GCE

Religious Studies

H573/04: Developments in Islamic thought

A Level

Mark Scheme for June 2024

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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.

Indicative content – Responses might include:	Guidance
1. To what extent is it true to say that the Muslim world has reacted to secularism in the same way? [40] **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • secularism refers to the principle of separating the state from religious institutions; some see it as prioritising a non-religious worldview and applying that in areas such as government and education • the Musim world is extensive, including Islamic states, Muslim-majority states and Muslims living in non-Muslim states • the primary difference between Islamic states and secular Muslims states is the legal system: Islamic states follow Shari'a law, whereas in Muslim states Western systems of law are followed • Islamic states include Saudi Arabia, Afghanistan and Iran; Secular Muslim states, with a Muslim majority, include Lebanon, Turkey and Tunisia • some parts of the Muslim world have viewed secularism positively as a means of social progress • other parts of the Muslim world oppose any form of secularism as it is associated with moral decline and Western imperialism.	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: • some Muslim countries, such as Turkey, have relegated Islamic law to only dealing with family law and favour Western legal systems for all other areas. In contrast, countries like Saudi Arabia continue to follow the Shari'a in all areas – suggesting different reactions to secularism in the Muslim world • the expansive nature of the Muslim world means that reactions to secularism are not going to be the same. This is because the level of exposure Muslims have to secularism differs depending on where they live • Muslims living in non-Muslim states, like the UK, have reacted to secularism in different ways. Modernisers reject the traditional approach to Islam and are concerned with relating it to more secular issues e.g. women's rights and environmental concerns	

Indicative content – Responses might include:	**Guidance**
• there are also generational differences in how Muslims react to secularism. Although it varies, the younger generation may be more likely to embrace aspects of secularism alongside their faith than their parents/grandparents • the Muslim world, as a whole, has chosen to react to secularism by doing what they feel is best for Islam. It is the views of secularism (whether it is positive or negative) that differ in the Muslim world, but their reaction to it is the same • while individuals' exposure to secularism across the Muslim world may differ, it is still possible to follow Islam, wherever they live. In this sense secularism has not affected the individual commitment of Muslims in the Muslim world • the Muslim world is still reacting and responding to secularism, which is relatively new to Muslims in many parts of the world, and the extent to which reactions are similar will become clearer as these responses develop • different aspects of secularism may be defined, such as secular education, secular laws of morality and equality and so on, and it could be argued that the Muslim world has responded with a common voice to some aspects but not to others.	

2. Critically assess the view that Muslim treatment of non-Muslims should always be one of complete tolerance. [40] **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • the term non-Muslim refers to anyone who does not follow Islam. This could be used for people of other faiths or of no faith at all • for the theoretical views on tolerance of non-Muslims come primarily from the Qur'an. The Qur'an refers to various particular occasions involving non-Muslims in different situations, from which Muslim teachings have been extrapolated • these have been interpreted in the light of the period of revelation to Muhammad during which he interacted with non-Muslims in many different ways • there is a distinction, in the Qur'an, between Christians and Jews as 'people of the book' (*ahl al bayt)* and those of other faiths • personal application of the teachings on tolerance may differ from the way an Islamic or secular Muslim state may choose to address non-Muslims legally • in practice Islamic states follow the Shari'a whereas secular Muslim states generally follow Western style legal systems, this may mean that treatment of non-Muslims is different depending on where they live.	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: • the belief in the Qur'an as the word of God and the importance of Muhammad's examples are of over-riding importance for Muslims, leaving little room for difference, including the treatment of non-Muslims • surah 2:256 specifically states that there should be no compulsion in religion and the implication of this is that Muslims should be tolerant of other religions/religious followers. As Islam is about submitting to the will of Allah, Muslims will strive to follow this teaching. Nevertheless, the extent to which no compulsion equates to tolerance and how far this is applied by Muslims in every situation could be questioned • the concept of 'people of the book' (*ahl al-kitab*), referred to in the Qur'an, suggests that Jews and Christians are to be respected by Muslims. The tolerance of those of other faiths is less clearly defined	

- varying interpretations of Qur'anic passages on the tolerance of non-Muslims may lead to differences in the way theory is put into practice

- the modern world is so different from that of early Arabia that what is accepted as tolerance in different situations is open to various interpretation; new guidance needs to be made and applied for modern living and tolerance of non-Muslims in the modern world

- some secular Muslim states, such as Turkey, prohibit discrimination on religious grounds and allow for freedom of religious belief. This shows that the tolerance encouraged, in theory, is acted upon

- arguably tolerance of non-Muslims is encouraged in theory, however, groups such as ISIS and al-Qaeda actively target non-Muslims in terrorist attacks

- Saudi Arabia prohibits public non-Muslim religious activities and there are various punishments prescribed for doing so. This suggests that the religious tolerance encouraged in the Qur'an is not acted on in practice

- the extent to which Muslim tolerance of non-Muslims is complete depends on a variety of factors. These include geographical location, exposure to non-Muslims and interpretation of Qur'anic passages relating to tolerance.

3. 'Diversity in the Muslim practice of the Shari'a should be accepted because human interpretation of it will always be different.' Discuss. [40] **AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas: • Shari'a means 'a clear straight path'. It is the term used for the Islamic law, which is designed to help Muslims live according to God's will • whilst the Qur'an is considered divine; the Shari'a is derived from it through human interpretation; Muslims accepted devout scholars as interpreters whilst acknowledging subjectivity • the Shari'a, according to Sunni Muslims, is mainly divided into four law schools: the Hanifite, Malikite, Shafi'ite and the Hanbali law schools. They differ in their views on the sources that can be used in the formation on Islamic law • human interpretation *(ijtihad)* is one source that has been used, by some schools, in the formulation of Islamic law; traditionally, since 1100CE, the finalisation of the law schools, the doors of ijtihad have been closed • Muslim practice involves adhering to the five pillars (for example, prayer) and the avoidance of prohibited acts (*haram*) as defined by Shari'a • the Muslim community *(ummah)* is diverse, comprising of many branches of Islam, such as Sunni, Shi'a and Sufi. It is possible to find examples of differing practices within these branches • Muslim practices that differ include the celebration of extra festivals, temporary marriages and the mixing of sexes in social settings.	
AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas: • as the Qur'an is the word of God humans cannot definitively know God's will on new issues that are not specifically mentioned in the Qur'an. So, it is reasonable to tolerate diversity of any practices that might be permissible in Islam • there are alternative sources used by the law schools e.g. custom, consensus, opinion and analogy. This means that even if there are limits to human interpretation other methods could be used to decide which practices are acceptable and which aren't	

- the closure of ijtihad makes it impossible to address new problems/issues through this method. Arguably it would, therefore, be reasonable to tolerate diversity in Muslim practices as there will always be different human

- interpretations to make sense of new problems/ issues

- the existence of different law schools, alongside varying interpretations of individuals, results in a diversity of Muslim opinion and practices. It is for this reason that Abou El Fadl says there is a need to reclaim a more tolerant approach to diversity within Islam (and Muslim practice)

- differences of human interpretation do not justify the acceptance of diversity of practices because this might lead to more conflict which would not benefit the Muslim community (*ummah)*

- another response to diversity of practice is to form a consensus of scholarly opinion (ijma) to resolve differences; the existence of ijma is an acknowledgement of the presence of a diversity of human interpretation and a response to it

- some Muslims encourage the creation of unified practices to develop a single Muslim identity, based around an idealised version of Muslim practice which denies the legitimacy of differences of human interpretation where this infringes upon what is considered to be decreed directly by God.

- there are many modern practices that are not dealt with directly in the Shari'a so a level of tolerance is justified. But it depends on the nature of the practice – anything that causes conflict within the Muslim community should, arguably, not be tolerated

- diversity in Muslim practice might be tolerated in some areas, but not in others, according to the traditions of the community and the interpretations they take. For example, traditions about diversity in practice of prayer might not be tolerated, but others might be accepted

- some might argue diversity is appropriate if sanctioned by a religious leader, such as a Shi'a Imam, who is believed to be able to make a flawless interpretation, but not if based on an interpretation from an unqualified individual.

4. **'The differing Sunni and Shi'a views on succession had little impact on the formation of the early Muslim community.' Discuss.**
 	
AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:
 	
   • the world's Muslim population is divided into two main sects: Sunni Muslims and Shi'a Muslims
 	
   • Shi'a Muslims make up roughly 10-13% of the entire Muslim population
 	
   • the emergence of the Shi'a sect came about due to the disagreement over who should become Caliph after the death of Muhammad, referred to as 'the succession'
 	
   • in Shi'a teaching, the Prophet chose Ali to succeed him; however, Abu Bakr was appointed as first Caliph after his death. He was then succeeded by Umar and Uthman respectively
 	
