



Oxford Cambridge and RSA

**GCE**

**Religious Studies**

**H573/04: Developments in Islamic thought**

Advanced GCE

**Mark Scheme for November 2020**

OCR (Oxford Cambridge and RSA) is a leading UK awarding body, providing a wide range of qualifications to meet the needs of candidates of all ages and abilities. OCR qualifications include AS/A Levels, Diplomas, GCSEs, Cambridge Nationals, Cambridge Technicals, Functional Skills, Key Skills, Entry Level qualifications, NVQs and vocational qualifications in areas such as IT, business, languages, teaching/training, administration and secretarial skills.

It is also responsible for developing new specifications to meet national requirements and the needs of students and teachers. OCR is a not-for-profit organisation; any surplus made is invested back into the establishment to help towards the development of qualifications and support, which keep pace with the changing needs of today's society.

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.

© OCR 2020

Indicative content – Responses might include:	Guidance
<p><b>1. ‘The role of women in early Islam supports the Qur’anic view that men and women are spiritually equal.’ Discuss.</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the Qur’an states that men and women are spiritually equal and they are expected to fulfil the same duties of worship e.g. the Five Pillars</li> <li>• the position of women in society was radically improved during Muhammad’s time as prophet</li> <li>• Muhammad was known to have consulted women and value their opinion</li> <li>• a number of women contributed significantly to the spread of Islam. For example, the prophet’s wife Khadijah was instrumental in supporting him at the start of his prophethood</li> <li>• Hafsa, another wife of the prophet, was key in protecting the Qur’anic revelations recorded by Muhammad’s secretary</li> <li>• according to Islam, men and women were created from a single soul.</li> </ul> <ul style="list-style-type: none"> <li>• Some candidates might argue that the role of women in early Islam supports the Qur’anic view that men and women are spiritually equal because: <ul style="list-style-type: none"> <li>○ Muhammad’s wife Hafsa was key in the protection of the Qur’anic revelations up until Umar’s compilation of the Qur’an. This shows that she must have been considered spiritually equal to men, otherwise Muhammad would not have entrusted her with the task</li> <li>○ it is not only the men of the Prophet’s family (ahl al-bayt) who were revered by Muslims but the women as well, especially Ali’s wife Fatimah. This shows that women must be considered spiritual equals</li> <li>○ the fact that Muhammad was known to have consulted women and valued their opinions implies that he viewed them as spiritually equal</li> <li>○ women prayed with men, unsegregated, in mosques which suggests that they were regarded as spiritual equals.</li> </ul> </li> <li>• Some candidates might argue that the role of women in early Islam does not support the Qur’anic view that men and women are spiritually equal because: <ul style="list-style-type: none"> <li>○ none of the caliphs who led the Muslim community after Muhammad’s death were women. This implies that maybe they weren’t considered as men’s spiritual equals</li> <li>○ it was primarily Muhammad’s wives who had the most prominent roles in early Islamic society, not all women generally, so maybe not all women were regarded as spiritually equal, as stated in the Qur’an</li> <li>○ no women actually held religious titles in early Islam; so this would appear not to support the Qur’anic view that women and</li> </ul> </li> </ul>	

men are spiritually equal.

- Some candidates may combine these views and argue that:
  - it is difficult to say either way whether women's roles in early Islam supports the Qur'anic view that men and women are spiritually equal because the evidence has to be viewed within the context of the time. This is not an easy task
  - the role of women depends on varying interpretations, so it is not a question of supporting/not supporting.

