature 177
SACRED TEXTS 178
KEY TERMS AND DEFINITIONS 178
TEST BANK 181
Multiple-Choice Questions 181
True/False Questions 186
Fill-in-the-Blank Questions 188
Essay/Discussion Questions 190
Chapter 12: Christianity 191
CHAPTER SUMMARY 191
The Teachings of Christianity 191
The History of Christianity 191
Christianity as a Way of Life 192
CHAPTER LEARNING OBJECTIVES 193
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 193
Readings 193

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

Weblinks 193
Other Media 193
SACRED TEXTS 194
KEY TERMS AND DEFINITIONS 194
TEST BANK 197
Multiple-Choice Questions 197
True/False Questions 202
Fill-in-the-Blank Questions 205
Essay/Discussion Questions 207
Chapter 13: Islam 209
CHAPTER SUMMARY 209
The Teachings of Islam 209
The History of Islam 210
Islam as a Way of Life 211
CHAPTER LEARNING OBJECTIVES 211
SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 212
Readings 212
Weblinks 212
Films 212
SACRED TEXTS 213
KEY TERMS AND DEFINITIONS 213
TEST BANK 214
Multiple-Choice Questions 214
True/False Questions 220
Fill-in-the-Blank Questions 223
Essay/Discussion Questions 224
Chapter 14: New Religions 226
CHAPTER SUMMARY 226
What Is “New” About New Religious Movements? 226
Alternative Christianities and Their Offshoots 226
The Rediscovery of Eastern Religious Thought and the Revival of Esoteric and Neo-Pagan Thought 227
Violent Tendencies in New Religious Cults 227
Universalist Religious Thought and the New Atheism 227
CHAPTER LEARNING OBJECTIVES 228

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA 228
Readings 228
Weblinks 228
Documentary Films 228
Popular Films 229
SACRED TEXTS 229
KEY TERMS AND DEFINITIONS 230
TEST BANK 231
Multiple-Choice Questions 231
True/False Questions 236
Fill-in-the-Blank Questions 239
Essay/Discussion Questions 241

© 2022 Oxford University Press

Invitation to World Religions 4th 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:

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

- A brief **Chapter Summary**, organized by the main sections
- **Chapter Learning Objectives**
- **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 printable pencil-and-paper version of the online **Test Bank** with over 100 items per chapter, including:
    - **Multiple-Choice** questions and answers
    - **True/False** questions and answers
    - **Fill-in-the-Blank** questions and answers
    - **Essay/Discussion** questions

The Test Bank, along with PowerPoint Lecture Outlines and a PowerPoint Art Database, are housed on Oxford Learning Link. Half of the Test Bank questions appear in the student self-quizzes on Oxford Learning Link. These questions are preceeded by the † symbol.

© 2022 Oxford University Press

Invitation to World Religions 4th 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, and comes under the scrutiny of some scholars who express concern over the category and prominent methods of approach, such as implicit assumptions involving Christianity as a dominant model of what a religion is. A more general concern of scholars has involved attempts 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."

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

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?
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. Recently, considerations of religious perspectives on the natural world have tended to become more prominent. This book introduces various specific phenomena: modernization, urbanization, globalization, multiculturalism, gender issues in religions, the encounter of religion and science, and religions and the environment.

An Academic Approach to the Study of Religions

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

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.

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.

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

Weblinks

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

Film

- *The Long Search 13— Reflections on the Long Search: Loose Ends* (1978), 27 min.

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.

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

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**.**

TEST BANK

Multiple-choice and true/false question answers are preceded by an asterisk. Answers to fill-in-the-blank questions can be found at the end of each question. Questions preceded by † also appear in student self-assessments.

Multiple-Choice Questions

†1. 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. 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

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

c) in relationship to their community of fellow believers
*d) in their solitude

†4. 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.

†6. Bruce Lincoln's definition of religion emphasizes four "domains." What are they?
*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. 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. 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. 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. 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?

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

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. 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.
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. 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.

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

†18. 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.
c) Shinto's creation myth.
d) All of the above

†21. 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. 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. Religious scholar Ninian Smart's "dimensional" scheme divides the various aspects of religious traditions into seven dimensions, which include

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

*a) doctrinal and ritual.
b) causal and reactionary.
c) artistic and architectural.
d) sacred and profane.

