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EBS 128J
INTRODUCTION TO AFRICAN
TRADITIONAL RELIGION
30 MINUTES

Candidate's Index Number

Signature:

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

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AUGUST 3, 2022

INTRODUCTION TO AFRICAN
TRADITIONAL RELIGION

8:00 AM – 8:30 AM

Answer ALL the questions.

[20 MARKS]

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

1. In what two contexts is the word 'traditional' used in the name 'African Traditional Religion'? It is in the context of
 - i. showing that it is a religion very close to nature.
 - ii. indicating that it was the preferred religion of most Africans.
 - iii. making a distinction between it and other religions which are now part of the African heritage.
 - iv. proving that is an old fashioned religion.
 - v. its beginning is in Africa.
 - vi. making it distinct from scriptural religions.
 - A. i and vi
 - B. iii and v
 - C. ii and vi
 - D. iv and v
2. What reason does Mbiti give on his change from the use of the plural 'religions' to the singular 'religion' in his description of the indigenous religion of the African?
 - A. In spite of the diversity in the religion, there are also commonalities and unity.
 - B. The diversities in the religion makes it one religion but with various denominations.
 - C. The use of the plural, 'religions', was a mistake.
 - D. There was the need to reconcile with those who use the singular, 'religion'.
3. For which of the following is King Akhenaton's/Akhenaten's of Egypt best remembered?
 - A. His beautiful wife Nefrititi.
 - B. The building of the city of Ramses and dedicating it to Aten.
 - C. The composition of the hymn 'The Great Hymn to Aten'.
 - D. The introduction of monotheism in ancient Egyptian religion.

4. It studies the indigenous religion from the perspective of one ethnic group without making any attempt to do comparison. This approach to the study of the indigenous religion of the African is called approach.
 - A. Enumerative
 - B. Particularistic
 - C. Thematic
 - D. Unity

5. It takes one culture and studies it as a paradigm of all cultures in Africa. What is the name of this approach to studying the indigenous religion of the African?
 - A. Enumerative
 - B. Particularistic
 - C. Thematic
 - D. Unity

6. Which of the following **best** explains 'empathetic interpolation'? It is
 - A. the assumption that the believer of a religion is always right about the religion.
 - B. the study of the observable aspects of a religion to arrive at its very nature.
 - C. when one enters into a religion to experience it in order to interpret it correctly.
 - D. when one seeks assistance from the Interpol to be permitted to study a religion.

7. What makes practicing 'bracketing' difficult for both the insider and the outsider in the phenomenological study of religion?
 - A. It is difficult to accept whatever the believer says to be right.
 - B. It is impossible for a person to totally empty one's self of the past.
 - C. It makes us to dwell only on the contemporary manifestations of a religion.
 - D. One must criticise the wrongs in a religion to bring improvement.

8. The use of white clay on parts of the body of some indigenous African priests and priestesses means they
 - A. are spokespersons of the gods.
 - B. belong to both the worlds of humans and that of the sacred.
 - C. can be righteous sometimes and other times unrighteous.
 - D. have secret knowledge hidden from ordinary humans.

9. Kabuki is a hunter. On each hunting expedition he puts around his waist a leather belt with cowry shells sewn into it; around his wrist is a leather arm band and in his leather bag are various forms of objects he calls his charms and amulets. What religious idea can be seen in the objects on Kabuki?
 - A. It is the practice of medicine and it reveals the belief in evil spirits.
 - B. The objects adorn the body and they are believed to attract big animals.
 - C. The objects are magico-religious objects to prevent sickness of his children at home.
 - D. These are magical objects portraying the belief that the spirits help hunters to shoot correctly.

Use the myth below to answer questions 10 and 11.

One day in a fit of anger, Tsali challenged his father to a public display of supernatural powers (amlimatsitsi). In response to this challenge, the father (Akplormada), removed his own intestines, washed them in a herbal preparation and dried them to give more years of life to himself. Tsali turned into a hawk and carried his father's intestines away into space. Tsali searched in vain for the tallest tree on which to settle and swallow the intestines of his father. But Akplormada [had] commanded all the trees in the vicinity to be dwarfed. [He then] turned himself into the tallest tree upon which Tsali came to settle. Before Tsali could swallow his father's intestines, Akplormada reached out his hands and Tsali dropped the intestines right into his father's unseen palms.

