

Candidate Marks Report

Series : 6 2018

This candidate's script has been assessed using On-Screen Marking. The marks are therefore not shown on the script itself, but are summarised in the table below.

Centre No :	Assessment Code :	H573
Candidate No :	Component Code :	03
Candidate Name :		

Total Marks :

In the table below 'Total Mark' records the mark scored by this candidate.
'Max Mark' records the Maximum Mark available for the question.

Question Part

2	<p>There is an ongoing debate as to who Jesus Christ was ^{as} a person. There are some scholars who claim that he was merely a political liberator as illustrated through many examples in the Bible (temple). However, Jesus was more than just a liberator, he had an abundance of qualities that are fit together. For example, he is ^{was} also a teacher of forgiveness and ^{the} son of God. This is ^{an} essay will explore the extent to which ^{of the} part ^{of} interplay of these qualities and how Jesus was not merely a political liberator.</p> <p>Liberation theologian, Gustavo Gutierrez, argues that Christians should be more focused on orthopraxy in terms of tackling inequality ^{rather than} than orthodoxy, this is because Jesus presented a strong "preferential option for the poor." He would mainly associate with those who were marginalized in society and advocate for their rights. This was uncommon for a man of his religious caliber. Restrepo boldly claims that such ^{such} examples show that if Jesus was alive he would be a guerrillero ^{guerrillero} (revolutionist). However, such claims are far-fetched and cannot be sustained. Although Jesus did show characteristics of a political</p>
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Liberator, he there may be more ~~to this~~ ^{dimension} to this. For example, he may have been performing such acts out of duty as son of God. Therefore, we should consider external factors ~~when talking about~~ when talking about the person of Jesus.

Jesus' life and teachings suggest to us that in fact, he was not a mere political liberator but he was a divine being. To illustrate, he would perform many miracles such as that of curing the blind. These are not the qualities of a mere political liberator. Furthermore, he claims in the Bible: "I am the way, the life," This strongly implies that Jesus' status transcended worldly labels and status, hence, making it wrong to solely classify him as a political liberator. On the other hand, E. P. Sanders argues it is important to separate faith from history as faith permanently shapes what we know about faith. ~~Therefore, perhaps~~ Therefore, perhaps Jesus' status as a political liberator is more credible than others, although it is not the sole ~~correct~~ description of him.

Another perspective on this debate would



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suggest that Jesus was a teacher of forgiveness who ~~was~~ advocated for pacifism and did not engage in politics. There ~~is~~ ^{is} a particular quote from Jesus in which he says: "If someone should ~~hit~~ ^{hit} you, you should turn the other cheek" (offer our other cheek). He is ~~arguing~~ ^{implying} that we should not retaliate in a times of struggle and hardship, this can be applied to examples of oppression. The oppressed should accept their treatment as something better awaiting ~~them~~ ^{them}. Conversely, it is unfair to strip Jesus' political title away from him as there is evidence of such in the Bible. To illustrate, in the story of the temple he destroyed the ~~market~~ ^{market} within the temple that sold products to the poor for much higher ^{prices}. Such examples emphasise the duality of the person of Jesus ^{very strongly present}. The extent to which he ~~is~~ ^{was} a political liberator ^{and} also the extent to which he ~~is~~ ^{was} a teacher of forgiveness.

In conclusion, it is unsuccessful to argue that Jesus was merely a political ~~liberator~~ liberator. Although there are significant ~~moments~~ moments in history which indicated ~~as such~~, for example, his ~~strong~~ strong defiance of Roman ~~law~~ law regarding matters such as women has led to



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some labelling him as a zealot. Nonetheless, this ~~explanatory~~ approach is flawed as we can see throughout his life he was more than just a political liberator. ~~His~~ His main mission was to guide people to God and Christianity. He opened up the doors to forgiveness through ~~himself~~ ^{his death and} ~~and his death~~ taught us the core principles of love.

3 Mary Daly described herself as a radical feminist. Radical feminists ~~but~~ take the view that men are the enemy and will continue to oppress women until we establish separation. Her theology presents the idea that Christianity is inherently sexist, this is due to issues such as the maleness of God which makes it impossible for women to integrate into the religion. However, Daly fails to prove that Christianity is sexist, there are biblical examples which suggest the promotion of gender equality. Therefore, her theology ~~states that~~ merely shows that Christianity is shaped by external sexist ~~attitudes~~ ^{attitudes}.

In Daly's book "Beyond God: The Fetter" she weakly ~~disputes~~ ^{disputes} that Christianity promotes



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an unholy trinity of war, genocide and rape she argues that as the traditional God is male, men see themselves within God. This self-proclaimed power allows men to abuse it and use it in battles of ego and ~~pride~~ ^{pride} (war). It is mainly women who suffer ~~from~~ the consequences, they ~~are~~ are brutally murdered and raped. For example, ~~in the~~ ~~war~~ in the war between Bangladesh and Pakistan where women suffered the most. ^{Daly's theology may illustrate} ~~the~~ ~~illustrate~~ how Christianity portrays sexist attitudes through its fundamental beliefs ^{which} ~~work~~ ^{work} adversely for women. However, the concept of war, rape and such are moral evils created by ^{man} ~~men~~. Therefore, ~~or~~ suggesting that ~~the~~ ~~sex~~ Christianity is not sexist but men are. *

Liberal feminist Rosemary Radford Ruether agrees with Daly to a small extent. Ruether states that ~~if~~ Christianity has shown to be sexist in the ~~past~~ past, however, this is not irreversible. In her book "Sexism and God Talk" she ~~is~~ robustly claims that there is a golden thread in the Bible (a hidden theme of liberation) which ~~we~~ we must find. In comparison to Daly's ^{* Sociologist Woodhead would further argue that women use Christianity as a source of liberation.}



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theology, Pentecostals is much more successful. It is less deterministic and puts forward practical ways in which women can tackle sexism within Christianity. They must put themselves in the forefront of religion and actively interpret texts. Daly in this sense does not offer such rational and active ~~more~~ solutions.

