



# Learning Grids

For A Level OCR Component 3:  
*Development in Christian Thought (Year 2)*

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# Teacher's Introduction

These learning grids are a tool designed to help you deliver the OCR A Level Year 2 Development of Christian Thought specification. The concept is that your students are assigned a topic to learn about (e.g. by giving them a set of pages to read from the course companion), possibly for homework, and then asked to complete the relevant learning grids. These activities may be particularly useful for your weaker learners, who may benefit from both the requirement to find the information and the act of writing the answers down.

The grids cover the specification content comprehensively and are designed to ask questions which your students should be able to answer correctly when they have studied the relevant topics. Each section begins with questions on basic concepts, or the background of a particular theologian, before progressing to longer questions designed to both test a student's knowledge of a particular topic and their ability to evaluate between different academic perspectives.

Completed grids are provided so that your students' answers can be marked or checked. It may also be useful to hand them out to students during their revision to assist them with answers they cannot find.

Advantages of using these learning grids are:

- Some students will find this method of studying of great value, particularly if they find it difficult to absorb information in class.
- Completed grids contain a sample answer that may be useful for revision.
- They are an easy-to-set, yet valuable homework.
- They are a useful catch-up tool to help students who have missed a lesson.
- They can be used as a basis for cover lessons that require minimal preparation and no interaction from the cover teacher.
- They are an independent learning resource.

You may want to photocopy the sheets onto A3 paper, particularly for students with reading or writing difficulties.

Note: Please note that the Gender and Society topics in the OCR A Level Course contain some sexist and potentially upsetting language, which you may wish to review before using with your class. For example, Aquinas describes women as 'defective and misbegotten' and Daly uses strong terminology such as 'Total Rape Victim'. Such language is reflective of the thinkers' views only, and in the case of older theologians represents an era when ordinary culture was more sexist and misogynistic in its outlook.



**Word + PDF**

Note that there is the option to pay an additional 30% to get this resource in PDF format or an additional 50% to get this resource in Word format. The latter allows you to edit the resource to adapt it for your students, and also to put it on your intranet or VLE so students can fill in the grids electronically.

*For all formats, the licence terms are that the purchasing institution can make unlimited copies on a single site, for students and teachers officially registered at that site.*

## Free Updates!

Register your email address to receive any future free updates\* made to this resource or other Religious Studies resources your school has purchased, and details of any promotions for your subject.

\* resulting from minor specification changes, suggestions from teachers and peer reviews, or occasional errors reported by customers

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## **Selected Question and Answer Pages**

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For demonstration only, the sample answer pages immediately follow their corresponding question pages

# Exclusivism



Hodder: pp. 190-197  
OUP: pp. 171-178, 187-193

	Questions	Answers
Theology	How did historically exclusivist Christianity begin to emerge?	
	Why might Christians be reluctant to support exclusivism in the modern era?	
	What form of Christology is generally asserted within exclusivist perspectives?	
	How does a strong doctrine of original sin possibly lead to exclusivism?	