†26. The world religion that most emphasizes 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.

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. 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. In 2009, the percentage of senior pastors in Protestant Christian churches who are women was
a) 5 percent.

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

*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. Which is an example of a basic and extremely significant scientific question that remains unanswered?
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?

35. The nineteenth-century scholar is generally regarded as the founder of the modern field of religious studies.
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 the
*a) need to balance the perspectives of insider and outsider.
b) pervasive role of the natural world in religious traditions.
c) tendency of religious belief to intensify among people who live alone.
d) problem of focusing only on the individual aspects of religion, without considering the societal aspects.

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

†38. This statement is foundational to the field of religious studies.
*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

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

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

†42. 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. 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. Karl Marx was a thoroughgoing idealist who insisted that religious ideas can cause great changes in the economy.

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

a) True
*b) False

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

†49. 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

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

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

†54. 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. Religious cosmologies typically describe both the origin and the status of the universe.

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

*a) True
b) False

†58. 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. 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

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

†64. 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

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

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

†70. 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

71. A key concept required for the academic approach to religion is empathy.
*a) True
b) False

Fill-in-the-Blank Questions

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

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

74. 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)

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

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

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

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

78. In the words of sociologist _____, “a definition is not more or less true, only more or less useful.” (Peter Berger)

79. Psychologist _____ asserted that religion is “the universal obsessional neurosis of humanity.” (Sigmund Freud)

80. _____ is the belief in many gods. (Polytheism)

81. _____ explicitly denies the existence of God or gods. (Atheism)

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

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

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

85. 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)

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

87. Hinduism, Buddhism, Jainism, and Sikhism all maintain belief in _____, the “wheel of life.” (samsara)

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

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

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

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

92. 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)

93. 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)

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

94. 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)

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

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

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

98. 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)

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

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

101. 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

102. Why must one have an awareness of world religions to be an educated person?

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

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

105. 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.

106. 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"?

107. Explain the significance of the "transcendent" for the definition of religion set forth by Bruce Lincoln.

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

108. Cite examples of the material dimension of religion, noting how other dimensions might also be relevant.

109. How are the roles of women in religions changing?

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

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

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

Chapter 2: Indigenous Religions of North America

CHAPTER SUMMARY

This chapter explores indigenous religions of North America. Although we explore these religions together in a single chapter, it is important to note that there is much diversity in the indigenous religions of North America. Today, over 700 tribal nations are recognized in the United States alone. In the past, there were many more. The human landscape of North America changed dramatically with the arrival of Europeans, colonization, and conquest. Native American religions are highly complex belief systems, with sophisticated cosmologies and firm ethical principles. Furthermore, they have changed—and continue to change—in response to interaction with other belief systems, other cultures, and technological advances.

The Teachings of Native American Religions

Most Native American religions do not have a specific creed or statement of belief. Rather, essential teachings are revealed in mythic narratives and shared and enacted through religious practice. There are many creation stories in the myths of native North America. Some myths focus on the creation of the earth and the origins of humans in general, and others simply account for the origins of one particular people. Some myths tell of people coming to the surface of the earth from deep underground, and others tell of humans being fashioned from corn by creator gods.

Some Native religions, like those of the Great Plains tribes, hold a belief in a supreme being, sometimes known as the Great Spirit. Many Native American religions also share a belief in a supreme force or sacred power. The Navajo of the southwestern United States teach of a Holy Wind, which is a spiritual force that inhabits every element of creation. The creation narratives of indigenous North American religions differ significantly from each other in their accounts of the origin of humans. Some myths describe how humans were created, and others focus on how they came to live in a particular geographic locale. Native American mythologies contain teachings about how to live properly in the world. From myths, people learn to live respectfully with others in society, to make a living off the land, and to understand the meaning of life.

Many indigenous North American religions emphasize the interrelationship of all things. This often extends to humanity's relationship with animals. As a result of this interconnectedness, many Native American religions emphasize the importance of maintaining balance among all things. The focus on balance extends to the physical landscape. According to many Native American religious traditions, humans are often thought to live in a reciprocal relationship with the land.

