



Rewarding Learning

**ADVANCED SUBSIDIARY (AS)
General Certificate of Education
2025**

Religious Studies

Assessment Unit AS 1

assessing

An Introduction to the Gospel of Luke

[SRE11]

TUESDAY 20 MAY, AFTERNOON

**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 and examples • 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 	[21]–[25]
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 and examples • 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 	[16]–[20]
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 and examples • 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 	[11]–[15]
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 and/or examples • 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 	[6]–[10]
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 and/or examples • 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 	[0]–[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 • An excellent attempt at the application of beliefs, values and teachings to the question asked • An excellent attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • 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 terminology with accurate use of spelling, punctuation and grammar 	[21]–[25]
4	<ul style="list-style-type: none"> • A very good response demonstrating a very good attempt at critical analysis • A very good attempt at the application of beliefs, values and teachings to the question asked • A very good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • 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 	[16]–[20]
3	<ul style="list-style-type: none"> • A reasonable response demonstrating a good attempt at critical analysis • A good attempt at the application of beliefs, values and teachings to the question asked • A good attempt using evidence and reasoning to construct well informed and balanced arguments which are set, where necessary, in the context of other aspects of human experience • 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 	[11]–[15]
2	<ul style="list-style-type: none"> • A limited response demonstrating a modest attempt at critical analysis • A limited attempt at the application of beliefs, values and teachings to the question asked • A limited attempt using evidence and reasoning to construct well informed and balanced arguments which struggle to relate, where necessary, to other aspects of human experience • 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 	[6]–[10]

Band	AO2 Performance Descriptors	Marks
1	<ul style="list-style-type: none"> • A basic response demonstrating little attempt at critical analysis • A basic attempt at the application of beliefs, values and teachings to the question asked • A basic attempt using evidence and reasoning to construct well informed and balanced arguments which fail to relate, where necessary, to other aspects of human experience • 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 	[0]–[5]

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

Section A

AVAILABLE
MARKS

Answer **one** question from Section A

- 1 (a) With reference to relevant evidence, discuss the arguments surrounding the dating of Luke's Gospel.

Answers may include:

- Consideration of the fact it is impossible to state with certainty when the Gospel was written. There has been much scholarly debate as to the date of Luke's Gospel. The consensus view is AD 80–90.
- Discussion of the possible dating periods for Luke's Gospel such as:
- An Early Date c. AD 60
 - The connection to the Acts of the Apostles and the suggestion the Gospel was written before the death of Paul in AD 64. The omission of the Fall of Jerusalem in 70 AD as a marker for an early date. Neither Luke nor Acts are concerned with persecution, perhaps because it had not happened yet.
 - Difficulties with this theory such as – it negates the Priority of Mark which is generally accepted. Luke 21:20 indicated the author knew of the Fall of Jerusalem. The Proto-Luke theory and how this allows for a first draft of the Gospel which may explain some of the early date theorisation.
- A Later Date c. 130 AD
 - The claim that Luke drew on Josephus (AD 96) and the mention of Lysanias and Theudas, and Judas. Conzelmann's reinterpretation of the Parousia as a more developed theology. O'Neill's suggestion that Luke is apologetic in style like Justin Martyr who wrote c.130 AD. Knox's support of a later date.
 - Difficulties with this theory such as – Streeter's suggestion that Luke heard Josephus lecture. Connecting Justin Martyr to Luke based on style is tentative.
- An Intermediate Date c. AD 80–90
 - The generally accepted date.
 - Luke was familiar with the Fall of Jerusalem (21:20) and omits 'winter' mentioned in Mark. In his Prologue, Luke mentions he relies on others who wrote before him. Clement of Rome's familiarity with Luke's Gospel. Luke's Gospel appears to have been known by John.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) “The main purpose of Luke’s Gospel was to present an historically accurate account of the life of Jesus.” Assess this claim. Justify your answer.

