**Chapter 1**

**TEST BANK**

*Questions marked with “(w)” also appear in the student review quizzes on the Companion Website.*

**Multiple Choice**

1. (w) The authors of this textbook argue that myth is a/an

a. Naive story that is not true.

b. False story.

\* c. Imaginative story conveying the essential truths of life.

d. Children’s story that has a moral lesson.

2. Studying religion as it was in first-century Rome is important because it is a clear example of how religion has been about power and meaning in relation to

a. The natural world.

b. Their gods and goddesses.

\* c. Human destiny.

d. Modern Western religions.

3. (w) In the myths of history, the problem of life is considered

a. Nature.

\* b. Sin.

c. Time.

d. The cycle of suffering.

4. The world’s oldest religious specialist

a. Dates to 75,000 years ago.

b. Is extinct.

\* c. Is called the shaman.

d. Is found only in tribal religion.

5. (w) A ritual (symbolic reenactment), such as the Passover Seder, is experienced as having the power to

a. Heal.

b. Destroy.

c. Make one believe the event happened once upon a time.

\* d. Make one an actual participant in the original event.

6. According to this textbook, why should we learn about religion in the past?

a. So we do not make the same mistakes that previous religious leaders made.

b. To pass the test.

\* c. To understand the role of religion in our world today.

d. So we can become superior to primal society.

7. In every religious tradition \_\_\_\_\_\_\_\_\_\_ convey(s) the deepest and most profound truths of life.

a. Rituals.

\* b. Myths.

c. The sacred.

d. Nature.

8. (w) Which of the following is a component of religion?

a. God.

b. Moral dualism.

\* c. Narrative.

d. Pilgrimage.

9. The agricultural skill that brought about urban life started to develop around

\* a. 8000 bce.

b. 6000 bce.

c. 2500 bce.

d. 1000 bce.

10. Conforming to a tradition’s doctrines is called

a. Orthopraxy.

\* b. Orthodoxy.

c. Obedience.

d. Morality.

11. Acting in the manner prescribed by the tradition is called

\* a. Orthopraxy.

b. Orthodoxy.

c. Orthopedics.

d. Orthodontics.

12. According to religious scholar Rudolph Otto, a defining and universal mark of religious experience is

a. Only a feeling of deep love.

\* b. The ambivalent feelings of fascination and dread.

c. The desire to worship in a church.

d. Being obedient to the will of God.

13. (w) Sacredness means

a. Of God.

b. Ethical behavior.

c. What is universal.

\* d. What matters most to a given community.

14. (w) Religious language is

a. Literal.

\* b. Symbolic.

c. Neither literal nor symbolic.

d. Usually false.

15. Religion is

a. Whatever a community believes in.

b. A way for people to understand history.

c. The sense of being tied or bound by obligations to God believed to govern our destiny.

\* d. The sense of being tied or bound by sacred obligations to powers believed to govern our destiny.

16. (w) A form of religious language is

a. Via negativa.

b. Via analogia.

c. Metaphor.

\* d. All of the above.

17. To understand a religious story literally can often lead to

a. Happiness, health, and wisdom.

\* b. Misunderstanding its meaning.

c. Enlightenment.

d. The creation of a new tradition.

18. A civilization in which there is no separation between a dominant religion and society is called

a. Neomodern

b. Postmodern.

c. Civic.

\* d. Premodern.

19. The three great centers of civilization in the ancient world where the great world religions emerged are

a. Japan, China, and India.

\* b. China, India, and the Middle East.

c. China, India, and Korea.

d. India, the Middle East, and South America.

20. (w) Belief in the nation as a sacred entity is called

a. Animism.

\* b. Nationalism.

c. Jihad.

d. Sympathetic citizenship.

21. The great world religions emerged to answer questions raised by the crises of

a. Death, life, and ethics.

b. Morality, ethics, and life.

c. Morality, myth, and ritual.

\* d. Life, mortality, and morality.

22. (w) In the myths of nature the

a. ultimate is always viewed as personal.

b. ultimate is always viewed as impersonal.

\* c. problem of life is time.

d. problem of life is nature.

23. A myth of nature

\* a. Is the earliest type of religious story.

b. Is the latest type of religious story.

c. Has no religious stories.

d. Is theistic.

24. The first religious tradition to spread its beliefs, practices, and critiques of nonbelievers **globally** was

a. Judaism.