   • Sunni Muslims view these three as 'rightly guided' caliphs, together with Ali, but Shi'a Muslims regard them as illegitimate usurpers and regard Ali as the only legitimate successor
 	
   • the 'early Muslim community' refers to the community of Muslims established by Muhammad that went on to be led by the four caliphs	

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:
 	
   • in spite of the differing Sunni and Shi'a views of succession, the reign of the caliphs (632CE-661CE) helped to strengthen the early Muslim community as a whole and establish Islam as a world religion
 	
   • differences over the circumstances of Uthman's death and Ali's reaction led to different reactions which caused division in the Muslim community at the time. Some argue that this division over succession caused a split in the early Muslim community which has never really been healed
 	
   • disagreements over the succession of Ali as caliph led to the establishment of the first independent Muslim state in Oman. These Muslims became known as the Kharijites, one of whom killed Ali leading to a power vacuum
 	
   • many of the differences between the sects emerged later, such as the events at Karbala, and the subsequent commemoration of events which became a focus for Shi'a communities afterwards	

- the early Muslim community developed in various different ways and in different stages; the leadership dispute may have had more impact on political division and less impact on community religious practices at this time, for example

- there are different views on how far the two sects are different, which influences interpretations about how far the dispute over the succession affected the early Muslim community

- the differing views on succession are the reason the two sects exist. Their existence, in turn, led to some significant differences in belief and practices. For example, the Shi'a belief in Imams as flawless is seen by many Sunni Muslims as idolatry (*shirk*)

- the fundamental beliefs of Islam are shared by both Sunni and Shi'a Muslims, regardless of their differing views on succession. For example, beliefs such as the oneness of God (*tawhid*) and Muhammad as messenger of God

- in terms of practices, again both sects regard the Five Pillars as essential. So, although their differing views on succession may have led to the emergence of two distinct sects their fundamental practices are still, arguably, the same.

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) *Demonstrate knowledge and understanding of religion and belief, including:* • *Religious, philosophical and/or ethical thought and teaching* • *Approaches to the study of religion and belief*	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: • fully comprehends the demands of, and focusses on, the question throughout • excellent selection of relevant material which is skilfully 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: • 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: • 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: • 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: • 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.	

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) *Demonstrate knowledge and understanding of religion and belief, including:* • *Religious, philosophical and/or ethical thought and teaching* • *Approaches to the study of religion and belief*	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.
	• 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: • 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 A Level Religious Studies: Assessment Objective 2 (AO2) *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study*	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)	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 *Assessment of Extended Response: There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.*	
5 (17–20)	A **very good** demonstration of analysis and evaluation in response to the question: • clear argument which is mostly successful • 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 *Assessment of Extended Response: There is a well–developed and sustained line of reasoning which is coherent, relevant and logically structured.*	
4 (13–16)	A **good** demonstration of analysis and evaluation in response to the question: • 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 *Assessment of Extended Response: There is a well–developed line of reasoning which is clear, relevant and logically structured*	
3 (9–12)	A **satisfactory** demonstration of analysis and/or evaluation in response to the question: • some successful argument • partially successful analysis and evaluation	

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2) *Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study*	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.
	• 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 ***Assessment of Extended Response:*** *There is a line of reasoning presented which is mostly relevant and which has some structure.*	
2 (5–8)	A **basic** demonstration of analysis and evaluation in response to the question: • 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 ***Assessment of Extended Response:*** *There is a line of reasoning which has some relevance and which is presented with limited structure.*	
1 (1–4)	A **weak** demonstration of analysis and evaluation in response to the question: • very little argument attempted • very little successful analysis and evaluation • 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 ***Assessment of Extended Response:*** *The information is communicated in a basic/unstructured way.*	
0 (0)	No creditworthy response	

MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2024

H173, H573 AS and A Level Religious Studies

MARKING

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% (traditional 40% Batch 1 and 100% Batch 2) 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 RM Assessor messaging system, or by email.

5. **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.)*

   Contradictory Responses
   When a candidate provides contradictory responses, then no mark should be awarded, even if one of the answers is correct.

   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 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.

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 RM Assessor **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 RM Assessor 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
L1	Level one – to be used at the end of each part of the response in the margin.
L2	Level two – to be used at the end of each part of the response in the margin.
L3	Level three – to be used at the end of each part of the response in the margin.
L4	Level four – to be used at the end of each part of the response in the margin.
L5	Level five – to be used at the end of each part of the response in the margin.
L6	(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.
SEEN	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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