AVAILABLE
MARKS

Answers may include:

- Consideration of the view that Luke was attempting the work of an historian in the 1st century sense of the word. The term historiography is sometimes used today to describe the work of Luke.
- Exploration of the view that Luke wanted to root the Church in history.
- Discussion of the view that Luke was ‘historically minded’ – Luke the historian was also Luke the Christian.
- Exploration of the opinion, that judged by his contemporaries, Luke would be considered a historian as he would compare favourably to others in the literary genre of his age.
- Consideration of Luke’s own words in his prologue, that he considered other accounts that go back to eyewitnesses and that he wished to write ‘an orderly account’ of all that had taken place. Luke 1:2 perhaps alluding to Mark as a source, and therefore adding to his careful research and historical purpose in writing. Luke wishes to be taken seriously as a historian.
- Luke is considered by many scholars to be the most historical of the Gospel writers. His Gospel bears similarities to other Greco-Roman histories of the era.
- Consideration of the view of Marshall that Luke is both a historian and theologian, and that the two need not be mutually exclusive.
- Possible counter claim that Luke wrote from a theological perspective which is reflected in his Gospel.
- Consideration of Luke’s apologetic purpose in writing, defending Christianity to the Romans as not being an illegal superstition but rather a legitimate religion. Luke does this throughout his Gospel by dissociating Jesus from violence.
- Consideration of challenges to Luke’s historical record such as the problematic nature of the census in Luke 2:1–5, as there is no historical evidence of a census in Augustus’ time or the requirement of Joseph to return to in Bethlehem.
- Critics mention Luke’s knowledge of Palestinian geography as a challenge to historical accuracy. Conzelmann’s view that Luke’s geography is theological rather than historical.
- Possible discussion of other purposes of Luke’s Gospel such as his favourable presentation of women, his apologetic purpose or writing as a defence against prevalent heresies.

Accept valid alternatives

Mark in levels

(AO2)

[25]

50

2 (a) In what ways did the temptations of Jesus (Luke 4:1–13) prepare him for his ministry?

AVAILABLE
MARKS

Answers may include:

- Exploration of the theological meaning of 4:1–13 as the last period of preparation before Jesus begins his public ministry.
- Deliberation on Jesus as the obedient son in response to the temptations and this response to his whole mission as being dedicated to God's purposes.
- Consideration of the key significance of the text being the lesson that temptation is a part of human experience and the challenge to resist temptation was also experienced by the Son of God. How this served to prepare Jesus for challenges in his ministry.
- Discussion of the view that the temptations were part of God's plan and show Jesus choosing suffering rather than glory.
- Consideration of the role of Satan as being ever present in the ministry of Jesus and will return at the end of his ministry in Gethsemane.
- Discussion of the use of Gematria (symbolic use of number) in the number 40 – in the Old Testament it was the duration of the flood, the number of years wandering in the wilderness by the Israelites or Ezekiel had to bear the crimes of Judah for 40 days.
- Consideration of the view that the temptations were the creation of the early Church.
- Exploration of Jesus' response from Deuteronomy to all temptations. The section is associated with the Shema which all Jews were familiar with.
- Consideration of the physical nature of the first temptation – hunger. This was human weakness. Jesus could perform minor miracles for personal gain. It was a challenge for Jesus to remain steadfast in his use of power and self-control in his future ministry.
- Examination of the second temptation in relation to Jesus' Messiahship. The temptation of political power.
- Discussion of the third temptation to put God to the test. Jesus again rejects the easy way to power.
- Exploration of the idea that the temptations were psychological rather than physical; how the temptations foreshadow key moments of choice in the ministry of Jesus.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) “The baptism of Jesus was the key turning point in his ministry.”
To what extent do you agree with this view? Justify your answer.

AVAILABLE
MARKS

Answers may include:

- Exploration of the view that the baptism of Jesus was a key moment in the ministry of Jesus and was the turning point where Jesus went from unknown preacher to recognition as the Son of God and the institution of his public ministry.
- Consideration of the role of John the Baptist in the baptism of Jesus ‘one is coming who is much greater than I am, I am not good enough even to untie his sandals’. (3:16) John’s role was to baptise Jesus and for Luke to fulfil God’s plan. This initiated the ministry of Jesus.
- Deliberation on the significance of baptism as a public rite involving turning away from sin. Ritual washing was part of Jewish practice. Jesus did not need his sins forgiven and, therefore it was important he confirms John’s work and ministry.
- Reflection on baptism as a turning point in the ministry of Jesus as he is confirmed as God’s son ‘You are my own dear son; I am pleased with you’. Baptism is the method by which Jesus’ identity is confirmed.
- Consideration of the view that after the baptism of Jesus, he is no longer the Galilean carpenter’s son but the Messiah.
- Possible counterclaim that the baptism was not a turning point but simply another event in the life of Jesus. There were other more decisive events that could be described as such.
- Consideration of the temptations of Jesus as the key turning point in the ministry of Jesus. It was after the temptations Jesus felt strong enough to start his public ministry.
- Consideration of the rejection at Nazareth and/or events at Caesarea Philippi as key moments.
- Discussion of the mounting rejection of Jesus and the escalating conflict which is the turning point in his ministry.
- Possible mention of the crucifixion, death and resurrection of Jesus as more critical events that proved to be a turning point in the ministry of Jesus.

Accept valid alternatives

Mark in levels

(AO2)

[25]

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Section B

**AVAILABLE
MARKS**

Answer **one** question from Section B

3 (a) Examine the purpose of the parables of mercy in Luke’s Gospel.

Answers may include:

- Awareness of parable – ‘*parabolé*’ (Greek), ‘*mashal*’ (Hebrew), riddle, proverb, simile or metaphor.
- Possible inclusion of scholarly definition such as that of Dodd “a metaphor or simile drawn from nature or common life...”.
- Exploration of the purpose of the parables of mercy to show God’s mercy and encourage imitation of this mercy towards others. They display the nature of God’s compassion and pardon.
- Discussion of the purpose of mercy parables – they were an established method of teaching at the time. They encouraged reflection and challenged a change of behaviour. They helped deliver a message of compassion and forgiveness towards others.
- Consideration of the empathetic function of miracles in relation to Jesus’ compassion towards others and his message to imitate his teaching and actions.
- Parables challenge the reader as to how to interpret them in their life such as through the parables of mercy – to show mercy, compassion and forgiveness to others in imitation of God.
- Reflection on the message of the parable of the Forgiving Father, that the nature of God’s forgiveness is absolute and without conditions. The father represents God, always eager and awaiting the return of the penitent. The younger son represents those who stray from God. It’s address to the Pharisees to challenge their attitude of mercy in comparison to the older brother who acted out of duty and not love. Verse 17 is key to the parable, where the younger son came to his senses. Where the son acknowledges his own failings and seeks forgiveness. Repentance is evident.
- Consideration of the purpose of the parable of the Good Samaritan to illustrate that compassion and mercy should be given to all regardless of race, religion or colour. The issue of being active participants in the act of mercy rather than ignoring the problem for selfish reasons as in the actions of the Priest and Levite. The message of going one step further in mercy as the Good Samaritan displayed in the action of leaving money with the innkeeper to take care of the injured man.
- Exploration of the message contained in the parable of the rich man and Lazarus that ignoring the plight of others is as bad as not doing anything at all. The importance of those with much having a responsibility to show mercy and compassion towards others, especially in relation to the issue of wealth and poverty.
- Textual exemplification need not be exhaustive.

Accept valid alternatives

Mark in levels

(AO1)

[25]

(b) “Mercy and forgiveness should be the essential qualities of all religious believers.”

With reference to other aspects of human experience, assess this claim. Justify your answer.

Answers may include:

- An open-ended response citing relevant contemporary and/or historical examples.
- Exploration of mercy and forgiveness as an essential part of religious belief and practice such as the Golden Rule in each of the five major world religions that emphasise mercy and reciprocal action.
- Discussion of mercy and forgiveness of the core values in the Lord’s Prayer.
- Reflection on the Sacrament of Penance in the Roman Catholic tradition and the importance of imitation of mercy and repentance outlined in the sacrament.
- Reflection on mercy expected by most religions such as karuna (compassion) in Buddhism as a feeling of concern for others. The Buddha taught showing compassion to others is something all people can do, even if they find other parts of his teaching hard to follow. Compassion is one of the Four Sublime States.
- Discussion of restorative practice evident in many aspects of secular life such as in education or prison reform, and how they are influenced by the quality of mercy also present in religious belief. Mercy is important and transcends religions belief.
- Reflection on examples of mercy and forgiveness shown by religious believers such as Mohammed Mahmoud, the Finsbury Park Imam who urged a compassionate response to those who attacked the Mosque in 2017 or Martin Stephens who forgave his twin brother who stabbed their mother to death as he did not want to spend his life being bitter and angry.
- Possible counter claim that there are other more important aspects to religious belief and practice, for example, mercy is not one of the Five Pillars of Islam but creed, charitable giving, pilgrimage, prayer and fasting.
- Reflection on the view that one can be a religious believer without showing mercy towards others as in the case of Rev. Julie Nicholson. Some things are unforgiveable, and it is impossible to be merciful.
- Consideration of the psychological assertion that forgiveness is not a choice but something that tends to happen naturally when certain conditions are met.
- Awareness of the distinction between mercy and forgiveness.