\* b. Christianity.

c. Islam.

d. Buddhism.

25. The two religions that emerged in China to deal with disharmony were

\* a. Daoism and Confucianism.

b. Confucianism and Buddhism.

c. Buddhism and Daoism.

d. Shintoism and Buddhism.

26. In the myths of liberation, the primary goal of religion is

a. To perform rituals.

b. To affirm the rhythms of nature.

\* c. To eliminate desire and achieve liberation from rebirth.

d. To rid oneself of sin.

27. (w) The first written expression dealing with the crisis of death that came about as a result of urbanization was

a. *The Bhagavad-Gita*.

b. *I Ching*.

\* c. *The Epic of Gilgamesh.*

d. *The Rig Veda*.

28. In religions, the blueprint for what is just or ethical is expressed in

\* a. Myth.

b. Liturgy.

c. Material Expressions.

d. All of the above.

29. In Japan today, a person could be

a. Buddhist only.

b. Shintoist only.

c. Buddhist and Shintoist only.

\* d. Buddhist, Daoist, and Shintoist at same time.

30. (w) Judaism, Christianity, and Islam all trace their origins back to the patriarch

a. David.

\* b. Abraham.

c. Moses.

d. Isaac.

31. In the myths of history, time is seen as

a. The enemy.

b. Neutral.

\* c. The vehicle for encountering ultimate reality.

d. Disadvantageous.

32. (w) In myths of harmony

a. The ideal of life is balance and harmony.

b. The ultimate is referred to as the Dao.

c. The art of *wu-wei* and the practice of *li* both aim to help the individual achieve harmony.

\* d. All of the above.

33. (w) One result of modernization was that religion

a. Played a stronger role in governing the social structure of that society.

\* b. No longer played a governing role in the social structure of that society.

c. Had the authority to control public life.

d. Strengthened the community.

34. The act of colonialism is not new to the world, but modern Western colonialism **differs** from all other times in that it

\* a. Has come the closest to achieving global domination.

b. Imposed its religious and cultural beliefs on other societies.

c. Has dominated another society.

d. Disrupted the other religious worlds it encountered.

35. (w) In this textbook, the authors consider “fundamentalism”

a. Rigid.

b. Orthodox.

\* c. A reaction to modernity.

d. Premodern.

36. (w) In postmodern time, the awareness of the \_\_\_\_\_\_\_\_\_\_\_ of all worldviews tended to “relativize” and “privatize” every worldview.

\* a. Plurality.

b. Reality.

c. Innocence.

d. Doubt.

37. (w) The original meaning of the Greek word for “heretic” is

a. To rebel.

\* b. To choose.

c. To believe what is false.

d. Heroic.

38. In this textbook, the authors characterize “postmodern” as the time

a. Immediately after premodern time.

b. When all areas of life became secularized.

c. When separation of church and state first developed.

\* d. When all religious and scientific knowledge is viewed as relative.

39. Marxism was against

a. Secularism.

\* b. Capitalism.

c. Progress.

d. Science.

40. (w) Marx believed that a large class of urban workers would organize and eventually create a revolution, resulting in a new \_\_\_\_\_\_\_\_ society.

a. Classical.

b. Normalized.

c. Patriarchal.

\* d. Classless.

**True/False**

1. (w) In first-century Rome, it was odd for a person to belong to one particular religion. (T)

2. (w) The world’s oldest religious specialist is the shaman. (T)

3. (w) Religious experience must have a theistic frame of reference. (F)

4. People’s religiousness is actually quite homogeneous in perception and experience. (F)

5. For nearly all humans throughout history, religion has been about power and meaning in relation to human destiny. (T)

6. (w) Myth, as used in the study of religion, means a fabrication. (F)

7. Myth and ritual do not relate to each other in any meaningful way. (F)

8. (w) According to Rudolph Otto, human beings commonly have neutral feelings toward religious experiences. (F)

9. The celebration of May Day in the former Soviet Union served a profound religious purpose. (T)

10. (w) Morality never appears to be nonreligious. (F)

11. Witches, shown practicing their art, are depicted on cave walls from as long ago as 25,000 years. (F)

12. (w) By definition, polytheists choose one god to the exclusion of all others. (F)

13. *Via Negativa* is typical of mystical traditions. (T)