# Exclusivism

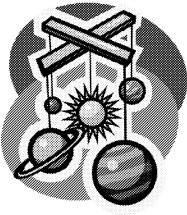


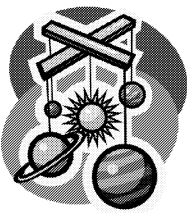

Hodder: pp. 190-197  
OUP: pp. 171-178, 187-193

	Questions	Answers
Theology	How did historically exclusivist Christianity begin to emerge?	<i>In the Gospels, Jesus at certain times makes statements that can be interpreted as claiming salvation exclusively comes through his teachings. For example, at John 14:6, he states 'Nobody comes to the Father, except through me' (NRSV) and from the beginning of church history these statements have been taken literally and formed the basis for exclusivism in Christian belief. Furthermore, it can be argued there are strong elements of exclusivism within Judaic tradition, and this may have influenced Christianity as it began to separate from the Jewish religion.</i>
	Why might Christians be reluctant to support exclusivism in the modern era?	<i>Increasingly, strict exclusivism is seen as difficult to uphold. Partly this is due to the arguably patronising denial of truth possibly present in other religions and the acknowledgement that Christianity is indebted to other religions and philosophies for many of its ideas, meaning wholesale rejection of other religions' truths and beliefs is inconsistent and contradictory.</i>
	What form of Christology is generally asserted within exclusivist perspectives?	<i>Generally a 'high' Christology is asserted within exclusivist Christianity. This strongly asserts Jesus as the unique Son of God and the only being mediating between God and earth.</i>
	How does a strong doctrine of original sin possibly lead to exclusivism?	<i>If a strong doctrine of original sin is asserted such that human beings are seen as completely corrupt, then the possibility of natural theology, or religion through human work, is at best inconsistent. This means that human beings must rely on revelation for truth about salvation, and affirmed by a religion, it can lead to exclusivism.</i>




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		Questions	Answers
Theology		What role does 'the Real' play within Hick's pluralism?	
		Why does Hick reject non-realist claims about religious experience?	
		What role do Kantian epistemological categories play in understanding the connection between God and the world in Hick's theology?	
		Describe Hick's concept of a 'global theology'.	
		Why does he advocate for a 'Copernican Revolution' in the way human beings approach religious belief? 	



		Questions	Answers
Theology		What role does 'the Real' play within Hick's pluralism?	<i>'The Real' in Hick's pluralism is the ultimate cause behind religious experience and, as a being beyond ordinary human capacities, can be realised as God or the ultimate reality.</i>
		Why does Hick reject non-realist claims about religious experience?	<i>Hick argues that religious experience is not simply culturally determined human experience and equally cannot be reduced down to psychological properties. To make sense of how each religion can be true in its own way, he has to identify some core, independent source of experience behind ordinary religious perception, which he argues is God or 'The Real' lying within the noumenal world, which human beings experience on a phenomenal level. This means that, while there are cultural or psychological elements to interpretation of religious experience, it also has core, real properties to it.</i>
		What role do Kantian epistemological categories play in understanding the connection between God and the world in Hick's theology?	<i>Hick argues that God or 'the Real' lies in the noumenal world, meaning it is outside of direct human accessibility and cannot be perceived as is. Rather, human beings experience God, but only on a phenomenal level, and so inevitably have different interpretations of his being or character. This also forms the groundwork for the idea of God's 'epistemic distance' from the world, allowing human beings to freely choose whether to believe in his existence or not.</i>
		Describe Hick's concept of a 'global theology'.	<i>Hick argues that within pluralism, especially in predominantly Christian countries, one should seek to develop a global theology, which focuses less on a Christocentric interpretation of religious claims but rather methodologically seeks to regularly and reliably incorporate the perspectives and truths of other religions to develop a holistic understanding of God and religious experience.</i>
	<p>Why does he advocate for a 'Copernican Revolution' in the way human beings approach religious belief?</p> 	<p><i>Hick compares current Christianity to Ptolemaic models of the universe, in arguing that history plays out according to the Christian conception of God and salvation, similar to how the Ptolemaic universe revolved around the earth. However, he advocates an analogous shift in religious belief, where Christianity is understood as one of many religions revolving around a core being or reality at the centre of all religious experience.</i></p>	 <p>© ZigZag Education</p>



# Critical Evaluation

	Questions	Answers
Critical Evaluation	<p>Is there an issue with liberation theology's use of Marxist concepts, and Marx's own opposition to religion?</p>	
	<p>Are liberation theologians correct in identifying capitalism as a major contributor to poverty and oppression around the world?</p> 	

# Critical Evaluation

	Questions	Answers
Critical Evaluation	<p>Is there an issue with liberation theology's use of Marxist concepts, and Marx's own opposition to religion?</p>	<p>Many critics of liberation theology argue that it either employs a piecemeal understanding of Marx or does not go far enough in its development of Marxism within theology. In the case of the former, figures such as Cardinal Ratzinger in the Catholic Church argue that liberation theology ignores Marx's criticisms of religion and his call for violent revolution which requires abandoning the Christian idea of love. In both these cases, Ratzinger further argues one cannot simply extract elements of Marxism, and liberation theology has simply uncritically adopted parts of Marx's theories without understanding why this process is impossible from the two systems being fundamentally opposed in their core moral beliefs. However, it can equally be argued that liberation theology isn't Marxist enough, and in supporting the idea of a traditional, action-oriented Catholic Church they have ignored the place of religion as enforcing the structures of oppression around the world through false consciousness. Therefore, there are distinct issues with liberation theology's use of Marx, and clearly identifiable difficulties with how Marx can possibly be employed within traditional theological discussions.</p>
	<p>Are liberation theologians correct in identifying capitalism as a major contributor to poverty and oppression around the world?</p> 	<p>While many people around the world credit capitalism with the growth and development of many countries, along with an increase in human welfare, this has arguably equally continued the oppression of many people in more impoverished countries. It can be noted particularly that liberation theology grew primarily out of Latin America, which for much of the twentieth century was exploited in various ways to feed the growth of the US and other large powers. Therefore, from the perspective of liberation theologians, the ills of capitalism are more apparent. While, in the developed world, where people are wealthier, there has also become a greater level of inequality. In fact it can be pointed out that there would be a rapid rise in wealth and technology, but that this rise would eventually lead to more oppression emerge. Nevertheless, it is difficult to compare capitalism to other systems. Even if a country is being socialist or communist focused states throughout history, many people would still be poor and not true to Marx's vision. Therefore, while liberation theologians may be correct in identifying capitalism as playing a major part in poverty and inequality, it is difficult to prove that this is necessarily a result of capitalism and not simply a natural part of a global economy.</p>  <p>© ZigZag Education</p>

## **Additional Selected Question Pages**

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# Alienation and Exploitation

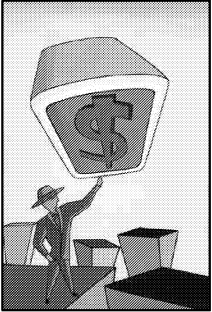


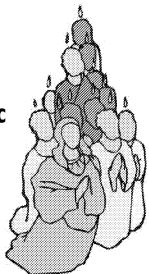
Hodder: pp. 283-287

OUP: pp. 298-305

	Questions	Answers
Theology	How do liberation theologians employ Marxist concepts within their theology?	
	Why do some liberation theologians view a Marxist society as an ideal Christian society?	
	What is Hegel's dialectical view on history, and how does Marx employ it within his philosophy?	
	How did Marx envision society progressing over the course of history?	

		Questions	Answers
Theology		<p>Why did Marx believe that ordinary workers would eventually revolt against capitalism?</p> 	
		<p>Why does Marx believe wage labour leads to exploitation?</p>	
		<p>Why is wage labour commonplace within a capitalist society?</p>	
		<p>How does alienation manifest itself among workers in a capitalist society?</p>	

		Questions	Answers
Theology		<p>Why do many liberation theologians believe Marx's theories apply particularly to society in Latin America?</p> 	
		<p>What is Marx's solution to exploitation and alienation?</p>	
		<p>What did Marx believe was necessary to achieve a classless society?</p>	
		<p>Why did Marx believe ordinary workers had not already revolted within his lifetime?</p>	

		Questions	Answers
Theology		How have liberation theologians supported Marxist political change within Latin America in the last century?	
		What are Ecclesial Base Communities (EBCs) and did they arise in Latin America? 	
		How do Ecclesial Base Communities address the issues of exploitation and alienation with Christian communities?	
		How does the idea of reversal in the Gospels possibly support the concept of a Marxist revolution?	