On the other hand, Daly ~~more~~^{somewhat} strongly proposes the issue of the maleness of God, which has lightly been touched upon. The traditional monotheistic God of Christianity is presented in male terms. This is an issue as the maleness of God essentially means that male is God. This is problematic for Christian women as Christian men may exert power ~~of~~ over ~~to~~ them and continue their subordination. Daly ^{weakly} proposes that ~~to~~ women should find their own spirituality and refer to God in female terms. St. Simon Chan ^{rightfully} criticises this aspect of Daly's theology. By ~~just~~ attaching female terms to God will not eradicate sexism. ~~more~~ ~~the~~ ~~argument~~ ~~that~~ he uses the example of female worshippers ~~of~~ the Goddess Kali in Hinduism and how they are still mistreated despite ~~the~~ ^{the} presence of ~~a~~ female entity.



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Chan's argument suggests that Christianity is not sexist due to the maleness of God but external factors such as our patriarchal (male-dominated) society. In this sense, Daly's theology is unsuccessful in proving that Christianity ~~is~~ is sexist.

In conclusion, Daly's theology is fallacious in terms of proving that Christianity is sexist. Although some of her points hold relevance such as the Bible reinforces traditional roles - "wives submit to your husbands as you do your Lord", she is wrong to assume that ~~the~~ this makes Christianity intrinsically and irreversibly sexist. Fiorenza argues that the Bible is ~~shaped~~ and Christianity is shaped by a phallogocentric mentality but it is the responsibility of women to look between the lines and find the aspects of Christianity that ~~are~~ are not sexist. For example, Jesus had many women, ~~including~~ ^{such as} Mary Magdalene, who ministered to and with him. Therefore, Daly's theology is unsuccessful in proving that Christianity is sexist as she fails to acknowledge how ~~the~~ the religion can be ~~progressive~~ progressive in terms of its views on women.



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1

Dietrich Bonhoeffer was a Christian theologian who was alive during the Nazi regime. He was killed for his rather unique theology and beliefs. Bonhoeffer claimed that Christians have a moral duty to disobey the state in ^{the} face of oppression rather than stay complicit. Some scholars argue that Bonhoeffer's theology is still relevant in today's society as we face many moral conflicts such as the persecution of the Rohingya by the government of Burma/Myanmar. Nonetheless, society has still somewhat progressed since the time of Bonhoeffer. Therefore, his ~~that~~ theology may be too outdated and extreme in today's society.

Bonhoeffer claims that our duty to God overrides our duty to the state. ~~Therefore,~~ ~~if we~~ For example, God commands us to love each other and live peacefully amongst one another. If the state disrupts this command, as Christians it is important to defy this and restore the commands of God. ~~But~~ However, the Bible seems to suggest otherwise to Bonhoeffer's theology. The Bible says that we must obey the law of the land as it is governed by the authority of God.



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Therefore, Bonhoeffer's theology is contradictory as duty to the state is equitable to duty to God, by disobeying one you are disobeying the other. Due to this ~~apparent~~ indirect refutation from the Bible, Bonhoeffer's theology is not ~~retoo~~ relevant today, especially to Christians.

In acts of ~~tyranny~~ ^{tyranny} in which the state engages in, it is permissible to act out of civil disobedience - disobeying the state. Bonhoeffer claims that in serious cases it is ~~not~~ fine to use violence as a means of achieving order. In today's society this may be relevant but only in extreme cases. For example, the Civil War in Syria involves a grotesque amount of violence and exploitation ~~from~~ from the government ~~in~~ ^(e.g. chemical warfare) it would make sense for the civilians to fight ~~back~~ ^{back} in defense. However, the alternative of Bonhoeffer's civil disobedience is that it may cause further social chaos and disruption which ~~is~~ contradicts ~~his~~ teachings of Christianity. Therefore, an alternative ~~approach~~ ~~pacifist~~ pacifist approach may be more appropriate than Bonhoeffer's theology in today's ~~so~~ society.

Furthermore, Bonhoeffer is critical of the concept



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of traditional grace as proposed by the likes of Augustine and Calvin. The idea that ~~we~~ God chooses who to save and we are unable to influence this through our own merits. Bonhoeffer ~~calls~~ calls this ~~cheap~~ cheap grace which is unattainable and replaces it with costly grace. Christians should be ready to give up everything in the name of righteousness. Although this concept of costly grace is selfless it may be too extreme to use in ~~complex~~ situations in today's complex society. Making rash, impulsive decisions without considering consequences may have subsequent risks.

~~It is~~ To conclude, Bonhoeffer's theology appears to have little relevance in today's society. Bonhoeffer rightfully teaches us to stand up against ~~a~~ inequality and not to stay complicit in times ~~of~~ where allies are needed. Despite the good intent of Bonhoeffer's theology it is simply not relevant today. His theology is based on Christian teachings such as duty to God which ~~is~~ is not relevant in our growing secular society. Furthermore, ~~actions~~ concepts such as ~~and~~ ^{civil} disobedience are based on impulsiveness and violence which may ~~not~~ cause further