14. Tribal identity was collective in part because everyone shared the same hunting–gathering activities. (T)

15. (w) All the great world religions developed their classical expression after the beginning of the common era (ce). (F)

16. (w) In the myths of nature, time brings sickness, decline, and death. (T)

17. Primal belief in the spirit world is a characteristic of shamanism. (T)

18. In the myths of harmony, yin and yang, night and day, male and female—all are polar opposites that merge into each other and balance each other. (T)

19. In the myths of liberation, the problem of life is nature. (F)

20. It is not important to look at diversity of religious expression to understand human religiousness. (F)

21. (w) In the myths of history, the problem in life is “sin.” (T)

22. (w) In the myths of history, time is the enemy. (F)

23. In premodern culture religion played the decisive role in explaining and ordering life. (T)

24. (w) The postmodern culture is strengthening the narratives from all the previous cultures’ religious traditions. (F)

25. (w) In the modern period, religion tended to be viewed as a matter of personal faith or opinion rather than objective knowledge. (T)

26. The scientific worldview, which was part of modern culture, was highly respectful of premodern beliefs. (F)

27. Although all religions communicate their traditions by telling stories, only indigenous traditions make “story” itself the central metaphor of religious experience. (F)

28. (w) In modern culture religion played the decisive role in explaining and ordering life. (F)

29. Religion is about purely spiritual things. (F)

30. Both fundamentalism and postmodern pluralism reject the modern strategy of privatizing religion. (T)

31. (w) Sympathetic imagination means that we feel sorry for people who are different from us. (F)

32. (w) A postmodern edict would argue that only religious knowledge—and not scientific knowledge—is relative. (F)

33. (w) All the world’s religions are struggling to interpret their premodern, modern, and, when appropriate, postmodern traditions. (T)

34. (w) The two world wars gave people around the world hope that progress is always for the good. (F)

35. The postmodern trends have caused a collapse of all metanarratives, which has caused religion in the public realm to be almost nonexistent. (F)

36. Socialism was not a movement until the postmodern period. (F)

37. The development of urban life and the first great cities that started around 3000 bce led directly to the specialization of labor. (T)

38. The practice of speaking in tongues in some Christian congregations is an example of how the practice of shamanic trance lives on. (T)

39. (w) In seeking harmony, Daoism is associated with *li* and Confucianism is associated with *wu-wei*. (F)

40. Modern Western colonialism came closest to achieving global domination only after 2001. (F)

**Fill in the Blank**

1. (w) The word \_\_\_\_\_\_\_ comes from a Latin word meaning “to tie or bind.” (religion)

2. (w) Western religion is \_\_\_\_\_\_\_, meaning a belief in one God only. (monotheistic)

3. The form of religious language called \_\_\_\_\_\_\_\_\_\_\_\_\_ is typical of mystical traditions such as those found in Buddhism especially. (via negativa)

4. Ritual actions connect the individual and the community to the\_\_\_\_\_\_\_. (sacred)

5. The academic study of religion requires the courage and \_\_\_\_\_\_\_\_\_ to sympathetically understand the diverse worldview of others. (compassion)

6. (w) \_\_\_\_\_\_\_ is the questioning of our sacred moralities, or asking whether what people *say* is good or virtuous is really good or virtuous. (Ethics)

7. (w) A \_\_\_\_\_\_\_ uses things that are more familiar to us to help us understand what is less familiar. (metaphor)

8. Religious language is primarily \_\_\_\_\_\_\_\_\_\_ because a literal interpretation would be confusing. (symbolic )

9. When studying religion, the word “myth” refers to a symbolic \_\_\_\_\_\_\_. (story)

10. (w) \_\_\_\_\_\_\_ skill made possible the emergence of cities, which in turn brought about a great transformation in human experience. (Agricultural)

11. (w) \_\_\_\_\_\_\_ life drew people together out of different indigenous groups. (Urban)

12. (w) When indigenous people were confronted by cultural and religious differences in urbanizing people, they were forced to individuate their \_\_\_\_\_\_\_. (identities)

13. The complexities of urban life led to the \_\_\_\_\_\_\_ of labor, which then led to a differentiation of society into classes. (specialization)

14. The great world religions emerged to answer the questions raised by the \_\_\_\_\_\_\_ of morality, mortality, and life. (crises)

