



Rewarding Learning

ADVANCED
General Certificate of Education
2024

Religious Studies

Assessment Unit A2 8

assessing

Themes in the Philosophy of Religion

[ARE81]

MONDAY 24 JUNE, MORNING

MARK
SCHEME

General Marking Instructions

Introduction

The main purpose of a mark scheme is to ensure that examinations are marked accurately, consistently and fairly. The mark scheme provides examiners with an indication of the nature and range of candidates' responses likely to be worthy of credit. It also sets out the criteria which they should apply in allocating marks to candidates' responses.

Assessment objectives

Below are the assessment objectives for **GCE Religious Studies**

Candidates should be able to:

- demonstrate knowledge and understanding of religion, including:
 - religious, philosophical and/or ethical thought and teaching;
 - influence of beliefs, teachings and practices on individuals, communities and societies;
 - cause and significance of similarities and differences in belief, teaching and practice; and
 - approaches to the study of religion and belief (AO1); and
- analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study (AO2).

Quality of candidates' responses

In marking the examination papers, examiners should be looking for a quality of response reflecting the level of maturity which may reasonably be expected of a 17 or 18-year-old which is the age at which the majority of candidates sit their GCE examinations.

Flexibility in marking

Mark schemes are not intended to be totally prescriptive. No mark scheme can cover all the responses which candidates may produce. In the event of unanticipated answers, examiners are expected to use their professional judgement to assess the validity of answers. If an answer is particularly problematic, then examiners should seek the guidance of the Supervising Examiner.

Positive marking

Examiners are encouraged to be positive in their marking, giving appropriate credit for what candidates know, understand and can do rather than penalising candidates for errors or omissions. Examiners should make use of the whole of the available mark range for any particular question and be prepared to award full marks for a response which is as good as might reasonably be expected of a 17 or 18-year-old GCE candidate.

Awarding zero marks

Marks should only be awarded for valid responses and no marks should be awarded for an answer which is completely incorrect or inappropriate.

Mark schemes for tasks or questions which require candidates to respond in extended written form are marked on the basis of levels of response which take account of the quality of written communication.

Levels of response

In deciding which level of response to award, examiners should look for the 'best fit' bearing in mind that weakness in one area may be compensated for by strength in another. In deciding which mark within a particular level to award to any response, examiners are expected to use their professional judgement.

The following guidance is provided to assist examiners.

- **Threshold performance:** Response which just merits inclusion in the level and should be awarded a mark at or near the bottom of the range.
- **Intermediate performance:** Response which clearly merits inclusion in the level and should be awarded a mark at or near the middle of the range.
- **High performance:** Response which fully satisfies the level description and should be awarded a mark at or near the top of the range.

Each of the two assessment objectives have been categorised into five levels of performance relating to the respective abilities of the candidates. Having identified, for each assessment objective, the band in which the candidate has performed, the examiner should then decide on the appropriate mark within the range for the band.

Other Aspects of Human Experience at AS Level

Candidates must engage with other aspects of human experience, when required, to access Bands 3–5.

Synoptic Assessment at A2 Level

Candidates must support their answer with reference to at least one other unit of study to access Bands 4–5.

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Quality of written communication

Quality of written communication is taken into account in assessing candidates' responses to all tasks and questions that require them to respond in extended written form. These tasks and questions are marked on the basis of levels of response. The description for each level of response includes reference to the quality of written communication.

For conciseness, quality of written communication is distinguished within levels of response as follows:

Level 1: Quality of written communication is basic.

Level 2: Quality of written communication is limited.

Level 3: Quality of written communication is good.

Level 4: Quality of written communication is very good.

Level 5: Quality of written communication is excellent.

In interpreting these level descriptions, examiners should refer to the more detailed guidance provided below:

Level 1 (Basic): The candidate makes only a basic selection and use of an appropriate form and style of writing. The organisation of material lacks clarity and coherence. There is little or no use of specialist vocabulary. Presentation, spelling, punctuation and grammar are basic and the intended meaning is not clear.

Level 2 (Limited): The candidate makes a limited selection and use of an appropriate form and style of writing. The organisation of material may lack clarity and coherence. There is limited use of specialist vocabulary. Presentation, spelling, punctuation and grammar may be such that intended meaning is not clear.

Level 3 (Good): The candidate makes a reasonable selection and use of an appropriate form and style of writing. Relevant material is organised with some clarity and coherence. There is good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are sufficiently competent to make meaning clear.

Level 4 (Very Good): The candidate makes a very good selection and use of an appropriate form and style of writing. Relevant material is organised with clarity and coherence. There is very good use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a very good standard to make meaning clear.

Level 5 (Excellent): The candidate successfully selects and uses the most appropriate form and style of writing. Relevant material is organised with a high degree of clarity and coherence. There is widespread and accurate use of appropriate specialist vocabulary. Presentation, spelling, punctuation and grammar are of a sufficiently high standard to make meaning clear.

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • An excellent response to the question asked. • Demonstrates comprehensive understanding and knowledge. • Demonstrates a comprehensive understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A very high degree of relevant evidence, examples and scholarship. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. 	[17]–[20]
4	<ul style="list-style-type: none"> • A very good response to the question asked. • Demonstrates a high degree of understanding and almost totally accurate knowledge. • Demonstrates a high degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A very good range of relevant evidence, examples and scholarship. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. 	[13]–[16]
3	<ul style="list-style-type: none"> • A good response to the question asked. • Demonstrates a reasonable degree of understanding and mainly accurate knowledge. • Demonstrates a reasonable degree of understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A good range of relevant evidence, examples and scholarship. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. 	[9]–[12]
2	<ul style="list-style-type: none"> • A limited response to the question asked. • Demonstrates limited knowledge and understanding. • Demonstrates limited understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • A limited range of evidence, examples and scholarship. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. 	[5]–[8]
1	<ul style="list-style-type: none"> • A basic response to the question asked. • Demonstrates minimal knowledge and understanding. • Demonstrates minimal understanding of the influence of beliefs, teachings and practices on individuals, communities and societies. • Little, if any, use of evidence, examples and scholarship. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. 	[1]–[4]

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis. • An excellent attempt to evaluate aspects of, and approaches to, religion and belief. • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • An excellent attempt at providing personal insight and independent thought. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. 	[25]–[30]
4	<ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis. • A very good attempt to evaluate aspects of, and approaches to, religion and belief. • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A very good attempt at providing personal insight and independent thought. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. 	[19]–[24]
3	<ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis. • A good attempt to evaluate aspects of, and approaches to, religion and belief. • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A good attempt at providing personal insight and independent thought. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. 	[13]–[18]
2	<ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis. • A limited attempt to evaluate aspects of, and approaches to, religion and belief. • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A limited attempt at providing personal insight and independent thought. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. 	[7]–[12]
1	<ul style="list-style-type: none"> • A basic response demonstrating little attempt at critical analysis. • A basic attempt to evaluate aspects of, and approaches to, religion and belief. • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A basic attempt at providing personal insight and independent thought. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. 	[1]–[6]

Section A

AVAILABLE
MARKS

Answer **two** questions from this section

- 1 (a) Discuss Logical Positivism's critique of religious language.

Answers may include:

- An outlining of Logical Positivism's critique of religious language, the rejection of language that is not empirically verifiable.
- An exploration of Logical Positivism's case that since God cannot be empirically verified then all religious propositions are meaningless.
- An outlining of Ayers', Carnap's, Schlick's and/or Wittgenstein's critique of religious language.
- Reference to Logical Positivism's criteria as to what constitutes analytical and synthetic propositions and the failure of religious language to meet these criteria.
- An exploration of the Verification Principle.
- An exploration of the distinction between strong and weak verification.
- The origins of Logical Positivism in the Vienna Circle and the criteria they set for philosophical discussions.
- Reference to strong verification's failure to accept many imperative, historical and/or general statements.
- Possible reference to the complementary Falsification Principle (Flew).

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) Critically assess the claim that religious language and scientific language are very different language forms.