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

The History of Native American Religions

Just like large scale world religions, Native American religious traditions have developed historically and have both resisted and accommodated cultural changes. The religious landscape of North America was diverse and varied. However, the expansion of European imperialism from the sixteenth through the early twentieth century ravaged and radically influenced indigenous religious traditions in the Americas. Throughout North America, the effects of colonialism on indigenous peoples were disastrous: indigenous populations were devastated by disease and warfare, forced to move far away from their ancestral homelands, and sometimes enslaved or indentured to work for the colonists.

However, indigenous religious traditions were never entirely eradicated, even when Native peoples identified as Christians. When the Spanish conquistadors arrived in Mesoamerica, the indigenous religion of the Mayan peoples was banned, written versions of holy texts were burned, and the Maya were often forcibly converted to Roman Catholicism. Although many Mayan people today identify as Catholic, elements of indigenous religion remain. In the United States today, many Native Americans identify as Catholics, Protestants, or nondenominational Christians. However, as with the Maya, this does not necessarily mean that the beliefs and practices of Native religions are no longer relevant. Furthermore, Christianity is sometimes understood as an indigenous American religion by Native Christians.

Many resistance movements developed in Native communities in response to European-American encroachment throughout North America. Such movements often had an overtly religious dimension, and indigenous religious leaders were frequently at the forefront of resistance movements. Many movements had influence far and wide and can therefore be understood as pan-Indian religious movements. One such movement was the Ghost Dance. The Native American Church can be considered another resistance movement.

Despite the history of antagonism toward Native religions in North America, many non–Native Americans are interested in learning about Native religious traditions. Today, people in the United States and elsewhere are attracted to what they view as the nature-centered focus of Native religions. Some Native Americans appreciate the growing interest of non-Natives in indigenous religions. However, non-Native interest in Native religious practices has also been criticized by Native thinkers. Critics argue that selective adoption of certain practices, like peyote use, removes the activity from the cultural and historical context in which it developed.

Native American Religions as a Way of Life

Followers of Native American religions often do not make stark distinctions between what is "religious" and what is "secular." Myths instill everyday life with a sacred quality; therefore, many actions have a religious dimension.

In Native American religions, healing the sick is often part of religious practice. Healers may use religious knowledge to cure physical and mental illnesses. Navajo healing ceremonies use an art form known as sand painting. The chapter also discusses the importance of medicine bundles in Navajo and other Native traditions.

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

The chapter addresses gender and identity in Native American traditions. Two-spirit people, those whose gender is not exclusively male or female, have had prominent roles in many Native religions. The chapter focuses on significant rites of passage like the Kinaalda, which marks the transition to adulthood among Navajo young women. Women have also been important healers. One well-known twentieth-century spiritual healer was Mabel McKay (1907–1993), a Pomo woman of northern California. When she was young, Mabel was called to be a link between her people and the spirit world, and spirit guides told her that she would develop a special gift of healing.

Like other religions around the world, Native American traditions use rituals to recognize important changes in a person's social status. Such rituals are known as rites of passage**.** Often, rites of passage mark the transition from childhood to adulthood. Many Native cultures have elaborate rites marking this transition for young women and men. The Navajo puberty rite for girls is known as the *Kinaalda.* A rite of passage common to many North American religions is the Vision Quest. This is the attempt by an individual to communicate with the spirit world. It is especially well known among peoples of the Great Plains and Great Lakes region, like the Sioux and the Ojibwa.

Rites of renewal are rituals that seek to renew the sacred balance of all things. Such rites are often seasonal because they are designed to correspond with the cycle of planting and harvesting or moving herd animals for grazing. They may aim to enhance natural processes like rainfall or the growth of crops. Among Pueblo peoples like the Hopi and Zuni, kachina dances are a type of renewal rite. Rites of purification are used to ritually purify and cleanse the body. In North American religions from Mexico to Alaska, sweat lodge ceremonies are used as rites of purification.

CHAPTER LEARNING OBJECTIVES

1. To understand the diversity and similarities of North American indigenous religious traditions
2. To understand the teachings of Native North American religions
3. To become familiar with different practices of Native American religions
4. To learn about the impact of European colonialism on indigenous religions of North America
5. To understand religious change in recent centuries

SUGGESTED READINGS, WEBLINKS, AND OTHER MEDIA

Readings

- Brown, Joseph Epes. *Teaching Spirits: Understanding Native American Religious Tradition*. Oxford: Oxford University Press, 2001.
- DeLoria, Vine Jr. *God Is Red: A Native View of Religion.* New York: Dell, 2003.
- Gill, Sam. *Native American Religions: An Introduction*. Boston: Thomson Wadsworth, 2005.

