



# Learning Grids

## for A Level Year 2 AQA

*Component 2B, Section B: Christian Dialogues*

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# Teacher's Introduction

These learning grids are a tool designed to help you deliver Component 2B, Section B: Christian Dialogues section of the A Level AQA 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.

## Remember!

Always check the exam board website for new information, including changes to the specification and sample assessment material.

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. The Dialogues part of the specification is structured to test students' ability to apply the philosophy and ethics sections to the specific religion they have studied.

Each section in this resource, therefore, has 3–5 longer form questions, each designed to challenge students' knowledge and understanding of a particular topic, and to encourage them to apply their own philosophical and theological thought. Following these questions, an exam-style question is set, from which students can more formally structure arguments for and against, in preparation for their end of course exams.

Before each section is a table indicating the content students should be familiar with before approaching the questions. Not every topic is the subject of a direct question, but all topics can be drawn upon in the final, broader exam question. Some topics may also be covered more extensively in other sections where they are more pertinent.

Completed grids are provided so that your students' answers can be marked or checked. It may also be useful to hand out the completed grids 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 textbooks:

John Frye, *A-Level Religious Studies for AQA Year 1*, (Hodder Education) ISBN 978–1-4718–7395–9

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

## 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

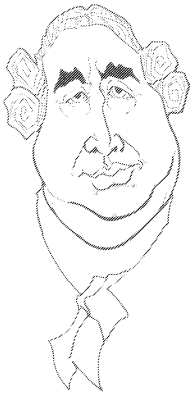
Go to **zzed.uk/freeupdates**

## **Selected Question and Answer Pages**

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

Topic	Question	Answer
<p><b>The Design Argument</b></p> <p>Hodder (Year 1) pp. 5–19</p>	<p>Which of Hume’s criticisms of the design argument poses the greatest difficulty for Christians?</p> 	

Topic	Question	Answer
<b>The Design Argument</b>  Hodder (Year 1) pp. 5–19	<p><b>Which of Hume’s criticisms of the design argument poses the greatest difficulty for Christians?</b></p> 	<p><i>Students might present the following answers. They should compare with other relevant criticisms and provide justified reasons for why their chosen criticism is the greatest hurdle for theists to overcome.</i></p> <ul style="list-style-type: none"> <li><i>Hume’s criticism of the causal principle behind the design argument, as this prevents a valid inference being made from observations of order/complexity in the world to the work of a designer.</i></li> <li><i>Hume’s criticism of spatial order, as this undermines the premise that there is order/complexity in the world altogether, and so undermines the idea there is evidence of design at all.</i></li> <li><i>Hume’s criticism that the world does not point towards the work of a designer, but rather some ‘unknown cause’, as this lays the foundations for alternative scientific explanations for the order/complexity observed in the world.</i></li> <li><i>Hume’s criticism that even if it is accepted there is a designer, it is not possible to infer any particular features about the nature or intentions of the designer. There may be multiple designers, who are not omnipotent or necessary, for example. This criticism is difficult to overcome as most theists want to contend the design argument is an argument for a religious God, not just another contingent or material cause.</i></li> </ul>



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# Christianity and Philosophy:

## Religious Experience

Recap: Before attempting to answer the following questions, you should familiarise yourself with the following topics and scholars.

Religious Experience	Definitions: Corporeal, Imaginative, Intellectual, Otto, James, Stace, Happold
	Analysis: Swinburne, Vardy, Freud, James
	Language: Ayer, Flew, Wittgenstein


Topic	Question	Answer
<b>Religious Experience: Definitions</b>  Hodder (Year 1) pp. 87–117	Are corporeal religious experiences more important for Christians than imaginative or intellectual experiences?	

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Topic	Question	Answer
<b>Religious Experience: Definitions</b>  Hodder (Year 1) pp. 87–117	<b>Are corporeal religious experiences more important for Christians than imaginative or intellectual experiences?</b>	<p><i>Students should analyse the nature of corporeal religious experiences, and compare whether they might be more or less authentic/useful in generating knowledge of God. Within this, certain key corporeal religious experiences might be given as examples, such as Saul's conversion, or St Bernadette's visions of Mary as evidence for/against. Students may also reference the following points:</i></p> <ul style="list-style-type: none"> <li><i>Biblical Evidence – Corporeal visions hold an important place in biblical narratives. From key elements of the Old Testament (e.g. Moses / burning bush) to the conversion of Saul, it can be argued that Christianity is built on corporeal visions, especially when it comes to key theological doctrines and ideas.</i></li> <li><i>Reliability/Authenticity – It is difficult to verify the reliability or authenticity of corporeal religious experiences, especially now it is known that different parts of the brain can be responsible for hallucinations that might appear real. In the present day, corporeal religious experiences might hold a less significant place.</i></li> <li><i>Frequency/Occurrence – Corporeal religious experiences are rare compared to intellectual/imaginary visions. While many people often claim to have physical visions of God. In this way, on an even scale, corporeal religious experiences may not be that important.</i></li> </ul> <div style="text-align: right;">  <p>© ZigZag Education</p> </div>



