

Learning Grids

for A Level Year 2 AQA

Component 2B, Section A: Christianity

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Teacher's Introduction

These learning grids are a tool designed to help you deliver the A Level Year 2 AQA Component 2B, Section A: Christianity 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 around the topic before progressing to longer questions designed to test both a student's knowledge of a particular area of study 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.



Word + PDF

Note that there is the option to pay an additional 20% 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.

This resource is cross-referenced to the following textbook:

A Level Religious Studies for AQA Year 2, John Frye, Debbie Herring, Mel Thompson, Hodder Education ISBN 978 1 4718 7400 0

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Selected Question and Answer Pages

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

Christianity, Gender and Sexuality

The Issue of Gender in the Christian Church

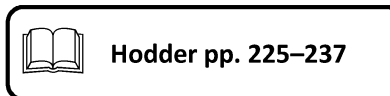


Hodder pp. 225–237

Topic	Question	Answer
The Place of Women in the Christian Church: Basic Issues	Why have many accused the Christian Church of being historically sexist?	
	How did changing attitudes in the nineteenth century influence a push for greater equality in the society in general?	
	What roles were women traditionally thought to possess in Christian life?	

Christianity, Gender and Sexuality


The Issue of Gender in the Christian Church



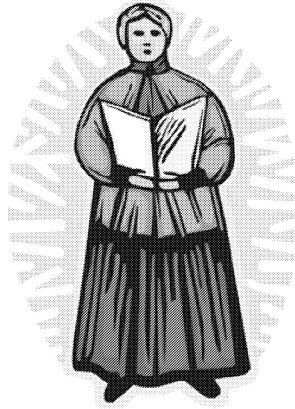
Topic	Question	Answer
The Place of Women in the Christian Church: Basic Issues	Why have many accused the Christian Church of being historically sexist?	<i>There have been many well-known Christian theologians and thinkers who have historically expressed opinions about the role and nature of women that would in modern times be considered sexist, such as St Paul, Augustine or even Luther and Aquinas. In particular, early Church fathers tended to view women as an evil temptation for the religious, and advanced interpretations of scripture supported this view. These perspectives were not refuted significantly by later figures in the Church, and many argue still exist in a reduced form in the present day, both through theological views on the role of women, and the forbidding of the ordination of women in many Christian denominations.</i>
	How did changing attitudes in the nineteenth century influence a push for greater equality in society in general?	<i>In the nineteenth century, women began occupying a larger role in the general workforce, and the roots of feminism as a movement began to take hold. Furthermore, there was more widespread education among women, and it began to be recognised that many of the traditional roles that women occupied were only enforced due to the imbalance of power in society that existed between men and women.</i>
	What roles were women traditionally thought to possess in Christian life?	<i>Women were typically expected in Christian life to fulfil the role derived from Genesis 2 where Eve was created as a 'helper' to Adam, and united with Adam as his wife.</i>



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Topic	Question	Answer
<p>Feminist Theology: Basic Issues (continued)</p> <p>Hodder p. 240</p>	<p>Why is there often perceived to be a need to reconstruct or reinterpret the language and theological concepts of the Bible?</p> 	
	<p>Why did Simone de Beauvoir identify women throughout history as being the 'Other'?</p>	
	<p>What does this 'Otherness' mean for women in the present-day world?</p>	

Topic	Question	Answer
Feminist Theology: Basic Issues (continued) Hodder p. 240	Why is there often perceived to be a need to reconstruct or reinterpret the language and theological concepts of the Bible?	<p>Many feminist theologians, especially reconstructivists, argue that it is not enough to simply identify the real message of Jesus behind the Bible. Rather, theology has become so couched in masculine terms that it is impossible to separate a gender-equal Christianity without fundamentally re-evaluating not only the language behind the Bible and its associated theological concepts, but also its history and generation. Therefore, it is often argued within feminist critiques that male-centric ideas should be stripped from theological discourse and replaced with terminology that more accurately reflects the gender-neutral religious teachings Jesus espoused during his ministry.</p>
	Why did Simone de Beauvoir identify women throughout history as being the 'Other'?	<p>Beauvoir argued that women have been simultaneously elevated yet marginalised and demeaned throughout history. This occurs through men and patriarchal elements of society both idealising them in art, myth and literature, and dismissing their rational capabilities, eventually projecting onto them a mysteriousness which is worshipped but robs women of their individuality.</p>
	What does this 'Otherness' mean for women in the present-day world?	<p>In modern society, this 'Otherness' is thought to manifest itself in a social conditioning upon women, where they are forced to find happiness in a life without fulfilment in their free pursuits. Patriarchal elements of society enforce this conditioning, which flattens any interesting or rebellious aspects of their lives. Women, in particular, are encouraged to conform to patriarchal norms, which means women are denied the ability to liberate themselves, free of patriarchal control.</p>



