

## Chapter 1 – Test Bank

### Multiple-Choice Questions

1. Literally, the word *religion* means
- meditate on.
  - worship.
  - connect again.
  - rise above.

Answer: c

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2. The prophetic orientation in religion emphasizes
- ceremonies.
  - feelings of oneness with the universe.
  - traditions.
  - beliefs and moral codes.

Answer: d

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3. The early anthropologist who saw religion as rooted in a belief in spirits and the worship of them was
- E. B. Tylor.
  - James Frazer.
  - Sigmund Freud.
  - Carl Jung.

Answer: b

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4. Sigmund Freud, when analyzing the origin of religion, emphasized
- the human need for psychological security.
  - the certainty of an afterlife.
  - his belief that religions were essential to psychological health.
  - the valuable role that religions play in helping people find meaning in their lives.

Answer: a

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5. The disciple of Freud who ultimately rebelled against him was
- Carl Jung.
  - Wilhelm Schmidt.
  - Rudolf Otto.
  - Clifford Geertz.

Answer: a

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6. Wilhelm Schmidt, an Austrian philologist, argued that human beings originally believed in
- a. one God.
  - b. two gods of equal importance.
  - c. multiple gods of nature.
  - d. no God.

Answer: a

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7. Belief in many gods is called
- a. polytheism.
  - b. monotheism.
  - c. agnosticism.
  - d. atheism.

Answer: a

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8. Belief in one God is called
- a. monotheism.
  - b. polytheism.
  - c. atheism.
  - d. agnosticism.

Answer: a

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9. A mystical orientation in religion is characterized by
- a. an emphasis on mysterious happenings.
  - b. the seeking of a union with something greater than oneself.
  - c. the extensive use of holy water and statues.
  - d. a belief in alien origins of life forms.

Answer: b

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10. A sacramental orientation in religion is characterized by
- a. daily prayer.
  - b. the use of silent meditation.
  - c. the extensive use of bells and powders.
  - d. a belief that certain rituals and ceremonies help one achieve salvation.

Answer: d

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11. Anthropology typically studies religions as
- a. cultural creations with multiple aspects.
  - b. clusters of sacred buildings, rivers, and mountains.
  - c. systems of philosophical explanation of the universe.
  - d. artifacts of superior beings.

Answer: a

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12. A universal religious symbol that is circular, or that blends a circle and a square, is called a
- mandala.
  - mudra.
  - mantra.
  - megalith.

Answer: a

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13. The prophetic orientation in religion is particularly strong in
- Protestant Christianity.
  - Tibetan Buddhism.
  - Vedic Hinduism.
  - Taoism.

Answer: a

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14. Pantheism is the belief
- that all reality is divine.
  - in the ancient Greek religion that believed the god Pan was the source of cosmic order.
  - in endless reincarnation.
  - in a timeless realm of happiness at the top of the universe.

Answer: a

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15. One religion that particularly values and makes use of silence is
- Shinto.
  - Judaism.
  - Zen Buddhism.
  - Islam.

Answer: c

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16. One name of an early female deity was
- Wotan.
  - Mercury.
  - Astarte.
  - Izanagi.

Answer: c

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17. In religious studies, the word *myth* means
- a story that is historically true.
  - a story that is historically untrue.
  - a story that is psychologically meaningful and may be either historically true or not.

- d. a story that is found in similar form in many religions.

Answer: c

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18. Literally, *philosophy* in Greek means

- a. great system.
- b. world study.
- c. careful analysis.
- d. love of wisdom.

Answer: d

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19. A Dutch Reformed Church clergyman left his religious calling for painting. The artist's name was

- a. Pierre Bonnard.
- b. Vincent van Gogh.
- c. Rosa Bonheur.
- d. Claude Monet.

Answer: b

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20. Among many reasons for the existence of religions, religions exist to help people

- a. deal with the certainty of death.
- b. find ways to express themselves in art.
- c. select careers that are socially redeeming.
- d. have valuable texts to study.

Answer: a

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21. The Scottish anthropologist who was the author of the multivolume study of mythology called *The Golden Bough* was

- a. James Frazer.
- b. C. G. Jung.
- c. Sigmund Freud.
- d. E. B. Tylor.

Answer: a

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22. The German theologian who held that religions originate in human response to the mysterious side of reality was

- a. Rudolf Otto.
- b. Carl Jung.
- c. Karl Rahner.
- d. Dietrich Bonhoeffer.

Answer: a

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23. The social scientist who argued that religion brought a new vitality to people's lives was
- a. James Frazer.
  - b. William James.
  - c. E. B. Tylor.
  - d. Carl Jung.