Topic	Question	Answer
<p><b>Free Will and Moral Responsibility</b></p> <p>Hodder (Year 2) pp. 138–167</p>	<p>Should Christians adopt a more therapeutic or restorative attitude towards crime and punishment?</p> 	
<p><b>Conscience</b></p> <p>Hodder (Year 2) pp. 168–195</p>	<p>Should Christians be accommodating of psychological and sociological theories about conscience?</p>	

Topic	Question	Answer
<b>Free Will and Moral Responsibility</b>  Hodder (Year 2) pp. 138–167	<p><b>Should Christians adopt a more therapeutic or restorative attitude towards crime and punishment?</b></p> 	<p><i>Students should analyse how free will debates in Christian ethics influence ideas about moral responsibility. Importantly, it should be noted that while Christian ethics as a whole has often emphasised human freedom, it has not always equally emphasised retributive punishment, and many Christian religious figures have often equally emphasised charity and mercy. Students in their answer might reference the following:</i></p> <ul style="list-style-type: none"> <li>• <i>Retributive – It can be argued that there are important reasons to favour retributive punishment, from justice for victims to deterrence of future crimes. Even if human beings don't possess complete agency/autonomy, there may be a place for retributive punishment still.</i></li> <li>• <i>Therapeutic/Restorative – It can be argued that retributive punishment does not solve the root causes of crimes, and fails to address properly the complicated application of moral responsibility to ethical dilemmas. This might be particularly true if one adopts a compatibilist or hard determinist view of free will, but even under libertarian views of free will, it can be contended that scientific knowledge of human behaviour has shown that human beings possess significantly less control over their actions than was once supposed.</i></li> </ul>
<b>Conscience</b>  Hodder (Year 2) pp. 168–195	<p><b>Should Christians be accommodating of psychological and sociological theories about conscience?</b></p>	<p><i>Students should analyse both the role of conscience in Christian ethical decision-making, and how it might be affected by modern sociological and psychological theories. Importantly, students should not jump to conclusions about Christian ideas of conscience, and note that modern psychology might simply help shape religious ideas about how people accept and act upon moral guidance. Students might reference the following in their answers:</i></p> <ul style="list-style-type: none"> <li>• <i>Aquinas/Reason – It can be argued that even if conscience to some degree is influenced by outside influences, a significant part of it is reason driven, and able to help resolve ethical dilemmas. This might be particularly true when looking at new forms of ethics distinct from their culture or upbringing.</i></li> <li>• <i>Psychological/Sociological – Christians might be accommodated by psychological theories that encourage people to be better Christians, rather than simply following faith or doing wrong acts. It may be that conscience is a form of psychological development. Similarly, sociological insights into how Christian communities can make better moral decisions than mere survival.</i></li> </ul>



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## **Additional Selected Question Pages**

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# Christianity and Ethics:

## Ethical Issues Concerning Human/Animal Life

Recap: Before attempting to answer the following questions, you should familiarise yourself with the following topics.

Issues of Human Life and Death	<i>Embryo Research</i>
	Abortion
	Euthanasia
	Capital Punishment
	Marriage
	Divorce
	Homosexuality
	Transgender Issues
	Theft
	Lying
Issues of Animal Life and Death	Use of Animals as Food
	Use of Animals in Scientific Procedures
	Blood Sports
	Animals as a Source of Organs

Topic	Question	Answer
<b>Issues of Human Life and Death</b>  Hodder (Year 1) pp. 179–225	<p>To what extent should Christians endorse the sanctity of life principle? In your answer you should include reference to at least one applied ethical issue.</p>	
<b>Issues of Human Life and Death: Homosexuality</b>  Hodder (Year 1) pp. 179–225	<p>‘Christian ethics should be more tolerant and open to same-sex relationships.’</p> <p>What arguments would you give in defence of this statement?</p>	

Topic	Question	Answer
<p><b>Issues of Human Life and Death: Theft</b></p> <p>Hodder (Year 1) pp. 179–225</p>	<p>Is there any justification for theft in Christian ethics?</p> 	

Topic	Question	Answer
<p><b>Issues of Animal Life and Death</b></p> <p>Hodder (Year 1) pp. 179–225</p>	<p><b>Should Christians be permitted to treat animals for whatever ends they wish?</b></p>	