

OCTOBER 2023  
EBS128/128J  
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)

FIRST YEAR, END-OF-SECOND SEMESTER EXAMINATION, SEPTEMBER/OCTOBER 2023

3<sup>RD</sup> OCTOBER 2023      AFRICAN TRADITIONAL RELIGION      8:00 AM – 8:30 AM

This paper consists of two sections, A and B. Answer ALL the questions in Sections 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.

- Which of the following is a **major** weakness of all the sources for information to study African Traditional Religion?
  - Contemporary uses of the sources.
  - Difficulty in differentiating between wise sayings and proverbs.
  - Knowledge of indigenous African culture.
  - Language and interpretation.
- The description of the indigenous African as being 'incurably religious' is because .....
  - priests and priestesses have no theological training.
  - religion is at the centre of African life and thought.
  - the use of religion in indigenous Africa makes diseases incurable.
  - whatever the African does is religion.
- The word 'traditional' in the name 'African Traditional Religion' means .....
  - archaic.
  - contrasting 'tradition' with 'modern'.
  - something belonging to the past.
  - something indigenous to Africa.

4. Why is it that African Traditional Religion is **not** a proselytising religion?
- Christianity and Islam have superior proselytising strategies.
  - Colonialism destroyed indigenous African missionary efforts.
  - It is a traditional religion with birth as its entryway.
  - There are no prophets in the religion.

**Below is an excerpt from a Boran (Kenya) prayer. Answer questions 5, 6 and 7 within the context of the prayer.**

*Good God of this earth, my Lord!  
 Thou art above me, I am below thee...  
 God, thou goest, holding the bad and the good in thy hand;  
 My Lord, let us not be killed,  
 We, thy worms, we are praying to thee.  
 A man who knows not evil and good may not anger thee;  
 If once he knew it and was not willing to know it,  
 This is wicked -- treat him as it pleases thee.....*

(Quoted from Tutsehek (1845) by Shorter 239)

5. What does the prayer teach us about the recipient of indigenous African worship? God is .....
- above humans so he does not receive direct worship.
  - good all the time.
  - worshipped directly.
  - worshipped through the divinities.
6. Which of these ethical teachings **cannot** be deduced from the prayer?
- Human beings need courage in life.
  - In the context of sin, ignorance is a plea but committing it knowingly is punishable.
  - The nature of God is impartiality.
  - The value of humility is important in worship.
7. How do humans see themselves in relation to God from the sentence "*We, thy worms, we are praying to thee*"?
- God totally transcends humans.
  - Humans are like worms before God.
  - Humans are obliged to worship God.
  - Humans are unworthy before God.
8. Indigenous African names such as *Avudzivi* ("Dog has given birth") and *Malomo* ("Do not go again") reveal the belief in ..... while *Dzogbese* ("Destiny") and *Nkrabea* ("Destiny") teach about \_\_\_\_\_
- pre-existence of the human soul before birth ... punishment for evil.
  - punishment for evil ... destiny.
  - reincarnation ... life after death.
  - reincarnation ... pre-existence of the human soul before birth.
9. What is the moral value in the Anlo Tsiame clan making the cashew tree as its totem because its nuts saved their forefathers from starvation?
- Humility
  - Reciprocity
  - Respect
  - Responsibility

Use the story below to answer questions 10 and 11.

*Nana Mensa Aborampa was a chief in Nkusukum Traditional Area who was removed from the stool in 2020. As part of the destoolment rites, his pair of sandals were removed and he was forced to sit on the bare floor.*

10. What name is given to the destoolment rituals? ..... rites
  - A. Desacralisation
  - B. Desanctification
  - C. Humiliation
  - D. Sacralisation
  
11. Why do the Akan perform these rituals? Because .....
  - A. the rituals make the person to live normal life again.
  - B. the rituals sever the special link the person has with the ancestors.
  - C. they do not want the person to call himself a chief again.
  - D. without the rites the person is a danger to himself and to society.
  
12. Which of the following rites of passage is an example of a movement from a profane status to another profane status?
  - A. Chieftaincy
  - B. Death
  - C. Naming
  - D. Puberty
  
13. Who are the 'enemies' who are cursed in indigenous African prayer?
  - A. Ancestors who sold family properties and encouraged bribery.
  - B. People who cause problems in the community.
  - C. People who prevent the sacred from granting the goal of religion.
  - D. Thieves, murderers and all adulterers in society.
  
14. Which one of the reasons below **best** refutes the view that the totality of the indigenous religion of the African is 'fetishism'?
  - A. 'Fetishism' is not part of the religion.
  - B. Man-made religious objects are found in other religions.
  - C. Some elements of the religion are not man-made objects.
  - D. The term 'fetishism' is very insulting.
  
15. If idolatry is contextualised as worshipping creatures instead of God, which of the following will be the **best** refutation of the claim that the indigenous African religion is idolatry?
  - A. Cultic rites performed around images are not unique to the indigenous religion of the African.
  - B. Cultic rites performed for the gods do not make them to take the place of God.
  - C. The divinities were created by God as his agents on earth.
  - D. The object/creatures are symbols but not the real object of worship.
  
16. Totemic relationship is a good example of ..... relationship.
  - A. human-environment
  - B. human-sacred
  - C. inter-personal
  - D. intra-personal

17. What is the purpose of the demand for reconciliation in indigenous Africa 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.
18. Indigenous African religion is often represented as a pyramid with God at the apex, the ancestors and the gods at the sides and magic, totem and witchcraft at the base. This representation means .....
- A. God is ranked the highest among all the spiritual entities.
  - B. God is the source of all blessings.
  - C. magic, totem and witchcraft are the foundation of the religion.
  - D. the ancestors and the gods support God.
19. Salvation in indigenous African religion means .....
- A. accepting Jesus Christ as one's personal saviour.
  - B. all members of the community promoting the well-being of the community.
  - C. having good relationship with the gods and the ancestors.
  - D. total wellbeing of all members of the community.
20. In indigenous Africa the tangible manifestation of salvation is .....
- A. having many children.
  - B. material prosperity for all.
  - C. respecting the elderly.
  - D. when people are not dying.