Answer: b

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24. Literally, *psychology* means
- a. study of nature.
  - b. internal structure.
  - c. study of the soul.
  - d. procession of images.

Answer: c

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25. What psychologist saw religion as a way for people to find their fulfillment as unique individuals, a process he called "individuation"?
- a. Rudolf Otto
  - b. E. B. Tylor
  - c. Sigmund Freud
  - d. Carl Jung

Answer: d

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26. Female imagery in religions may be seen in
- a. lightning bolts.
  - b. spirals and eggs.
  - c. rocks.
  - d. mountains.

Answer: b

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27. The approach that especially makes use of reason to find answers to religious questions is
- a. psychology.
  - b. mythology.
  - c. philosophy.
  - d. anthropology.

Answer: c

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28. The conception of time that is found in religions that emphasize a creation and a cosmic purpose is usually
- a. cyclical.
  - b. linear.

- c. repetitive
- d. psychological.

Answer: b

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29. That area of investigation that looks for and interprets religious evidence in ancient sites, buildings, and objects is
- a. anthropology.
  - b. mythology.
  - c. sociology.
  - d. archeology.

Answer: d

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30. Literally, “theology” means
- a. discovery of the soul.
  - b. structure of society.
  - c. logic of pattern.
  - d. study of the divine.

Answer: d

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31. The sociologist who emphasized that individual religions arise from and express the values of their societies was
- a. Geertz.
  - b. Durkheim.
  - c. Malinowski.
  - d. Firth.

Answer: b

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32. The anthropologist who lived in the Sudan among the Nuer and Azande peoples was
- a. Boas.
  - b. Geertz.
  - c. Evans-Pritchard.
  - d. Durkheim.

Answer: c

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33. The French thinker who recognized extraordinary structural similarities in stories told by tribal peoples of the Americas was
- a. Foucault.
  - b. Sartre.
  - c. Derrida.
  - d. Lévi-Strauss.

Answer: d

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34. The French thinker who sought to go behind and beyond ordinary interpretations, to in essence “deconstruct” texts and other phenomena in search of fresh ways of seeing, was
- a. Foucault.
  - b. Derrida.
  - c. Lévi-Strauss.
  - d. Durkheim.

Answer: b

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35. The French thinker who explored types of power in social and religious institutions and systems of thought that oppressed minority and other marginalized groups was
- a. Durkheim.
  - b. Derrida.
  - c. Foucault.
  - d. Lévi-Strauss.

Answer: c

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36. The analytical approach that carefully investigates individual elements in cultural phenomena, rejecting the quest for universal structures that might under-gird language or religion, is
- a. structuralism.
  - b. existentialism.
  - c. post-structuralism.
  - d. linguistics.

Answer: c

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37. The analytical approach to language, religions, and mythology that searches for universal underlying frameworks is
- a. post-structuralism.
  - b. linguistics.
  - c. structuralism.
  - d. literary theory.

Answer: c

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38. The analytical approach that studies written texts of religion and even non-written material as reflections of the cultural values and assumptions that produced them is
- a. structuralism.
  - b. literary theory.
  - c. linguistics.

d. post-structuralism.

Answer: b

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## Essay Topics

39. Why do religions exist? Give at least three possible reasons, and defend them with good arguments (and, when appropriate, references to others who offer similar reasons).
40. List, and briefly describe, five characteristics that are typically associated with a “religion.”
41. Explain the difference between transcendent and immanent notions of sacredness. What emphases might we expect in a religion that acknowledges a transcendent god or gods? What emphases might we expect in a religion that emphasizes sacredness that is immanent?
42. Could we use the term *religion* for a belief system of only one person? Explain your answer.
43. Religions often speak of the sacred or treat people or places as sacred. Is there anything objectively “sacred,” or is this just an imaginative human projection? Defend your answer.
44. List four symbols typically thought of as religious and explain meanings with which each is typically associated.
45. Explain the distinctions among sacramental, prophetic, and mystical orientations of religions.
46. Describe the range of attitudes among religions toward words and special texts.
47. Explain how a continuum with “exclusivity” at one end and “inclusivity” at the other can be used to describe religious views.
48. How do we typically distinguish between religion and philosophy?
49. Offer, with evidence, an explanation for why males and male imagery came to dominate many of the religions of the past few thousand years.
50. Describe at least three contemporary examples of religious devotion to female deities or religious use of female imagery.
51. Describe three different discipline-based approaches to the study of religions, and explain the particular emphasis of each.
52. The term *religion* seems literally to mean “connect again.” What elements do you see being connected by a religion?