Religion in Sociological Perspective 8th edition Yamane Test Bank

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Religion in Sociological Perspective (8th)

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Total Questions: 28

Multiple Choice (20)

Q1. *[Multiple Choice] · Cognitive Domain: Knowledge*

According to the text, characterizing religion as primarily about _____ is a Western bias.

a) spirituality
b) sacredness
c) belief ✓ correct
d) ritual

Q2. *[Multiple Choice] · Cognitive Domain: Knowledge*

Emphasizing sacred places and practices as intrinsic to all religions is based on which approach to defining religion?

a) functional
b) invisible
c) substantive ✓ correct
d) symbolic

Q3. *[Multiple Choice] · Cognitive Domain: Analysis*

Strictly speaking, why could Buddhism often be excluded from substantive definitions of religion?

a) Buddhism is perceived as more spiritual than religious.
b) Most Buddhists practice lived religion.
c) Many Buddhists do not believe in divine beings. ✓ correct
d) Buddhism is grounded in sacred rituals.

Q4. *[Multiple Choice] · Cognitive Domain: Comprehension*

According to Emile Durkheim, what is essential to religion?

a) belief in a superhuman being
b) the presence of religious symbols
c) a religious community ✓ correct
d) answering questions of meaning

Q5. *[Multiple Choice] · Cognitive Domain: Knowledge*

A functional definition of religion focuses on _____.

a) what people believe and what it means
b) what religion does in society and in people's lives ✓ correct
c) a concept of supernatural power or supernatural being(s)
d) the distinction between the sacred and profane realms

Q6. *[Multiple Choice] · Cognitive Domain: Comprehension*

Which of the following is an assumption that functional definitions of religion make?

a) Most people rely on religion to answer questions about existence.
b) All people are, to some extent, religious. ✓ correct
c) At the core of religion is belief in a supernatural power.
d) The purpose of religion is to become involved in communities of support.

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Q7. *[Multiple Choice] · Cognitive Domain: Comprehension*

Which of the following is a weakness of functional definitions of religion?

a) The range of behaviors and ideas that might be considered "religious" is broad. ✓ correct
b) Functional definitions focus mostly upon how religion changes over time.
c) Functional definitions often miss new forms or types of religiosity in a society.
d) The emphasis on belief in supernatural privileges Western understandings of religion.

Q8. *[Multiple Choice] · Cognitive Domain: Application*

Mattie believes that science will one day solve all human problems. Her beliefs are considered religious according to which definition of religion?

a) symbolic
b) ritualistic
c) substantive
d) functional ✓ correct

Q9. *[Multiple Choice] · Cognitive Domain: Knowledge*

What does Geertz take as the starting point for his definition of religion?

a) divine beings
b) practices
c) symbols ✓ correct
d) spirituality

Q10. *[Multiple Choice] · Cognitive Domain: Application*

Ariana is a practicing Jew. When she looks at the Star of David, she sees a strong reminder of God's providence and protection of the Jewish people. The meaning and ordering of people–and–god that Ariana feels is described as a(n) _____.

a) aura
b) ritual
c) worldview ✓ correct
d) symbol

Q11. *[Multiple Choice] · Cognitive Domain: Analysis*

According to Geertz, how do symbols impact individuals?

a) They teach people important religious rituals.
b) They shape people's moods and motivations. ✓ correct
c) They must be used to capture the idea of god.
d) They delineate the sacred from the profane.

Q12. *[Multiple Choice] · Cognitive Domain: Application*

Joaquin is a practicing Catholic, who regularly prays the rosary. For Joaquin, the practice is meditative, but also helps him focus on ways to become more Christ–like. This is an example of how symbols can become _____.

a) blueprints for our moods
b) profane in daily experiences
c) meaningful to organized groups
d) models for the world ✓ correct

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Q13. *[Multiple Choice] · Cognitive Domain: Comprehension*

Which of the following concepts refers to the process by which people develop their own meaning systems by drawing on diverse sources?

a) individualization of religion ✓ correct
b) sacralization of everyday life
c) spiritual but not religious
d) private symbolism

Q14. *[Multiple Choice] · Cognitive Domain: Application*

Which of the following would be evidence of individualization of religion?

a) A Christian church incorporates a Buddhist meditation.
b) A woman describes her religion as "part Christian, part Hindu, part love your neighbor." ✓ correct
c) A man goes to a mosque one week and a church the next.
d) A teenager says they are spiritual but not religious.

Q15. *[Multiple Choice] · Cognitive Domain: Comprehension*

According to Luckman, over time and in increasingly complex societies, traditional religions _____.

a) have been replaced by spirituality
b) have become less focused on the divine
c) influence a smaller range of human behaviors ✓ correct
d) focus upon an adherence to beliefs

Q16. *[Multiple Choice] · Cognitive Domain: Knowledge*

Lived religion is _____ everyday life, much like the concept of invisible religion.

a) part of ✓ correct
b) apart from
c) distinct from
d) not practiced in

Q17. *[Multiple Choice] · Cognitive Domain: Knowledge*

Research shows that over time, there has been the largest increase in people identifying as which of the following?

a) religious and spiritual
b) spiritual but not religious ✓ correct
c) orthodox
d) religious and practicing

Q18. *[Multiple Choice] · Cognitive Domain: Analysis*

According to Robert Wuthnow, how do we construct our spirituality?

a) by learning about historic religious traditions
b) by adhering to spirituality practices in solitude
c) by using our "toolbox" of cultural resources ✓ correct
d) by exploring the differences of the sacred and profane

Q19. *[Multiple Choice] · Cognitive Domain: Knowledge*

Current definitions of religion seek to be _____.

a) dichotomous
b) inclusive ✓ correct
c) sacred
d) functional

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Q20. *[Multiple Choice] · Cognitive Domain: Analysis*

Why is it important to understand definitions of religion?

a) so we can ultimately come to an agreement on a universal definition of religion
b) so that new definitions of religion can take shape
c) so that we can engage in debate about the essentials of definitions
d) so that we can think about the relationships between religion, culture, and society ✓ correct

Essay (8)

Q21. *[Essay] · Cognitive Domain: Analysis*

Summarize the functional approach to defining religion. Then, critique this definition using a substantive definition.