Akplormada [then] ridiculed his son with the words: "You know how to turn into a hawk as I had taught you, but you don't know how to turn into a silk-cotton tree."

10. What type of myth is the above and what is your reason?
 - A. Aetiological myth because it explains the origin of the Anlo worship of Togbe Tsali.
 - B. Historical myth because it is an embellished history of a known historical figure, Togbe Tsali.
 - C. Eschatological myth because it tells that in future medicine men will turn into silk-cotton trees.
 - D. Creation myth because it tells that Aplormada is the origin of the powers of Togbe Tsali.

11. What do you learn from the myth about one way medicine men in indigenous Africa come by their profession?
 - A. Apprenticeship.
 - B. Observation of nature.
 - C. Spirit possession.
 - D. Training within the family.

12. Which of the following statements bring out the difference between proverbs and other wise sayings?
 - i. Proverbs are situational.
 - ii. Proverbs have a surface meaning and a metaphoric meaning.
 - iii. Proverbs are always about animals or nature.
 - iv. Proverbs were created by wise people of the past.
 - v. Proverbs must always be decoded.
 - A. ii and v
 - B. iii and iv
 - C. i and iii
 - D. i and ii

13. Which **one** of the following makes prayer in indigenous Africa a religious but not a magical act?
 - A. Formal prayers are offered at sacred places and during sacred time.
 - B. Prayer is a supplication but not manipulation.
 - C. Prayer is always accompanied with libation.
 - D. Prayers is offered only in the state of ritual holiness.

14. Matted (rasta) hair was used by ritual functionaries or people set apart in many African cultures but now it is also a fashion among the youth in Africa. How does this pose a challenge to students of the indigenous religion of the African?
- It demonises the religion.
 - It desecrates a sacred practice of the indigenous African.
 - It takes a religious practice from its context.
 - One needs to know the language of the people to understand this art and craft.
15. What is the difference between sacred time and profane time?
- Any time set aside for worship is sacred time but worship does not take place in profane time.
 - Humans commune with God, the gods and the ancestors during sacred time.
 - Profane time is used for immoral activities but sacred time is for moral and religious activities.
 - Sacred time has a special religious significance but profane time does not.
16. In preparation for worship, the indigenous ritual specialists often abstain from sex. This means sex
- is a moral sin.
 - is an abomination to the sacred powers.
 - makes one ritually impure.
 - should be have only in marriage.
17. In the *Mwinbagr* the Dagara offer sacrifice to God often in the context of *yel tulu bagr* ("sacrifice of hot or serious matters"). Which of the following wrong notions about the indigenous African religion is dispelled by this sacrifice.
- Indigenous African religion is the worship of the ancestors.
 - Indigenous Africans worship the gods.
 - Sacrifice is offered to only the gods and the ancestors.
 - The Supreme Being is not directly worshipped by indigenous Africans.
18. The element of grace is very pronounced in indigenous African sacrifice and the evidence is that
- blood of animals cannot grant the motive in sacrifice, it is the purity of heart that does it.
 - in sacrifice indigenous Africans give back to God a token of items God has given to humans.
 - indigenous Africans offer benediction at the end of every sacrifice.
 - Jesus is believed to have died to wipe away all sins.
19. One central religious truth in divination is that
- humans recognise their limitation in knowledge.
 - it is a combination of faith and reason.
 - it reveals hidden secrets about the past, the present and the future.
 - Humans demonstrate their humility by consulting the gods.
20. In what way does the belief in witchcraft serve as a theory of causation in indigenous Africa?
- The belief in witchcraft is used to explain the existence of bad happenings in society.
 - The gods and the ancestors punish witches whenever they are caught.
 - Witches are caused to suffer for their misdeeds through the punishment meted out to them.
 - Witches cause a lot of misfortunes to occur in people's lives.