Indicative content – Responses might include:	Guidance
<p><b>2. Assess the importance of mission (da'wa) for Muslims living in Europe.</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• there are approximately 1.5 billion Muslims worldwide with about 44 million of those living in Europe</li> <li>• while there may be benefits for Muslims living in non-Muslim countries, such as the UK, there are also a number of disadvantages. For example, 9/11 and other terrorist attacks have led to a rise in Islamophobia in some European countries; this can make it difficult for Muslims to integrate</li> <li>• the Arabic word for mission, da'wa, means 'an invitation' or 'call to share'. In Islam the purpose of mission is to invite people, Muslims and non-Muslims, to a better understanding of the faith and how to practise it</li> <li>• the Qur'an instructs Muslims to invite people to the faith although it is also clear that there should be no compulsion in religion</li> <li>• mission (da'wa) has been a feature of the Islamic faith from the time of Muhammad and effective in spreading Islam to many parts of the world, including Europe</li> <li>• in 21<sup>st</sup> century Europe mission may take the form of interfaith dialogue or participate in similar initiatives.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that mission (da'wa) is very important for Muslims living in Europe because: <ul style="list-style-type: none"> <li>○ by talking to non-Muslims about Islam it may dispel misconceptions about the religion and reduce Islamophobia. This may make it easier to live in non-Muslim countries</li> <li>○ if it takes the form of interfaith dialogue it may also give Muslims a better understanding of other faiths allowing them, potentially, to integrate</li> <li>○ mission (da'wa) may result in people converting to Islam. If the Muslim community in Europe increases it may lead to a greater number of mosques, halal food stores and Islamic banks. This would make it easier to live in accordance with Islam, even in non-Muslim countries.</li> </ul> </li> <li>• Some candidates might argue that mission (da'wa) is not very important for Muslims living in Europe because: <ul style="list-style-type: none"> <li>○ some people may view mission as an attempt to convert people to Islam which might make non-Muslims wary of Muslims. This could affect a Muslims ability to integrate</li> </ul> </li> </ul>	

Indicative content – Responses might include:	Guidance
<p>properly and could actually make it more difficult for Muslims living in non-Muslim countries</p> <ul style="list-style-type: none"> <li>○ the most important thing for Muslims should be trying to live according to God’s will, which requires personal jihad (greater jihad). It is only once this has been addressed that Muslims are called to focus on society as a whole (lesser jihad)</li> <li>○ the Qur’an states that there should be no compulsion in religion. For some Muslims this means that mission is not that important. If someone wants to learn more about Islam it is their personal choice</li> <li>○ advancements in technology mean that nowadays people can access all kinds of information through the internet. This means that mission is less important for Muslims living in Europe than it would have been in the past.</li> </ul> <ul style="list-style-type: none"> <li>● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ there are different styles and interpretations of mission (da’wa), with various degrees of importance</li> <li>○ there are also different contexts in which Muslims are living in different communities across Europe.</li> </ul> </li> </ul>	
<p><b>Indicative content – Responses might include:</b></p>	<p><b>Guidance</b></p>

**3. 'The extension of the Qur'anic prohibition on alcohol to other drugs is not justified.' Discuss.**

**AO1** Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:

- the word Shari'a means 'a clear straight path' and its purpose is to guide Muslims, the aim being to help them live according to Allah's will
- the Shari'a is Islamic law and it sets out exactly what Muslims should and shouldn't do (halal and haram actions)
- the primary source for deriving Shari'a is the Qur'an. The Qur'an appear to prohibit certain acts, such as drinking alcohol, however, there are many issues that it doesn't explicitly address
- when issues aren't explicitly mentioned in the Qur'an secondary sources are required in order to decide what is permitted and what isn't
- the existence of the four law schools (Hanifite, Malikite, Shafi'ite and Hanbali) came about as a result of varying interpretations over what secondary sources should be used
- further sources that might be used are the Hadith, custom, consensus, opinion and analogy
- analogy involves arguing from similarity in known respects to similarity in other respects e.g. if the Qur'an prohibits alcohol because it intoxicates other intoxicants must also be prohibited.