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Christianity, Migration and Religious Pluralism

Exam Preparation



Hodder pp. 316–343

Below are featured a number of arguments relating to Christianity, migration and religious pluralism, with a corresponding criticism presented opposite. Evaluate each before writing your own opinion in the final box on the right.

Argument	Criticism	Student's Evaluation
The Bible and word of Christ naturally support an exclusivist, or at least inclusivist, understanding of Christianity.	The Bible was written by human authors, who along with the early Church crafted a portrait of Jesus as a wholly divine figure. When the Bible is properly historically analysed and demythologised, Christianity is better understood within an inclusivist model of religion.	
All religions ultimately make competing truth claims about God or an ultimate reality that cannot be reconciled with one another.	There are stronger points of agreement between religions than disagreement, which means that even if one does not adopt a pluralistic position, one can easily examine each religion as broadly inclusivistic about others' truth claims.	
Rahner's idea of anonymous Christians allows a mediation between the exclusive claim of Christianity that salvation comes through Christ and the possible partial ethical and cosmological truths present in other religions.	Rahner's idea of anonymous Christians patronises other religions and forces them to conform to a Christian idea of salvation, rather than judging each of their truth claims on their own merits.	

Christianity, Migration and Religious Pluralism

Exam Preparation



Hodder pp. 316–343

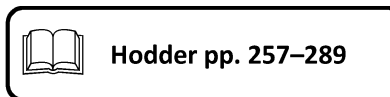
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All religions ultimately make competing truth claims about God or an ultimate reality that cannot be reconciled with one another.	There are stronger points of agreement between religions than disagreement, which means that even if one does not adopt a pluralistic position, one can easily examine each religion as broadly inclusivistic about others' truth claims.	
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Additional Selected Question Pages

Christianity and Science

Exam Preparation



Below are featured a number of arguments relating to Christianity and science, with a corresponding criticism presented opposite. Evaluate each before writing your own opinion in the final box on the right.

Argument	Criticism	Student's Evaluation
The theory of evolution challenges the foundations of Christian tradition, and any attempt to describe evolution as a God-determined process falls prey to the God of the Gaps argument.	The theory of evolution cannot be ruled out as an intelligent process, especially if it is thought that God created the universe, along with the causal laws that govern the process of evolution.	
The Big Bang does not provide evidence for a creator God, and in fact points towards a universe not in need of explanation via a creator, since invoking any being beyond the beginning of the universe is overextending the limits of human knowledge and understanding.	It is reasonable to ask what the cause of the universe was, especially if it had a beginning, and so the Big Bang provides reasonable grounds to invoke a creator God as an explanation for the universe itself.	
Christian teaching is reconcilable with modern scientific knowledge, so long as one takes a liberal approach to the Bible and is sensitive to the kind of questions religious inquiry is capable of answering.	Christian teaching is not reconcilable with modern scientific knowledge, and inevitably falls prey to God of the Gaps-style arguments when a deity is invoked as a potential cause of natural phenomena as yet unexplained by science.	

Christianity and the Challenge of Secularisation



Hodder pp. 290–315

Basic Concepts

Fill in the keyword definitions below:

Humanism	
Materialism	
Militant Atheism	
Irrationality	
Delusion	

Critics of religion often argue that religion causes social harm. Identify three different harms often proposed and explain how supporters of religion in the public sphere might respond.

Harm to LGBT Individuals Response:	Restrictions on Scientific Progress Response:	Encouragement of Violence and War Response:
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Christianity and the Challenge of Secularisation

Christian Responses to Secular Values



Hodder pp. 290–303

Topic	Question	Answer
Secularisation: Basic Issues	What is secularisation?	
	In what way has secularisation taken hold in the United Kingdom in the last 100 years?	
	Why is secularisation often seen as an existential threat to Christian tradition?	

Topic	Question	Answer
Secularisation: Basic Issues (continued)	What are the primary reasons for secularisation having occurred in the Western world?	
	How did theological discourse shift in response to challenges from secular critics?	