

**Advanced Subsidiary GCE**  
**GCE RELIGIOUS STUDIES**  
Unit G575: AS Developments in Christian  
Theology  
**Specimen Paper**

**G575 QP**

Morning/Afternoon

Time: 1 hour 30 minutes

Additional Materials: Answer Booklet (...pages)



**INSTRUCTIONS TO CANDIDATES**

- Answer **one** question from Part 1 and **one** question from Part 2.

**INFORMATION FOR CANDIDATES**

- The number of marks for each question is given in brackets [ ] at the end of each question or part of question.
- The total number of marks for this paper is **70**.

**ADVICE TO CANDIDATES**

- Read each question carefully and make sure you know what you have to do before starting your answer.

This document consists of **2** printed pages.

Answer **one** question from Part 1 and **one** question from Part 2

**Part 1**

- 1 (a) Explain Augustine's teaching on men and women's relationship before and after the Fall. [25]  
(b) 'Human beings are naturally rebellious.' Discuss. [10]
- 2 (a) Explain the different methods of interpreting the Bible. [25]  
(b) To what extent is there a correct way of interpreting the Bible? [10]

**Part 2**

- 3 (a) Explain how Marxism has influenced liberation theologians. [25]  
(b) To what extent has Marxism helped liberation theologians? [10]
- 4 (a) Explain what is meant by describing Jesus as the Liberator. [25]  
(b) Discuss whether Christians should be involved in politics. [10]

**Paper Total [70]**

SPECIMEN

The maximum mark for this paper is 70.

SPECIMEN

<b>Band</b>	<b>Mark /25</b>	<b>AO1</b>	<b>Mark /10</b>	<b>AO2</b>
<b>0</b>	<b>0</b>	absent/no relevant material	<b>0</b>	absent/no argument
<b>1</b>	<b>1-5</b>	almost completely ignores the question <ul style="list-style-type: none"> <li>• little relevant material</li> <li>• some concepts inaccurate</li> <li>• shows little knowledge of technical terms</li> </ul> Communication: often unclear or disorganised	<b>1-2</b>	very little argument or justification of viewpoint <ul style="list-style-type: none"> <li>• little or no successful analysis</li> </ul> Communication: often unclear or disorganised
<b>2</b>	<b>6-10</b>	focuses on the general topic rather than directly on the question <ul style="list-style-type: none"> <li>• knowledge limited and partially accurate</li> <li>• limited understanding</li> <li>• selection often inappropriate</li> <li>• limited use of technical terms</li> </ul> Communication: some clarity and organisation	<b>3-4</b>	an attempt to sustain an argument and justify a viewpoint <ul style="list-style-type: none"> <li>• some analysis, but not successful</li> <li>• views asserted but not successfully justified</li> </ul> Communication: some clarity and organisation
<b>3</b>	<b>11-15</b>	satisfactory attempt to address the question <ul style="list-style-type: none"> <li>• some accurate knowledge</li> <li>• appropriate understanding</li> <li>• some successful selection of material</li> <li>• some accurate use of technical terms</li> </ul> Communication: some clarity and organisation	<b>5-6</b>	the argument is sustained and justified <ul style="list-style-type: none"> <li>• some successful analysis which may be implicit</li> </ul> Communication: some clarity and organisation
<b>4</b>	<b>16-20</b>	a good attempt to address the question <ul style="list-style-type: none"> <li>• accurate knowledge</li> <li>• good understanding</li> <li>• good selection of material</li> <li>• technical terms mostly accurate</li> </ul> Communication: generally clear and organised	<b>7-8</b>	a good attempt at using evidence to sustain an argument <ul style="list-style-type: none"> <li>• some successful and clear analysis</li> <li>• might put more than one point of view</li> </ul> Communication: generally clear and organised
<b>5</b>	<b>21-25</b>	an excellent attempt to address the question showing understanding and engagement with the material <ul style="list-style-type: none"> <li>• very high level of ability to select and deploy relevant information</li> <li>• accurate use of technical terms</li> </ul> Communication: answer is well constructed and organised	<b>9-10</b>	an excellent attempt which uses a range of evidence to sustain an argument <ul style="list-style-type: none"> <li>• comprehends the demands of the question</li> <li>• shows understanding and critical analysis of different viewpoints</li> </ul> Communication: answer is well constructed and organised

