



Oxford Cambridge and RSA

GCE

Religious Studies

H573/04: Developments in Islamic thought

A Level

Mark Scheme for June 2022

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Indicative content – Responses might include:	Guidance
<p>1. ‘Drunken Sufism is un-Islamic.’ Discuss.</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • Sufism is a mystical branch of Islam that transcends sectarian boundaries • Sufi practices and knowledge are passed down from masters to disciples • they stress the inward over the outward, meditation over action and spiritual development as opposed to legalism • Sufi’s view God’s call to feel his presence, both in the world and the self, very seriously • the focus on feeling God’s presence and on spiritual development, rather than legalism, has led some Muslims to regard Sufis and Sufi practice as un-Islamic • there are a variety of theories and practices within Sufism but two main approaches are those of ‘drunken’ and ‘sober’ Sufism • drunken Sufism asserts the truth of God’s omnipresence and the potential of achieving union with him. While the sober approach acknowledges the vast differences between God the creator and his creation it stresses servitude to Him. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the emphasis of drunken Sufism on attaining a state of union with God, is viewed by some Muslims as placing themselves on the same level as God (shirk). As this is the greatest sin in Islam, drunken Sufism could be seen as un-Islamic • the reliance of Sufis on a master, to instruct disciples through Sufi techniques, could also lead to shirk. The individual may start to attach too much importance to their master and this could also be seen as un-Islamic • the assuredness of God’s mercy for Sufis may encourage them to take part in activities that may be viewed as forbidden (haram). This could lead to some Muslims viewing drunken Sufism as being un-Islamic • unlike sober Sufis, who emphasise obedience to God, drunken Sufism de-emphasises the Shari’a and its importance, some view this as un-Islamic • the idea of God’s nearness, that drunken Sufis focus on, has its roots in the Qur’an. There are various passages that refer to God’s immanence, such as: ‘God is closer to us than our jugular vein’. On this basis it could be argued that drunken Sufism is not un-Islamic • the concepts of brotherhood (ummah) and equality are of central importance within Islam. The fact that Sufism transcends sectarian boundaries, being neither exclusively Sunni nor Shi’a, suggests that it is not un-Islamic • the question is subjective: some will view Sufism generally as un-Islamic; some just drunken Sufism and others that drunken Sufism is as Islamic as Sunni and Shi’a Islam 	<p>This quote can be found in Surah 50:16 (not a set text)</p>

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<p>2. For Muslims, to what extent is the teleological argument more persuasive than the cosmological argument?</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • teleological arguments for God’s existence, also known as design arguments, derive from the Greek word ‘telos’ which means purpose • deductive arguments are so when the premises are logically connected to each and the conclusion follows necessarily. Inductive arguments are where the conclusion follows from the premises with a high probability • inductive arguments for God’s existence based on empirical observation of the natural world (a posteriori) • this type of argument points to evidence of order and design in the universe and says that it is logical to assume that the order and design is the result of an omnipotent God • the teleological argument is referred to in the Qur’an. Telos refers to the purpose, aims or intentions; the argument refers to explanation in those terms. Surah 23:12-13 might be interpreted as referring to a teleological argument • the Kalam cosmological argument is an alternative inductive argument for God’s existence, which is also based on empirical evidence • the Kalam argument states that a necessary being (God) is required to have started the universe off. This is because the idea of a chain of infinite regression is illogical. 	<p>Surah 23:12-13 is a set text for the teleological argument</p> <p>Surah 3:190 is a set text for the Kalam cosmological argument</p>
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the teleological argument is explicitly mentioned in the Qur’an and there are also many references to the idea of design in the Qur’an. This could make it more persuasive than the Kalam cosmological argument because it has authority • Muslims believe that God states in the Qur’an that people should observe the signs (ayat) that show his power and design. It is an approach specifically advocated by God which suggests that it may, therefore, be a more persuasive argument than the cosmological one • it is clear, from scientific observation, that many aspects of the natural world are incredibly complex. So, it seems illogical to say that this complexity is purely accidental. For some, this makes the teleological argument more persuasive than any others, including the cosmological argument 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> • the Kalam cosmological argument is only linked to God’s omnipotence, whereas the teleological argument also addresses God’s omnibenevolence. The cosmological argument suggests that God created the universe because he had to, rather than doing so out of generosity. For this reason, it could be said that the teleological argument is more persuasive • some Muslim scholars, in the past, have said that teleological arguments aren’t convincing thus making them weak proof of God’s existence in the eyes of their followers. This means that cosmological arguments could be seen as being more persuasive than the teleological argument • there are scientific theories, such as evolutionary theory, that remove the need for a designer God. By contrast, scientific observation supports the idea of causality, which forms part of the cosmological argument, arguably making this argument more persuasive than the teleological argument • as both arguments are inductive neither can offer conclusive proof they could both be seen as being unpersuasive • neither argument is stronger than the other, they both have flaws. For this reason, they could be seen as being equally persuasive. 	

