

WORKBOOK ANSWERS

OCR A2 Religious Studies Unit G581 Philosophy of Religion

This Answers document provides suggestions for some of the possible answers that might be given for the questions asked in the workbook. They are not exhaustive and other answers may be acceptable, but they are intended as a brief guide to give teachers and students feedback. The examiner comments (blue text) have been added to give you some sense of what is rewarded in the exam and which areas can be developed. Again, these are not the only ways to answer such questions but they can be treated as one way of approaching questions of these types.

Topic 1

Religious experience

- 1 Religious experiences can allegedly be manifest in a number of different ways but their foundation is a belief by those who have an experience that they have somehow been touched by a divine being.
- 2 The Gifford lectures given in Edinburgh in 1901–02, by William James, were eventually published as the book *The Varieties of Religious Experience*. They have been described as a masterpiece of religious thought.
- 3
 - Passivity. People describe a state of powerlessness as if their own will is in abeyance.
 - Ineffability. People talk of experiences which they have no words to express. James describes this state of mind as 'negative' because of the believer's inability to describe the event/experience.
 - Noetic. This is the name James gives to knowledge beyond any normal experience. He says: 'They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate though they remain; and as a rule they carry with them a curious sense of authority for aftertime.'
 - Transient. These experiences seem to pass very quickly, though the effects can last a lifetime.
- 4
 - Private. These might be described as 'inside experiences'. These can be compared with feelings and thoughts. Sometimes the experiencers are able to describe in words what has happened to them but others are like James' noetic experiences.
 - Public. These are 'outside' experiences which might be ordinary but are seen as the handiwork of some divine being. Alternatively, they may be what some may call miraculous experiences.
- 5 The story of St Paul on the road to Damascus could be described as both private and public. Falling off his horse could be seen but only he could hear the voice of God asking him why he was persecuting

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Table of Contents Ocr A2 Religious Studies Past Papers

1. Understanding the eBook Ocr A2 Religious Studies Past Papers
 - The Rise of Digital Reading Ocr A2 Religious Studies Past Papers
 - Advantages of eBooks Over Traditional Books
2. Identifying Ocr A2 Religious Studies Past Papers
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Ocr A2 Religious Studies Past Papers
 - User-Friendly Interface
4. Exploring eBook Recommendations from Ocr A2 Religious Studies Past Papers
 - Personalized Recommendations
 - Ocr A2 Religious Studies Past Papers User Reviews and Ratings
 - Ocr A2 Religious Studies Past Papers and Bestseller Lists
5. Accessing Ocr A2 Religious Studies Past Papers Free and Paid eBooks
 - Ocr A2 Religious Studies Past Papers Public Domain eBooks
 - Ocr A2 Religious Studies Past Papers eBook Subscription Services
 - Ocr A2 Religious Studies Past Papers Budget-Friendly Options
6. Navigating Ocr A2 Religious Studies Past Papers eBook Formats
 - ePub, PDF, MOBI, and More
 - Ocr A2 Religious Studies Past Papers Compatibility with Devices
 - Ocr A2 Religious Studies Past Papers Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Ocr A2 Religious Studies Past Papers
 - Highlighting and Note-Taking Ocr A2 Religious Studies Past Papers
 - Interactive Elements Ocr A2 Religious Studies Past Papers
8. Staying Engaged with Ocr A2 Religious Studies Past Papers

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers Ocr A2 Religious Studies Past Papers
- 9. Balancing eBooks and Physical Books Ocr A2 Religious Studies Past Papers
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Ocr A2 Religious Studies Past Papers
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Ocr A2 Religious Studies Past Papers
 - Setting Reading Goals Ocr A2 Religious Studies Past Papers
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Ocr A2 Religious Studies Past Papers
 - Fact-Checking eBook Content of Ocr A2 Religious Studies Past Papers
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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