AVAILABLE
MARKS

Answers may include:

- Support for the stated claim, Wittgenstein's theory of language games as asserting religious and scientific language are different types of language games.
- Reference to Aquinas' rejection of univocal language in favour of analogical language to communicate religious truths.
- An exploration of the view that language interpretation is driven by context, religious language as having a very different context to other forms of language.
- Reference to theistic support for this claim, religious language as conveying profound and unique truths.
- Reference to literalist views of sacred texts as recording the direct word of God and thus, offering a distinct form of language, superior to scientifically verifiable statements.
- An exploration of Tillich's teaching concerning the use of symbols, religious language as profoundly symbolic rather than literal or analytical.
- An exploration of Hare's views concerning bliks, religious language as being non-cognitive; Gould's concept of NOMA.
- Atheistic scientific support for this claim, religious language as being rooted in superstition and ignorance and thus, inferior to scientific and/or analytical statements.
- Counter challenges to the stated claim, religious language as being simply human language, a rejection of the view that religious language is distinctive or unique.
- Reference to atheism's demand that religious language must conform to the criteria set for scientific language.
- Reference to a liberal interpretation of sacred texts, sacred texts as conveying Divine truths as communicated through human voice/ language.
- The risks of identifying religious language as a distinct phenomenon and thus, having little connection to temporal language and experiences.
- The importance of commonality of language when promoting dialogue between theists and atheists.
- An exploration of the similarities and/or differences between religious and scientific language.
- Clarification of the term 'language forms'.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

2 (a) In what ways does Plato's analogy of the cave support a dualist view of life after death?

AVAILABLE
MARKS

Answers may include:

- An exploration of the ways in which Plato's cave analogy supports a dualist view of life after death.
- A brief outlining and explanation of the cave analogy.
- Reference to the dual worlds, the world of appearances and the World of Forms, as reflecting a dualist perspective of reality.
- Plato's teaching concerning reincarnation, the idea that all knowledge is from memories of the World of Forms.
- An exploration of the meaning of key elements in the analogy such as the imprisonment within the cave, the path towards the sun, the role of the philosopher/guardian and the puppet masters, the sun.
- Reference to the adaptation of elements of the cave analogy by subsequent thinkers such as Aristotle and/or Aquinas.
- An exploration of the limited reach of materialism/the scientist in comparison to dualism/the philosopher.
- Reference to the analogy as supporting a belief in reincarnation rather than resurrection.

Accept valid alternatives

Mark in levels

(AO1)

[20]

(b) “The central problem of the concept of life after death is the continuation of personal identity.”

Critically evaluate this statement.

Answers may include:

- An exploration of the philosophical problem of the continuation of personal identity post mortem.
- An exploration of the distinction between resurrection and reincarnation and between bodily and spiritual resurrection with particular reference to the issue of personal identity and memories.
- An exploration of the atheistic challenges to the concept of life after death, including the concept of life after death as being a linguistic error and/or Category Mistake.
- Reference to relevant atheistic scholars such as Flew and /or Ryles rejecting any form of continuation of life post mortem.
- Reference to Hick’s replica theory as an attempt to address the problem of post mortem identity.
- Counterchallenges to this claim by supporters of dualism such as Descartes, Swinburne and/or Aquinas.
- Reference to other philosophical problems associated with life after death as taking precedence over the issue of personal identity such as the issue of bodily continuity.
- An exploration of the definition of the anima/soul/mind as containing the true essence of the individual.
- Reference to scriptural support for resurrection, Jesus’ resurrection revealing his continued existence and unique identity.
- Reference to examples of remembered past lives and/or Plato’s slave boy analogy.
- An exploration of cited ‘proofs’ of post mortem existence such as near death experiences (NDEs) and mediums in contact with the dead.

Accept valid alternatives

Mark in levels

(AO2)

[30]

50

AVAILABLE
MARKS

3 (a) Outline Richard Dawkins' rejection of religious morality.

AVAILABLE
MARKS

Answers may include:

- An exploration of Richard Dawkins' rejection of religious morality.
- Reference to the writings of Dawkins such as *The Selfish Gene* and/or *The God Delusion*.
- Reference to the views of the British Humanist Association, of which Dawkins is a prominent figure.
- Dawkins' rejection of moral absolutism in favour of a relativist/utilitarian approach to morality.
- Dawkins' attack on religious morality as divisive, sectarian and leading to extremism.
- Dawkins' attack on the moral motivation behind obedience to Divine commands.
- An exploration of Dawkins' views on morality as a construct of society and as serving evolutionary needs.
- Specific examples of religious moral teaching as rejected by Dawkins.
- Reference to Dawkins' views that sacred texts support unethical behaviour such as homophobia, and support for slavery.