Indicative content – Responses might include:	Guidance
<p>3. ‘The most important commandment for ensuring justice and liberation, is to perform both the greater and lesser Jihad.’ Discuss.</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • equality is a common theme in Islam and as justice and liberation are essential to ensuring everyone is equal, they are key features in Islamic society • there are numerous references to justice in the Qur’an and it is considered an obligation for Muslims to help ensure society is just • jihad comes from the Arabic root, jhd, meaning to ‘struggle’ or ‘strive’. Such is its importance that it is often referred to as the sixth pillar of Islam • jihad is often referred to in two ways – the greater and lesser jihad. The greater Jihad refers to the individual’s internal struggle while the lesser refers to the outward collective struggle • the greater jihad involves Muslims pushing themselves, individually, to follow God’s will and behave virtuously • the lesser jihad is the collective struggle to remove evil and injustice from society, and includes the concept of holy war 	

Indicative content – Responses might include:	Guidance
<p>other commandments in Islam include the Five Pillars, not committing shirk and the avoidance of forbidden (haram) acts e.g. drinking alcohol, usury etc.</p>	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • arguably, the whole point of jihad is to promote justice and liberty. Therefore, it could be said to be the most important commandment for ensuring them • greater jihad is all about self-improvement and purification. As a form of virtue ethics, the idea is that if you are successful with this internal struggle you will become virtuous. Once this happens a Muslim may treat people justly as a matter of course, so jihad could be seen as the most important commandment • in addition to this, the lesser jihad is also about removing evil and injustices from society. If holy war is needed to help do this it is permitted. As this is the one commandment that specifically addresses the issues of justice and liberty it could be argued as the most important commandment for addressing these issues • following the Five Pillars is regarded as compulsory by many Muslims. It is primarily through practising these that Muslims learn to improve themselves and become virtuous. They also, in different ways, encourage Muslims to act justly – through acts like zakat. So arguably following the Five Pillars is a more important commandment for ensuring justice and liberty than Jihad • prayer (salat) may also be seen as the greatest commandment for ensuring justice and liberty. This is because it puts Muslims in contact with God 5 times a day, reminding them of the need to submit to the will of God and of his omniscience and omnipresence. This is likely to encourage Muslims to always be aware of their behaviour and encourage them to act justly • the whole of a Muslim's life is about submitting to God. It is an all-encompassing faith so arguably no commandment is more important in ensuring justice and liberty – they are all necessary. • it could be argued that unless a Muslim has performed greater jihad, the validity of lesser jihad could be called into question, since self-purification might be considered important in the process of defining and calling a greater Jihad deemed acceptable for others to follow, so both are important • it might be reasoned that either greater or lesser Jihad is more important depending on the interpretation given to the commandment and perspective taken • it might be argued that jihad, and other commandments, may have varying degrees of importance but their effect cannot ensure justice and liberation. 	