Suggested answer: *Sample response: A functional approach focuses on what religion does or what religion accomplishes for adherents. This definition tends to be more inclusive of different religious forms, beliefs, and practices, and it focuses on the issue of meaning. Scholars in this tradition argue that religion is primarily concerned with providing purpose in life and addressing the meaning of death, suffering, and injustice. Such a definition tends to assume that all people have some religious tendencies, as this definition is broad enough to include systems of meaning such as science. A substantive definition focuses more narrowly on what religion is; as such, it categorizes a narrower range of worldviews as religious, as these definitions tend to emphasize the presence of a supernatural being or god(s), which something like science does not. Therefore, one critique would be that the functional definition is too broad and that it does not adequately separate religious beliefs and rituals from other types of beliefs and rituals.*

Q22. *[Essay] · Cognitive Domain: Analysis*

The authors note that some scholars argue functional definitions of religion are too broad, rendering the concept of “religion” meaningless. Do you agree or disagree? Support your points with concepts from the first chapter.

Suggested answer: *Sample response: Students might argue that the definition is too broad, arguing that belief in science/technology is different from belief in a supernatural being or power. They could contend that the questions of meaning, life, and death are not directly addressed by the scientific field but are adequately considered by worldviews coming from Christianity, Judaism, Islam, Buddhism, and more. One the other hand, they may point to invisible religion or lived religion as revealing the importance of having a broad definition of religion. If religion is focused on particular beliefs and rituals, then scholars may overlook the diverse ways people find and create meaning in their everyday lives.*

Q23. *[Essay] · Cognitive Domain: Analysis*

How does Geertz define religion? How does this symbolic definition differ from substantive and functional definitions?

Suggested answer: *Sample response: Geertz takes symbols as his starting point for his definition, arguing that symbols (objects, stories, and acts that represent another thing) powerfully impact our behaviors and are central to religion. Symbols allow followers to represent images, stories, and beliefs that are central to their worldviews. From there, he argues that these symbols work together to create a general explanation for existence that in turn shapes people’s moods and motivations. In other words, some people may believe that presenting a particular mood is critical to being a good adherent of that faith tradition; people would then try to take on this mood. This definition tries to incorporate both substantive and functional definitions to get the best of both approaches; thus, there is the emphasis on what religious is (a system of symbols) and what it does (establishes moods and motivations).*

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Q24. *[Essay] · Cognitive Domain: Analysis*

What is invisible religion? How is invisible religion connected to modernity?

> ***Suggested answer:*** *Sample response: Thomas Luckmann defines invisible religion as private systems of belief that individuals create by drawing on many different sources, including diverse religions and other areas of life. He argued that religion should not be understood only as a macro system of meaning, but rather as embedded in a person's identity, dispositions, attitudes, and more. Invisible religion emerged with modernity as religious institutions became less influential in all areas of a person's life. While on the surface, this made it appear that people were less religious because they were not as connected to religious institutions, Luckmann argues that invisible religion proliferates as religiosity takes on new forms.*

Q25. *[Essay] · Cognitive Domain: Comprehension*

What is lived religion? What are some challenges of studying lived religion?

> ***Suggested answer:*** *Sample response: Lived religion refers to how people actually experience and practice religion in their everyday lives. This approach focuses on understanding how religion surfaces in many areas of life, not just in the institution of religion or in the form of prescribed beliefs. One challenge of studying lived religion is that scholars may not know where to look or what questions to ask, since they are starting from the assumption that people's religious beliefs and practices will depend on the person. Scholars developed innovative methods—such as using photo elicitation—to try to capture firsthand what religion means to different people.*

Q26. *[Essay] · Cognitive Domain: Analysis*

What does it mean to say "I am spiritual, but not religious?" What assumptions are embedded in this phrase?

> ***Suggested answer:*** *Sample response: There has been an increase in the percentage of people who say they are spiritual but not religious. What this usually means is that they see spirituality as an individual way to connect with the divine, and they see religion as more imposing, external, and group-based. Embedded in this phrase are several assumptions, including: that spirituality is separate from religion, which historically has not been the case; and that spirituality is a more isolated experience whereas religion is more communal, when in reality spirituality can be produced and located in other social institutions.*

Q27. *[Essay] · Cognitive Domain: Application*

Provide your own definition of religion, citing beliefs, rituals, meanings, and symbols as appropriate. How might a sociologist with a different definition critique yours?

> ***Suggested answer:*** *Sample response: One definition of religion could be: a worldview that gives meaning to symbols, has specific goals and hopes for the future, and provides for the formation of a community. In that way, all major world religions are encompassed in this definition, as well as smaller religious groups like Wicca that operate in online spaces. However, a critique of this would be that it is too broad and does not give any specific reference to the concept of a divine or supernatural.*

Q28. *[Essay] · Cognitive Domain: Analysis*

Drawing on the text, explain why it is necessary to interrogate definitions of religion.

> ***Suggested answer:*** *Sample response: It is important to interrogate definitions of religion because all definitions have embedded in them implicit assumptions. Furthermore, how religion is defined will shape what behaviors or beliefs are seen as appropriate areas of study for sociologists of religion. Therefore, being explicit about what assumptions one is making in defining religion allows readers to better understand the scholar's perspective and focus.*