Question Number	Answer	Max Mark
<p><b>1(a)</b></p>	<p><b>Explain Augustine’s teaching on men and women’s relationship before and after the Fall.</b></p> <p>Candidates might explain how in paradise men and women had enjoyed equal sexual relationships but without lust.</p> <p>Candidates may then explain how the Fall affected men and women differently. They may explain the view that Women’s bodies are symbolically different from men and intended to be ruled over by men. She is to be his help-mate and so subordinate through her lack of practical wisdom.</p> <p>Some way wish to refer to the importance of marriage as means or remedy for this defect.</p> <p>Some way wish to explain Augustine’s metaphor of the veil from 1 Corinthians 11:7ff to show that woman’s spiritual self has been completed only through he relationship with her husband.</p>	<p>[25]</p>
<p><b>1(b)</b></p>	<p><b>‘Human beings are naturally rebellious.’ Discuss.</b></p> <p>Answers need not necessarily refer to Augustine, although most candidates are likely to build on material included in part a).</p> <p>Some candidates may focus on Augustine by analysing what state Augustine imagined men and women were in before the Fall when they existed as friends. They may argue that this was not a state of rebelliousness.</p> <p>On the other hand candidates might argue that the state pre-Fall was not ‘natural’ but an ideal state and that, as Augustine and Paul suggest, our characters are naturally disposed to be rebellious and lack control over self.</p>	<p>[10]</p>
<p><b>2(a)</b></p>	<p><b>Explain the different methods of interpreting the Bible.</b></p> <p>Candidates may begin by explaining why there are differences of opinion about Biblical authority.</p> <p>They may explain that some consider the Bible to be the Word of God, or witness to the Word of God, or inspired but human writing or simply human reflection on the nature of God.</p> <p>They may then show the various ways in which the Bible has been interpreted from those who take a fairly literal view of the text, to those who point out that the Bible contains contradictory passages and requires analogical or metaphorical interpretation.</p> <p>Good responses might explain such processes as the hermeneutical circle, demythologising and make the distinction between eisegesis and exegesis.</p>	<p>[25]</p>

Question Number	Answer	Max Mark
2(b)	<p>To what extent is there a correct way of interpreting the Bible?</p> <p>Some candidates may discuss what is meant by 'correct'. Some might agree that although the Bible is a complex collection of ideas and literary genres it still has to be read in a way which is appropriate to its genre.</p> <p>Others might argue that, as many genres are ambiguous (for example is a text such as Ruth historical or allegorical?), then there is no correct way on interpreting the Bible.</p> <p>Good responses might discuss problems such as authorship, canon and inspiration.</p>	[10]
3(a)	<p><b>Explain how Marxism has influenced liberation theologians.</b></p> <p>Many candidates may refer to Boff's statement that Marx has been a sociological tool for liberation theologians.</p> <p>Some may explain the argument that without Marxism liberation theology would not have developed its own distinctive praxis.</p> <p>Candidates may explain how Marxism has been used in the socio-analytic mediation to determine types of poverty and the nature of oppression.</p> <p>Some way wish to explain how general themes of Marxism have filtered into liberation theology such as: reversal, false consciousness, ownership of land, hermeneutic of suspicion, solidarity, conscientisation etc.</p>	[25]
3(b)	<p><b>To what extent has Marxism helped liberation theologians?</b></p> <p>Candidates might argue that Marx has not helped liberation theologians because the themes of liberation are already contained in the Christian tradition, notably in the Bible.</p> <p>Some might argue that Marxist materialism in fact should be avoided and that Marxism leads inevitably to political atheism.</p> <p>Good responses might argue that Marxism works in places where there is a sharp rich-poor divide, but where this is not the case a different socio-analytic model is needed.</p>	[10]

Question Number	Answer	Max Mark
<p><b>4(a)</b></p>	<p><b>Explain what is meant by describing Jesus as the Liberator.</b></p> <p>Candidates may explain how Jesus acts as liberator in his solidarity with the poor. Candidates might wish to give examples from the Gospels to illustrate this.</p> <p>Candidates might explain how Jesus challenged the authorities on their teaching (orthodoxy), religious practice (orthopraxis) and political affiliation.</p> <p>Good candidates may provide succinct examples and explanations (such as the Cleansing of the Temple or Paying Taxes to Caesar).</p> <p>Some may wish to make reference to discussion about Jesus' role as martyr and his resurrection as the symbol of the triumph of justice over oppression.</p>	<p><b>[25]</b></p>
<p><b>4(b)</b></p>	<p><b>Discuss whether Christians should be involved in politics.</b></p> <p>Some might argue that Christians should not be involved with politics for a numbers of reasons. They might argue that politics involves a level of intrigue and knowledge of economics which are contrary to the spiritual aims of Christianity and could end up in confused compromise.</p> <p>Others might argue that Jesus' own example in taking sides against injustice inevitably led him into a political position.</p> <p>Good responses might consider whether if Jesus was a Zealot he consciously chose a political path and the implications of this for modern Christians.</p>	<p><b>[10]</b></p>
<b>Paper Total</b>		<b>[70]</b>

**Assessment Objectives Grid (includes QWC)**

<b>Question</b>	<b>AO1</b>	<b>AO2</b>	<b>Total</b>
<b>1(a)</b>	25		<b>25</b>
<b>1(b)</b>		10	<b>10</b>
<b>2(a)</b>	25		<b>25</b>
<b>2(b)</b>		10	<b>10</b>
<b>3(a)</b>	25		<b>25</b>
<b>3(b)</b>		10	<b>10</b>
<b>4(a)</b>	25		<b>25</b>
<b>4(b)</b>		10	<b>10</b>
<b>Totals</b>	<b>50</b>	<b>20</b>	<b>70</b>

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