15. Only the religions of the \_\_\_\_\_\_\_\_\_\_\_\_\_\_—Judaism, Christianity, and Islam—make “story” itself the central metaphor of religious expression. (Middle East)

16. In the earliest religious stories, from primal societies, time was viewed as \_\_\_\_\_\_\_, not linear. (cyclical)

17. In hunter–gatherer groups, the \_\_\_\_\_\_\_ was the spiritual leader. (shaman)

18. \_\_\_\_\_\_\_\_\_\_\_ reject important aspects of modernity and want to return to a perceived “authentic” social/political order manifested in the sacred ways of their ancestors. (Fundamentalists)

19. (w) In seeking harmony, Daoists promote the cultivation of \_\_\_\_\_\_\_. (*wu-wei*)

20. The two different religions that emerged in China to restore balance in society and the universe were \_\_\_\_\_\_\_ and Confucianism. (Daoism)

21. (w) All three religious traditions that arose in the Middle East trace themselves back to the patriarch \_\_\_\_\_\_\_. (Abraham)

22. (w) The four main types of sacred story are the \_\_\_\_\_\_\_ of nature, harmony, liberation, and history. (myths)

23. (w) The political, social, cultural, and economic domination of one society by another is called \_\_\_\_\_\_\_. (colonialism)

24. In premodern times, religion played the decisive role in explaining and ordering\_\_\_\_\_\_\_\_. (life)

25. Since the eighteenth century, \_\_\_\_\_\_\_ has played the decisive role in explaining and ordering life. (science)

26. (w) The postmodern period is characterized by the collapse of all \_\_\_\_\_\_\_. (metanarratives)

27. In the postmodern world, every religious person is a \_\_\_\_\_\_\_, because we all “choose” our religious identity. (heretic)

28. \_\_\_\_\_\_\_\_\_\_ has disrupted notions of singular identities, including religious identity. (Globalization)

29. (w) The modernist movement of \_\_\_\_\_\_\_ was sustained by a vision of scientific progress, yet rallied against extreme individualism and modern capitalism. (socialism)

30. That which is held \_\_\_\_\_\_\_ is, by definition, what matters most to a given community. (sacred)

31. (w) Marx believed that a worldwide \_\_\_\_\_\_\_, organized by an international workers union, would result in a classless society. (revolution)

32. (w) Some postmodern people argue that not only religion but also \_\_\_\_\_\_\_ is an imaginative interpretation of the world and does not offer final truth about reality. (science)

33. (w) Postmodern trends began to emerge in the \_\_\_\_\_\_\_ century. (nineteenth)

34. (w) The period of time when all religious and scientific knowledge is viewed as relative is called \_\_\_\_\_\_\_. (postmodern)

35. From a postmodern perspective, all knowledge is \_\_\_\_\_\_\_. (relative)

36. To understand different religious language and messages, we must use empathy, or \_\_\_\_\_\_\_ imagination. (sympathetic)

37. Myth and ritual express the \_\_\_\_\_\_\_\_\_\_\_\_\_ nature of human experience. (communal)

38. The emperors, kings, or Pharaohs who ruled in the new city-states were considered either \_\_\_\_\_\_\_ or representatives of the gods. (divine or gods)

39. (w) In China the great story that emerged was that of the \_\_\_\_\_\_\_, the hidden harmony of the universe. (Dao)

40. In seeking harmony, Confucianists promote the cultivation of \_\_\_\_\_\_\_. (*li*)

**Discussion**

1. Explain how diversity relativizes all stories.

2. Describe the crisis that the loss of primal collective life brought about.

3. (w) Discuss the ways politics is connected to religious traditions. Use examples from the chapter.

4. (w) Briefly describe several ways in which the emergence of urbanization affected community life.

5. Explain the significance and meaning behind a typical religious ritual. Use a ritual you are knowledgeable about as an example.

6. (w) Highlight how postmodernity differs from modernity, according to this text.

7. (w) What were the questions that led to the emergence of the great world religions?

8. (w) Explain how myth and ritual “bind” individuals.

9. Explain how a religion can be called a religion if it does not have a belief in God.

10. (w) Discuss the postcolonial reaction to colonialism and include the religious and cultural movements that came out of it.

11. Discuss the significance of “story” to all religions.

12. Discuss how globalization makes studying religions necessary.