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AFRICAN TRADITIONAL RELIGION
2 HOURS

Candidate's Index Number
Signature:

UNIVERSITY OF CAPE COAST
COLLEGE OF EDUCATION STUDIES
SCHOOL OF EDUCATIONAL DEVELOPMENT AND OUTREACH
INSTITUTE OF EDUCATION

COLLEGES OF EDUCATION
FOUR-YEAR BACHELOR OF EDUCATION (B.ED)
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AUGUST 24, 2022 AFRICAN TRADITIONAL RELIGION 9:00 AM – 9:30 AM

This paper consists of two sections, A and B. Answer ALL the questions in Section A and TWO questions from Section B. Section A will be collected after the first 30 minutes.

SECTION A
(20 MARKS)

Answer ALL the questions in this Section.

Items 1 to 20 are stems followed by four options lettered A to D. Read each item carefully and circle the letter of the correct or best option.

1. What is the relevance of the cult of Shango of the Yoruba and the cult of Nyinkang of the Shilluk to the understanding of the African indigenous religion?
 - A. Good people are remembered as ancestors.
 - B. Indigenous festivals were instituted by ethnic heroes.
 - C. Men are more respected in the religion than women.
 - D. Some of the deities were once human beings.
2. Which of the following **best** describes the phenomenological method used in the study of African indigenous religion?
 - A. A method based on the principle 'the believer is always right'.
 - B. A multi-discipline approach in the study of the religion.
 - C. The application of epoche to study the empirical aspects of the religion.
 - D. The understanding of the religion based on the lived experiences of the practitioners.
3. African traditional religion has traditionally relied on oral tradition than on transmission of its sacred stories.
 - A. anthropological.
 - B. contextual.
 - C. religious.
 - D. textual.

4. Which of the following accounts for the definition of worship as the 'total response to the Ultimate Reality'?
 - A. All members of a community take part in worship.
 - B. Prayer and sacrifice are part of worship.
 - C. The totality of the religious person is involved.
 - D. There is a total consecration before worship.

5. What do you learn about the nature of human beings in the rite of cleansing before worship?
 - A. Humans are not ritually pure.
 - B. The gods demand ritual purity before worship can take place.
 - C. The recipients of worship are holy.
 - D. This is to please the gods.

6. What is the purpose of the demand of reconciliation among people before formal worship takes place?
 - A. Peace and harmony is essential for worship to be effective.
 - B. The worship of feuding parties does not bring salvation.
 - C. This is to please the gods.
 - D. To ensure the worship takes place unhindered.

7. The Supreme Being in the indigenous African religion of the African has no priests or priestesses because
 - A. everyone has a direct access to God.
 - B. humans are unclean and cannot stand before God.
 - C. it is ethically wrong for a human being to mediate between humans and God.
 - D. the sky is his dwelling place.

8. How do the Dagara reconcile the living especially the elders, the family, debtors and creditors of a deceased with first, among themselves and secondly with the deceased?
 - A. By smearing the body of the family and debtors and creditors with clay.
 - B. The family shares a roasted fowl with the debtors and creditors.
 - C. Through the *koda-tuo* rites of drinking cool beer.
 - D. Through the rites of drinking pito together.

9. Which one of the following can be used as an evidence to support the feature of pragmatism in the indigenous African religion?
 - A. Humans stop worshipping the gods when they consistently fail to grant the wishes of humans.
 - B. Temples, shrines and cultic rites have not been instituted for the Supreme Being but the gods have theirs.
 - C. The gods are regarded as enemies when they punish human beings for wrong done.
 - D. The gods cannot compete with the Supreme Being who is regarded as the creator of all including the gods.

10. Which one of the reasons below **best** refutes the view that ATR is 'fetishism'?
 - A. 'Fetishism' is not part of ATR.
 - B. Man-made religious objects are found in other religions.
 - C. Some elements of ATR are not man-made objects.
 - D. The term 'fetishism' is very insulting.

11. Religious practices in African traditional religion focus on
- A. emulating the actions of malicious spirits.
 - B. improving life in this world.
 - C. preparing for the afterlife.
 - D. worshipping the High God.
12. How **best** can one describe Francis who has mystical knowledge and skills to control nature?
- A. Diviner.
 - B. Magician.
 - C. Medium.
 - D. Superhuman being.
13. The type of divinatory practice which involves invoking and communicating with the spirit of the dead is called
- A. dowsing.
 - B. necromancy.
 - C. palmistry.
 - D. water gazing.
14. In African traditional religion, practitioners perform expiatory sacrifice to
- A. appease the deities.
 - B. cleanse sin.
 - C. reunite the believer and the offended deity.
 - D. strengthen the material and immaterial bond.
15. Which of the following sacrifices is **not** offered in the situation of sin?
- A. Expiatory and penitential.
 - B. Propitiatory sacrifice
 - C. Substitutionary and preventive
 - D. Votive foundation
16. In African traditional religion, sin and malevolent spirits are used
- A. as a way of helping people to explain evil in society.
 - B. as factors of causation of bad happenings.
 - C. to explain the need to offer sacrifice.
 - D. to help dead people to find salvation in the afterlife.
17. Nyamekye and Kojo were discussing issues that pertain to descriptions and analyses of the way they think about themselves, environment, space, time and the role of divinities. Which of the following terms best describes their discussion?
- A. Critical thinking.
 - B. Life after death.
 - C. Salvation.
 - D. Worldview.
18. What is the effect of religious pluralism on the eschatological worldview of the indigenous African?
- A. It has destroyed the communal life of the African by creating individualism.
 - B. It has provided alternative eschatology and distorted the indigenous worldview.
 - C. It has replaced the indigenous African cyclical time with linear time.
 - D. The monopoly of the indigenous religion is broken, bringing in religious competition.

19. All of the following are evidences that the goal of religion in indigenous Africa goes beyond life on earth **except**
- A. burial and post-burial rituals are performed to enable the deceased transit to the ancestral world.
 - B. indigenous Africans pray to ask for material things from God, the gods and the ancestors.
 - C. prayers are offered to the ancestors to help the living in diverse ways.
 - D. singing of dirges in which messages are given to the deceased to send to the spiritual world.
20. Identify among the following the statement that **best** explains 'salvation' in indigenous Africa.
- A. Abundance of food, good health and peace for all in the community.
 - B. Deathlessness and happiness for the entire community.
 - C. Staying in heaven to sing songs of praises to God.
 - D. The absence of occurrences but only good happenings in the community.