Indicative content – Responses might include:	Guidance
<p>4. Critically assess the view that different cultural norms have had no influence on the laws of modesty (awra).</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • there are around 45-50 Muslim majority countries currently, however, Islam has a presence in many more countries world-wide • the laws of modesty (awra) refer to the parts of the body that should be covered by Muslim men and women, depending on the context. It also refers to the parts of another person's body that it is forbidden (haram) to look at • while the Qur'an gives some specific injunctions regarding clothing it usually refers to the issue in more general terms, asking both men and women to guard their modesty • the various law schools have differing views on the rules of modesty • the most well-known aspect of the laws of modesty revolve around the traditional head-covering worn by Muslim women (the hijab) • the wearing of the headscarf (hijab) by Muslim women has differing legal and cultural status depending on the country. For example, in some contexts it is prohibited in countries such as France, Turkey and Tunisia, whereas it is compulsory in countries such as Saudi Arabia and Iran. 	
<p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> • the Qur'an clearly states that men and women should dress modestly, so in whatever way this is interpreted, the laws of modesty stem from God's commands. This suggests that the laws of modesty are solely influenced by God and not local cultural norms • arguably any differences in the application of the laws of modesty are linked to the differing law schools and their use of secondary sources. Therefore, local cultural norms have had no real influence • it is up to the individual Muslim (man or woman) how they interpret the laws of modesty, so any differences are down to the individual rather than local cultural norms • the fact that there are such vastly different interpretations of the laws of modesty, even amongst Muslim majority countries, suggests that local cultural norms must have influenced them to some extent • it has been suggested, by some scholars, that Muhammad's family took a reasonably relaxed approach to the laws of modesty for women. When Islam reached other countries, some regional practices were adopted, suggesting that local cultural norms have influenced the laws of modesty • some countries have prohibited the wearing of the hijab, which for many Muslims is the main aspect of modesty for Muslim 	

Indicative content – Responses might include:	Guidance
<p>women. This means the ability to follow the laws are more difficult and so local cultural norms have, in this way, influenced the laws on modesty</p> <ul style="list-style-type: none">• it is difficult to conclude definitively the extent to which, if any, local cultural norms have influenced the laws of modesty.	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
6 (14–16)	An excellent demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • fully comprehends the demands of, and focusses on, the question throughout • excellent selection of relevant material which is skillfully used • accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
5 (11–13)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (8–10)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (5–7)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success	
2 (3–4)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success	
1 (1–2)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
6 (21-24)	<ul style="list-style-type: none"> • An excellent demonstration of analysis and evaluation in response to the question: • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skilfully and clearly stated, coherently developed and justified • answers the question set precisely throughout • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</p>	
5 (17–20)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear and convincing argument • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (13–16)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (9–12)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (5–8)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–4)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation 	

	<ul style="list-style-type: none">• views asserted with very little justification• unsuccessful in answering the question• very little use of technical terms or subject vocabulary.• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	No creditworthy response

MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2022

H173, H573 AS and A Level Religious Studies

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses.

Crossed Out Responses

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded (*The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.*)

Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then

add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.

- a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- b. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
- c. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- d. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.

7. Award No Response (NR) if:

- there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**

If you have any questions or comments for your team leader, use the phone, the messaging system, or e-mail.









9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

10. For answers marked by levels of response:

- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
- b. **To determine the mark within the level**, consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

11. Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	(H573 only) Level six - to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

SUBJECT–SPECIFIC MARKING INSTRUCTIONS

H173, H573 AS and A Level Religious Studies

Introduction

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

- the specification, especially the assessment objectives
- the question paper and its rubrics
- the mark scheme.

Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for ‘what must be a good answer’ would lead to a distorted assessment. Candidates’ answers must be relevant to the question. Beware of prepared answers that do not show the candidate’s thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study the Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide ‘correct’ answers. The Mark Scheme can only provide ‘best guesses’ about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

The Mark Scheme contains a description of possible/content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.

The Levels of Response must be used in conjunction with the outlined indicative content.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions:

AO1 (Demonstrate knowledge and understanding of religion and belief) and

AO2 (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid. When using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response or particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

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