



**COLLEGE OF SOCIAL SCIENCES, THEOLOGY, HUMANITIES  
AND EDUCATION**

**INSTITUTE OF THEOLOGY AND RELIGIOUS STUDIES**

**NTRP100 INTRODUCTION TO THE STUDY OF RELIGION**

**END OF FIRST SEMESTER EXAMINATIONS**

**NOV-DEC, 2020**

**LECTURER: MRS. T. BISHAU**

**DURATION: 24 HOURS**

***INSTRUCTIONS***

1. Do not write your name on the answer sheet.
2. Answer **ONE** question.
3. Each question carries 100 marks
4. Credit is given for neat, well written and lucid work.

*dbm*

1. 'Religion is human transformation in response to perceived ultimacy' (Young 2005: 4 – 6)
  - a) Show your comprehension of any issues surrounding defining religion in terms of response to ultimate concern. [30]
  - b) Assess how this working definition of religion is applicable to any religious group of your choice in your community. [30]
  - c) In the light of a) and b) generate your own working definition of religion giving reasons for the inclusion of what you deem to be the essential elements of the definition, and, or, the exclusion of other elements. [40]
2. Every African culture has its fair share of religious myths and rituals
  - a) Demonstrate your understanding of meaning of a myth and a ritual [30]
  - b) Examine scholarly views regarding the relationship between a myth and a ritual referring to examples from your local community [30]
  - c) With reference to one specific example of a Cosmogonic myth from your local community, analyze the significance of myths in any religion. [40]
3. Sacred practitioners play both positive and negative roles in a religious community.
  - a) Show your comprehension of views of scholars on the roles of sacred practitioners in any one religion of your choice. [40]
  - b) Evaluate the extent to which the phenomenological method may be applicable to study the activities of sacred practitioners. Refer to any **three** types of sacred practitioners in any religion of your choice you have studied for this paper. [60]

**-THE END-**