Accept valid alternatives

Mark in levels

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

(AO2)

[25]

AVAILABLE
MARKS

50

4 (a) Explain how the features of the call to discipleship are presented in Luke's Gospel.

AVAILABLE
MARKS

Answers may include:

- Consideration of the theological meaning and purpose of the call to discipleship using textual examples from 5:1–11, 5:27–32, 6:12–16.
- Consideration of features of the call such as: commitment, recognition of sin, immediate response, renunciation, self-denial, universalism, trust, prayer, vocation, continuity.
- Reflection on the meaning of disciple – follower, pupil. Does not denote exclusively the Twelve, especially in Luke's Gospel. The concept of discipleship goes back to the Old Testament and also existed in the ancient world.
- Consideration of the comparative call to discipleship in the Jewish tradition and that of Jesus. Jesus went out and gathered those he wanted while Jewish Rabbi's waited and chose from those who offered themselves as disciples. Jesus' call to discipleship is characterised by him taking the initiative.
- Discussion of the feature of renunciation in relation to discipleship in Luke's Gospel. Luke does not include the command to follow but stresses they left everything to follow Jesus.
- Reflection on the call of the first four disciples. The four's wholehearted response to Jesus' call. The characteristic of trust. Luke is the only evangelist to provide a reason for why the disciples left everything to follow Jesus through the miracle. The features of self-denial and abandonment of all possessions.
- Consideration of the miracle of the great catch of fish which accompanied the call. The promising faith of Simon Peter in letting down his net. Simon Peter's recognition of sin in response to the miracle. The impact of the miracle on Simon Peter.
- Reflection on the call of Levi and the presence of other tax collectors at the feast. The feature of universalism and inclusion in this call story.
- Discussion of the call of the Twelve and the feature of prayer as Jesus prayed, perhaps looking for guidance before he named the Twelve Apostles. Jesus made a deliberate choice of the Twelve including Judas. The characteristic of diversity in those chosen to mirror the Kingdom of God.
- Reflection on the etymology of Apostle – ambassador, one who is sent or representative and the comparison with the larger group of disciples. They would continue his mission when Jesus was no longer present.
- Consideration of the number Twelve – Twelve tribes of Israel, starting a new community, continuity between past and present or bringing Old Testament prophecies to fulfilment.
- The list of textual examples is not exhaustive.

Accept valid alternatives

Mark in levels

(AO1)

[25]

- (b) “Helping the poor should be a duty for all in society, especially religious believers.”
 With reference to other aspects of human experience, evaluate this view.
 Justify your answer.

Answers may include:

- An open-ended response citing relevant contemporary and/or historical examples.
- Reflection on helping the poor as a duty for religious believers. Helping the poor is a central teaching in Christianity; to be inactive and do nothing to help the poor, is wrong.
- Consideration of the place of charitable giving as one of the Five Pillars of Islam, and therefore a duty of Muslims to help the poor by giving a percentage of their income to charity, thereby helping others.
- Consideration of the work of those charitable organisations like the Peter McVerry trust, Shelter or Centrepoin who help the homeless. The work of St. Vincent DePaul, Concern, Oxfam who help the poor.
- Exploration of the claim that helping the poor is a duty for all in society not just religious believers. Humans have a responsibility to help other humans.
- The view of the atheistic moral philosopher Peter Singer that there is a moral obligation to help the poor.
- Reflection on the issue of duty – is it something that is imposed as part of religious practice or should it be a natural instinct to help the poor?
- The cost-of-living crisis has had a major impact in the world. Therefore, it could be viewed that it is more important to help self and family rather than give to the poor. It is important to provide for self before giving to others, it is simply not possible to do both. The concept of charity begins at home.
- The message of the Gospel on helping the poor was for a particular time and the world has changed. The idea of giving to the poor is a thing of the past that is no longer practical in secular society. Life was easier in the past and the stresses and burdens not as great.
- The teaching of prosperity theology in that wealth is a blessing from God. The teaching focuses on personal empowerment.

Accept valid alternatives

Mark in levels

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

(AO2)

[25]

50

Total

100

AVAILABLE
MARKS