

# 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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**Thomas Griffiths**



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