Accept valid alternatives

Mark in levels
(AO1)

[20]

(b) Critically assess the claim that Rachels' view of morality is more convincing than that of any other writer.

Answers may include:

- Support for the stated claim, an exploration of the strengths of Rachels' teaching on morality, morality as dependent on reason and impartiality.
- An exploration of the contribution of Rachels' teaching on morality such as the minimum conception of morality and his rejection of relativist morality.
- Reference to Rachels' assertion that morality is not dependent on belief in God.
- An exploration of Rachels' rejection of Divine Command theory and/or Aquinas' teaching on Natural Moral Law.
- A brief delineation of Rachels' teachings on morality and how these have impacted on subsequent scholarship.
- Counterchallenges to the stated claim, a presentation of the views of one or more writers as having greater insights into morality than Rachels.
- An exploration of the views of writers such as Fletcher, Aquinas, Aristotle, Bentham, Kant and/or Hitchens.
- Reference to the views of ethical schools of thought such as Situation Ethics, Utilitarianism, Virtue Ethics.
- Feminist critiques of morality.
- Theistic counter challenges to the stated claim, religious morality as superior to any secularist approach to morality.
- An exploration of the distinction between relativist and absolutist approaches to morality.
- A critique of Rachels' teachings on morality.
- The merits of Sam Harris' view, how science is of greater value to morality than religion.

Accept valid alternatives

Mark in levels

(AO2)

[30]

Section A

**AVAILABLE
MARKS**

50

100

Synoptic Bands

Total Marks: [20]

Band	AO1 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • An excellent attempt at analysis with a full and highly informed response to the question. • Demonstrates comprehensive understanding and accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A very high degree of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. 	[17]–[20]
4	<ul style="list-style-type: none"> • A very good attempt at analysis with a well informed response to the question. • Demonstrates a high degree of understanding and almost totally accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A very good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. 	[13]–[16]
3	<ul style="list-style-type: none"> • A good attempt at analysis with a reasonably well informed response to the question. • Demonstrates a good understanding and mainly accurate knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A good range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. 	[9]–[12]
2	<ul style="list-style-type: none"> • A limited attempt at analysis with a limited response to the question. • Demonstrates a limited understanding and limited knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A limited range of relevant evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. 	[5]–[8]
1	<ul style="list-style-type: none"> • A basic attempt at analysis with a basic response to the question. • Demonstrates a basic understanding and basic knowledge of the themes considering the influence of beliefs, teachings and practices on individuals, communities and societies. • A basic range of evidence, scholarship and exemplification with particular reference to at least one other unit of study. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. 	[1]–[4]

Candidates must refer to at least one other unit of study in their AO1 response to access Bands 4–5.

Band	AO2 Performance Descriptors	Marks
5	<ul style="list-style-type: none"> • A comprehensive and coherent response demonstrating an excellent attempt at critical analysis in relation to other aspects of human experience. • An excellent attempt to evaluate aspects of, and approaches to, religion and belief. • An excellent attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • An excellent attempt at providing personal insight and independent thought. • A sophisticated answer with a clear and coherent structure. • An extensive range of technical language and vocabulary with accurate use of spelling, punctuation and grammar. 	[25]–[30]
4	<ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis in relation to other aspects of human experience. • A very good attempt to evaluate aspects of, and approaches to, religion and belief. • A very good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A very good attempt at providing personal insight and independent thought. • A mature answer with a mainly clear and coherent structure. • A very good use of technical language and vocabulary with a mainly accurate use of spelling, punctuation and grammar. 	[19]–[24]
3	<ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis in relation to other aspects of human experience. • A good attempt to evaluate aspects of, and approaches to, religion and belief. • A good attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A good attempt at providing personal insight and independent thought. • A reasonably mature answer with some evidence of structure and coherence. • A good use of technical language and vocabulary with a reasonably accurate use of spelling, punctuation and grammar. 	[13]–[18]
2	<ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis which struggles to relate to other aspects of human experience. • A limited attempt to evaluate aspects of, and approaches to, religion and belief. • A limited attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A limited attempt at providing personal insight and independent thought. • A limited answer with limited evidence of structure and coherence. • A limited use of technical language and vocabulary with a limited command of spelling, punctuation and grammar. 	[7]–[12]
1	<ul style="list-style-type: none"> • A basic response demonstrating little attempt at critical analysis which fails to relate to other aspects of human experience. • A basic attempt to evaluate aspects of, and approaches to, religion and belief. • A basic attempt using evidence, reasoning and scholarship to construct well informed and balanced arguments. • A basic attempt at providing personal insight and independent thought. • A basic answer with basic structure and coherence. • A basic use of technical language and vocabulary with a poor grasp of spelling, punctuation and grammar. 	[1]–[6]