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

- Hirschfelder, Arlene, and Paulette Molin. *An Encyclopedia of Native American Religions*. New York: Facts on File, 1992.
- Kehoe, Alice Beck. *The Ghost Dance: Ethnohistory and Revitalization.* Long Grove, IL: Waveland, 2006.
- Neihardt, John G., and Black Elk. *Black Elk Speaks: Being the Life Story of a Holy Man of the Oglala Sioux*. Omaha: University of Nebraska Press, 1961.
- Silko, Leslie Marmon. *Ceremony*. 1988.

Weblinks

- American Academy of Religion (http://www.aarweb.org/)
- Beliefnet (http://www.beliefnet.com/)
- National Museum of the American Indian (https://americanindian.si.edu/)
- National Archives (https://www.archives.gov/research/alic/reference/native-americans.html)

Films

- *In the Light of Reverence* (2001) 72 min., *Independent Television Service in association with Native American Public Telecommunications and the Corporation for Public Broadcasting*
- *Popol Vuh: The Creation Myth of the Maya* (1989), 60 min.
- *Native-American Religions* (2007), 27 min.
- *In Beauty I Walk: The Navajo Way to Harmony* (2002), 28 min.
- *Kinaalda: A Navajo Rite of Passage* (2000) 56 min., Women Make Movies.

SACRED TEXTS

Older translation of the Popol Vuh
Navajo creation narratives
Hopi origin myths by Edmund Nequatewa

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

KEY TERMS AND DEFINITIONS

American Indian Religious Freedom Act 1978 U.S. law to guarantee freedom of religious practice for Native Americans.
axis mundi (ak'suhs moon'dee; Latin) An academic term for the center of the world, which connects the earth with the heavens.
Black Elk Famous Lakota religious leader.
Changing Woman Mythic ancestor of the Navajo people who created the first humans.
chantway The basis of Navajo ceremonial practice; includes chants, prayers, songs, and other ritual practice.
cry ceremony Sacred mourning ceremony involving songs, dances, and stories about the deceased, all of which aid the spirit of the deceased in transition to the next world.
Ghost Dance Religious resistance movements in 1870 and 1890 that originated in Nevada among Paiute peoples.
hogan (hoh'gahn; Pueblo) A sacred structure of Pueblo peoples.
Holy People Ancestors to the Navajo people, described in mythic narratives.
Holy Wind Navajo conception of a spiritual force that inhabits every element of creation.
Jump Dance Renewal dance of Yurok people.
kachina (kah-chee'nah; Hopi) Pueblo spiritual beings.
Kinaalda (kee-nahl'dah) Rite of passage for young Navajo women.
McKay, Mabel A Pomo woman who was well known as a healer and basket-weaver.
Native American Church A church founded in early twentieth century based on Peyote religion.
Parker, Quanah Comanche man who called for the embrace of peyote religion.
peyote (pay-oh'tee) Hallucinogenic cactus used in many Native American religions.
Popol Vuh (poh-pohl voo'; Quiché Mayan, "council book") The Quiché Mayan book of creation.
Quetzalcoatl (ket-zuhl-kuh-wah'-tuhl; Aztec) Aztec god and important culture hero in Mexico.
rites of passage Rituals that mark the transition from one social stage to another.
rites of renewal Rituals that seek to enhance natural processes, like rain or fertility, or enhance the solidarity of a group.
sand painting A painting made with sand used by Navajo healers to treat ailments.
Sun Dance Midsummer ritual common to many Native American religions; details vary across cultures.
sweat lodge A structure built for ritually cleansing and purifying the body.
tipi (also teepee) A typical conical structure of the tribes of the Great Plains, which is often constructed with a sacred blueprint.
trickster A common figure in North American mythologies; trickster tales often teach important moral lessons.
Two Spirit An additional gender identity in many Native North American cultures; often thought to have special spiritual powers.
trickster A common figure in North American mythologies; trickster tales often teach important moral lessons.
vision quest A ritual attempt by an individual to communicate with the spirit world.
Wovoka A Paiute man whose visions started the Ghost Dance of 1890.

