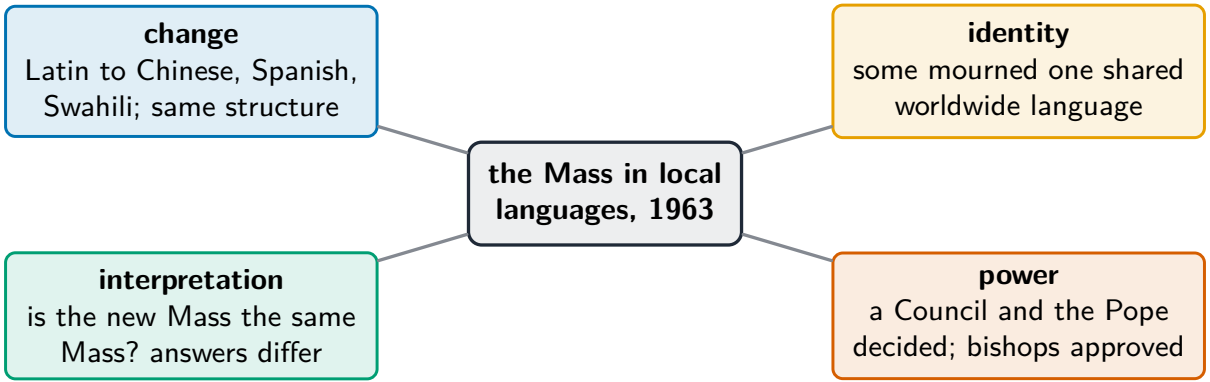
Exercise walk-through

1.2
Academic and devotional approaches

International Baccalaureate · IB Diploma · Religion and Society · SL

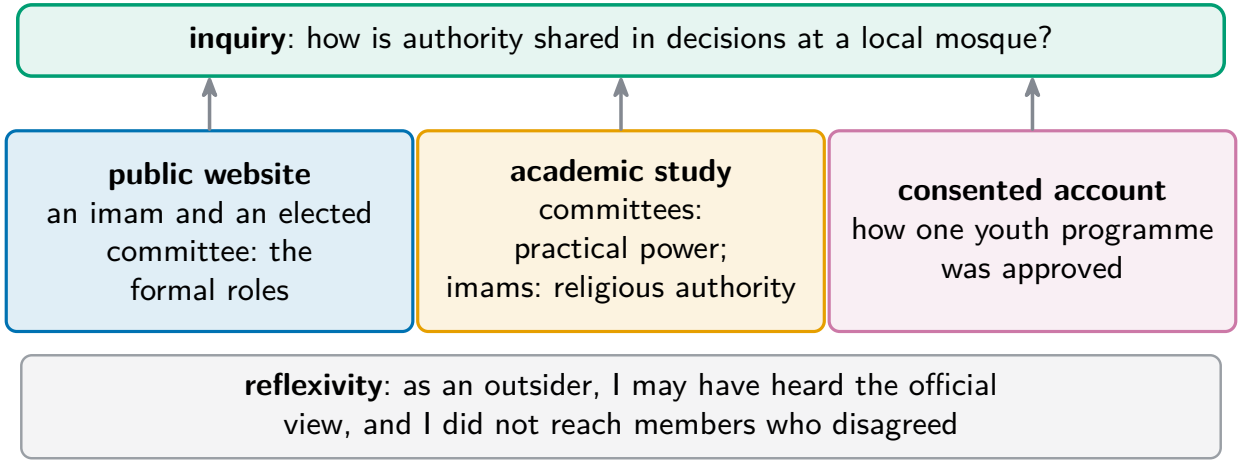
Change, identity, interpretation and power: source representation



the Latin Mass rule changed again in 1984, 2007 and 2021, each time by a Pope

> One case, four lenses: the Mass in local languages, 1963.

Conceptual inquiry and reflexivity: source representation



> Three kinds of source, three kinds of evidence; then say where you stand.

Worked: an inquiry on authority

1. **Question** how is authority shared in decisions?
2. **Sources** website, academic study, one consented account
3. **Distinguish** formal roles from practical power
4. **Reflexivity** an outsider may hear only the official view

Decision

Each source answers part of the question.

Exercises 2.1·2.2

2.1 Distinguish an **academic** from a **devotional** approach to religion. [2]

2.2 Classify each source as academic or devotional, and primary or secondary: (a) a mosque's Friday sermon; (b) a historian's book on the Reformation; (c) a pilgrim's diary of the Hajj. [3]

sermon ?

history book ?

diary ?

Exercises 2.1·2.2

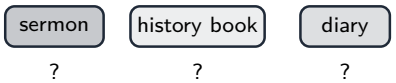
2.1 Distinguish an **academic** from a **devotional** approach to religion. [2]

2.1

academic: describes, compares and explains religion without requiring belief; devotional: aims to deepen faith or guide practice within a tradition

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2.2 Classify each source as academic or devotional, and primary or secondary: (a) a mosque's Friday sermon; (b) a historian's book on the Reformation; (c) a pilgrim's diary of the Hajj. [3]



2.2

(a) devotional, primary; (b) academic, secondary; (c) devotional or personal, primary (an insider's account)

Exercises 2.3·2.4

2.3 Explain **methodological agnosticism**, and **one** advantage and **one** criticism of it. [4]

2.4 Explain the **insider/outsider** problem, and how a researcher can reduce bias from each position. [6]

Exercises 2.3·2.4

2.3 Explain **methodological agnosticism**, and **one** advantage and **one** criticism of it. [4]

2.3

the scholar sets aside whether religious claims are true while studying them; advantage: allows fair description of all traditions; criticism: believers may feel that bracketing truth misses what matters most to them; or full neutrality may be impossible

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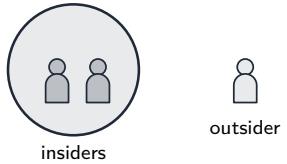
2.4 Explain the **insider/outsider** problem, and how a researcher can reduce bias from each position. [6]

2.4

insiders have deep knowledge but may take their own branch as normal; outsiders see patterns but may misread meanings with their own categories; ways to reduce bias, e.g. use both insider and outsider sources; reflexivity; let adherents speak in their own words

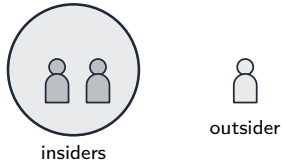
Exercise 3.1

3.1 *(Preparation essay.)* "Only an insider can truly understand a religion." Discuss. [15]



Exercise 3.1

3.1 *(Preparation essay.)* "Only an insider can truly understand a religion." Discuss. [15]



3.1

Mark with the markbands: [13-15] clearly focused on the question, accurate knowledge of at least three traditions, the four concepts applied, different views and sources evaluated, well-developed critical analysis, different perspectives evaluated, a reasoned conclusion; [10-12] focused, mostly accurate knowledge, analysis with some evaluation; [7-9] some focus, relevant knowledge, mostly narrative or description with limited analysis; [4-6] little focus, limited knowledge, mostly narrative; [1-3] little understanding of the question. Points that may be included: explains insider and outsider; for: language, feeling and practice are learned from within; experience cannot be fully described to outsiders; against: outsiders can compare and see patterns; insiders disagree among themselves; methodological agnosticism and phenomenology; Knott's range of positions; examples from at least one tradition; the role of reflexivity; a reasoned conclusion