Candidates must engage with other aspects of human experience in their AO2 response to access Bands 3–5.

Section B

AVAILABLE
MARKS

Synoptic Assessment

Theme: Faith, Freedom and Atheism

You **must** answer this question

- 4 (a) “God must be rejected for humanity to be free.”
Present a case for this statement. You must support your answer with reference to at least one other unit of study.

Answers may include:

- An exploration of the emphasis on human choice, freedom and the subsequent rejection of any form of deity within society.
- Existentialism’s broad support for this claim, human freedom is constrained by the acceptance of an absolute ‘Other’.
- An exploration of atheistic Existentialism’s rejection of any God given rules, plan or purpose.
- An exploration of atheism’s call to abolish religion and focus on humanity as free and autonomous beings.
- Reference to secularism’s call to reject God and all forms of religious belief.
- An exploration of religion as an oppressive and/or reactionary force.
- An exploration of what enables humans to achieve the goal of freedom.
- Reference to Sartre’s rejection of God, existence as preceding essence.
- Reference to the distinction between ‘being pour-soi’ and ‘being en-soi’
- Reference to the views of Feuerbach and/or Freud, God as a projection of human needs and desires.
- An exploration as to whether the first priority of humanity should be the rejection of God.
- Reference to the views of contemporary and/or historical thinkers concerning human freedom.
- Reference to the views of Humanism, Existentialism and/or Marxism regarding human freedom and the call to reject God.

Accept valid alternatives

Mark in levels

Candidates must support their answer with reference to at least one other unit of study to access Bands 4–5

(AO1)

[20]

(b) “Humanist principles are at the centre of religion.”

Critically evaluate this view.

You must refer to other aspects of human experience in your answer.

Answers may include:

- A critical assessment of the claim in relation to other aspects of human experience.
- An open-ended response citing relevant historical and/or contemporary examples.
- Support for this claim, religion as offering ultimate human fulfilment and rooted in the creation of a good humanity.
- Reference to shared values and principles held by both Humanists and theists, such as the Golden Rule.
- Reference to the views of Christian Humanism seeking to integrate Humanist principles with Christian teaching.
- A brief delineation of Humanist principles, identifying those that are central to religion, such as valuing the dignity and worth of each human being and the call to protect the environment.
- An exploration of the role of Jesus as a New Adam.
- An exploration of common ideals affirmed by world faiths and Humanism, the importance of honesty and the call to serve others.
- Counter challenges to this claim, religion as rooted in the Divine, humanity’s priority is to serve and worship God.
- Theism’s rejection of all atheistic ideologies as failing to meet humanity’s spiritual needs.
- Reference to atheistic Humanism’s rejection of core religious teachings and values.
- An exploration of the view that many Humanist principles are in fact rooted in religious values.
- An exploration of differences between Humanist and theistic principles such as the concept of Divine creation and the fall of humanity.
- An exploration of Aquinas’ moral argument for the existence of God, without God humanity lacks moral absolutes.
- Reference to the views of relevant scholars such as Dawkins, Hitchens, Craig and/or Pannenburg.
- Reference to the respective timeline: – does religion predate humanism or vice versa?

Accept valid alternatives

Mark in levels

Candidates must engage with other aspects of human experience to access Bands 3–5

(AO2)

[30]

AVAILABLE MARKS

50

Section B

50

Total

150