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

TEST BANK

Multiple-choice and true/false question answers are preceded by an asterisk. Answers to fill-in-the-blank questions can be found at the end of each question. Questions preceded by † also appear in student self-assessments.

Multiple-Choice Questions

†1. Which of the following is *false*?
a) Native American religions are very diverse.
*b) There is one form of Native American religion.
c) Native American religions change over time.
d) Native American religions are practiced in many areas today.

2. The creation narratives of indigenous religions may address which of the following?
a) The origins of humanity
b) The origins of sacred power
c) The creation of the earth
*d) All of the above

†3. The essential teachings of Native American religions are often found in
*a) sacred narratives or myths.
b) books written by gods or deities.
c) specific statements of belief of creeds.
d) sermons and liturgies.

4. The Sun Dance is
a) practiced by only the Hopi peoples.
b) widely practiced in many Native American religious cultures.
c) a midsummer Native American ritual that spans nearly two weeks.
*d) Both b and c

†5. The god Quetzalcoatl is recognized in
a) Cherokee religion.
b) all Native American religions.
c) Modoc religion.
*d) Aztec religion.

†6. What is the *Popol Vuh*?
a) The Cherokee god of corn
b) The coming-of-age rite for Navajo girls
c) Another name for the Sun Dance
*d) A Mayan creation narrative

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

7. In the *Popol Vuh*,
a) the creation of humans took several tries.
b) stories about hero twins are relayed.
c) humans were created perfectly on the first try.
*d) Both a and b

†8. Which of the following is an important method of healing?
*a) Sandpainting
b) *Kinaalda*
c) Planting Corn
d) Basketry

9. Myths may contain lessons concerning
a) how to behave appropriately in social situations.
b) how to farm or subsist off the land.
c) life and death.
*d) All of the above

†10. Who was Black Elk?
*a) A famous Lakota religious leader
b) One of the kachinas
c) One of the hero twins in *Popol Vuh*
d) The Aztec corn god

11. Mt. Shasta is a sacred place to
a) the Aztecs.
*b) many Native communities in northern California.
c) the Maya.
d) the Native communities of the southeastern United States.

†12. Tales about the landscape are important to the White Mountain Apache because they
a) help Arizona businesses decide where to develop land.
b) have helped people convert to Christianity.
*c) convey important moral teachings.
d) None of the above

†13. The Pueblo peoples are from
*a) the Southwestern United States.
b) the Northwestern United States.
c) eastern Canada.
d) Alaska.

†14. Mabel McKay was well known for
a) her skill in healing the sick.
b) her skill in basketry.
c) initiating the *Kinaalda.*

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank

*d) Both a and b

15. The ancestral spirits of the Pueblo peoples are known as
a) the Hero Twins.
*b) kachinas.
c) Jump Dancers.
d) None of the above

†16. Trickster figures in mythology
a) teach important life lessons through their actions.
b) are often animals.
c) always rescue humanity from decline.
*d) Both a and b

17. Which of following were aspects of ancient Mayan religion?
a) Complex pantheon of gods
b) Penitential bloodletting
c) A three-layered cosmos
d)*All of the above

18. The colonial powers of Spain, France, and Britain
a) were not interested in the religious lives of Native Americans.
b) thought European settlers should adopt indigenous American religions.
*c) aimed for the conversion to Christianity of Native peoples, sometimes through force.
d) thought that Christianity was inappropriate for non-Europeans.

†19. The 1819 Civilization Fund Act
a) aimed to educate native children in an effort to "civilize" them.
b) led to the development of many boarding schools.
c) aimed to eradicate Christianity in the Americas.
*d) Both a and b

†20. When the Spanish conquistadors arrived in Mesoamerica,
a) the indigenous religion of the Mayan peoples was banned.
b) written versions of holy texts were burned.
c) the Maya were often forcibly converted to Roman Catholicism.
*d) All of the above

21. Which is true about the Ghost Dance?
a) It originated in the fifteenth century as a religious response to the Spanish conquest of Mexico.
*b) It began with a nineteenth-century religious leader of the Northern Paiute who had an important vision.
c) It is another term for a kachina dance.
d) It is only performed by women.

†22. Who was Wovoka?

© 2022 Oxford University Press

Invitation to World Religions 4th edition Brodd Test Bank