**AO2** Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.

- Some candidates might argue that the extension of the Qur'anic prohibition on alcohol to other drugs is justified because:
  - if the use of analogy is allowed for then a logical conclusion may be reached. If alcohol is prohibited because it intoxicates then it is justified to prohibit drugs which also intoxicate
  - drugs can lead people to behave in ways that are un-Islamic (haram) so extending the prohibition to drugs may prevent this from happening
  - the Hanifite and Shafi'ite law schools allow for the use of analogy so followers of these schools would say the extension of the prohibition is justified, as it is reached using analogy
  - there are many issues that are not explicitly mentioned in the Qur'an. This means that a level of human interpretation is needed to reach judgements on what is halal and haram.
- Some candidates might argue that the extension of the Qur'anic prohibition on alcohol to other drugs is not justified because:
  - the Qur'an should be the only source for Islamic law and it doesn't explicitly prohibit other drugs

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>○ the Malikite and Hanbalite law schools do not allow for the use of analogy. Followers of these two law schools may say that, as it is based on analogy, the extension of the prohibition is not justified</li> <li>○ by arguing that it is justified it allows for the use of analogy when deciding on future issues. It cannot be guaranteed that analogy will always be used effectively.</li>   <li>● Some candidates may combine these views and argue that:               <ul style="list-style-type: none"> <li>○ the extension is not fully justified because other drugs are not explicitly prohibited so Muslims cannot be sure that it is God’s will. however, it is a logical conclusion to draw</li> <li>○ particular conclusions might be drawn for different drugs and in differing circumstances.</li> </ul> </li> </ul>	



Indicative content – Responses might include:	Guidance
<p><b>4. 'Isa (Jesus) is of little importance to Muslims today.' Discuss.</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• there have been many prophets in the history of Islam and 25 of those are mentioned in the Qur'an</li> <li>• Muhammad as the 'seal of the prophets' is the most important of the prophets, however, there are other prophets who are also considered important</li> <li>• Abraham (Ibrahim), Moses (Musa) and Jesus (Isa) are also key prophets of the Abrahamic faiths and as messengers of God they are important within the history of Islam</li> <li>• Sura 19 is about Jesus (Isa) and his mother Mary (Maryam). The sura explains how Mary was a virgin when Jesus was conceived and how Jesus performed miracles and was crucified. It also makes it clear that he was just a human being</li> <li>• Muslims believe that Jesus didn't die but was taken up to heaven, by God. Islamic tradition says that he will return to gather all true Muslims.</li> </ul> <p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> <li>• Some candidates might argue that it is true to say that Jesus is of little importance to Muslims today because: <ul style="list-style-type: none"> <li>○ Muhammad is the only prophet mentioned in the shahadah and this suggests that he is the only one who has any real relevance for Muslims today</li> <li>○ the message given to Jesus (Isa) was distorted so using him as a source of moral guidance could lead Muslims to do things that are not in accordance with God's will</li> <li>○ the way Jesus chose to live his life such as not marrying or having children, is contrary to how Muslims are encouraged to live which means that his example is of little practical use would be misleading for Muslims today.</li> </ul> </li> <li>• Some candidates might argue that it is not true to say that Jesus is of little importance to Muslims today because: <ul style="list-style-type: none"> <li>○ Jesus was chosen as a prophet by God. This means that he is likely to be considered of great importance to Muslims today because a Muslims life revolves around submitting to God, anyone viewed as important by God should be important to Muslims</li> </ul> </li> </ul>	









<ul style="list-style-type: none"><li>○ the Qur'an accords special significance to Jesus. As the Qur'an is the words of God it means that he is a hugely important person within Islam and so still retains his importance for Muslims today</li><li>○ many Muslims believe that Jesus has a significant role at the day of judgement. and is therefore always a consideration for Muslims in the way they choose to live their lives.</li></ul> <ul style="list-style-type: none"><li>● Some candidates may combine these views and argue that ...<ul style="list-style-type: none"><li>○ all prophets, including Jesus, might be seen as part of the overall message of Islam</li><li>○ the extent to which different Muslims draw inspiration from stories of different prophets, including Jesus, varies according to situation.</li></ul></li></ul>	
--	--

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

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

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

## 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*.



**OCR (Oxford Cambridge and RSA Examinations)**  
**The Triangle Building**  
**Shaftesbury Road**  
**Cambridge**  
**CB2 8EA**

**OCR Customer Contact Centre**

**Education and Learning**

Telephone: 01223 553998

Facsimile: 01223 552627

Email: [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

[www.ocr.org.uk](http://www.ocr.org.uk)

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored