

GCE

Religious Studies

H573/04: Developments in Islamic thought

A Level

Mark Scheme for June 2023

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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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Response: indicative content	Guidance
<p>1. 'The Sufi concept of the 'friendship of God' (<i>wilaya</i>) is un-Islamic.' Discuss. [40]</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 the branch of Islamic mysticism and includes adherents from both Sunni and Shia Islam • it emerged from the early Islamic ascetic movement, in order to counteract the perceived worldliness of the growing Muslim community • the term 'sufi' is arguably used to refer to the woollen garments used by the early ascetics • the Sufi concept of 'friendship of God' (<i>wilaya</i>) teaches that through the infinite mercy of God humans are able to draw close to him • Sufis refer to God as 'friend' because he instilled in humans the ability to experience love and loving-kindness • according to Sufism a 'friend of God' is someone who has gone through self-struggle, such as the practice of austerity, and overcome carnal desires resulting in a special nearness to God. 	

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- asserting that humans can have a friendship with God is to put God on the same level as his creation and this could be seen as un-Islamic
- ‘friendship of God’ is not one of the Five Pillars, nor is it referred to in the articles of faith
- associating others with God could be seen as *shirk*, one of the greatest sins in Islam
- Sufism in general is viewed by some Muslims as un-Islamic so by implication any Sufi practice may be considered in the same way
- references to God in the Qur’an and Hadith which suggest closeness do not mean ‘friend’ but rather a Master and servant relationship

- the 99 names of God include *al-Wahiyy*, which can be translated as ‘protecting friend’. The 99 names are used by all Muslims – so using this term isn’t un-Islamic
- there are a variety of anthropomorphic terms used to describe God in the Qur’an. So, describing God in this way isn’t un-Islamic
- there are sayings in the Qur’an stating that God is close to the heart of a true believer (such as the Qur’an 50.16), which suggests that friendship is possible
- sayings in the Hadith suggest that ‘faithful servants’ draw close to God, then a sense of friendship, even love, may develop
- the term *awliyah* is used in the Qur’an and is sometimes translated as ‘friend of Allah’, so it cannot be un-Islamic

- a Muslims’ perspective on the issue is likely to depend on how they view Sufism. Those who see Sufism as un-Islamic regard the concept as un-Islamic, those who accept Sufism as Islamic will not
- it is not for Muslims to decide whether or not something is un-Islamic, it is for God to judge.

Response: indicative content	Guidance
<p data-bbox="204 286 938 353">2. Critically assess the claim that 9/11 has had little impact on perceptions of Islam in Europe. [40]</p> <p data-bbox="204 387 927 488">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="204 517 970 1093" style="list-style-type: none"><li data-bbox="204 517 970 584">• the Crusades (1096-1271CE) saw the Christian West and the Muslim East come into repeated conflict<li data-bbox="204 589 970 719">• the Crusades have had a huge impact on the relationship between the Middle East and Western Europe and, arguably, still influence European perceptions of Islam<li data-bbox="204 723 970 824">• common perceptions of Islam in Europe, historical and current, include the ideas that it is misogynistic and extremist<li data-bbox="204 828 970 929">• the attack on the Twin Towers in 9/11/2001 was carried out by nineteen Muslim militants, supposedly in the name of Islam<li data-bbox="204 934 970 967">• it resulted in the deaths of just under 3,000 people<li data-bbox="204 972 970 1093">• the American government, in response, led an international effort to oust the Taliban regime in Afghanistan and in 2011 the mastermind behind the attacks, Osama Bin Laden, was killed by US forces.	

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- statistics show that hate crimes against Muslims increased dramatically in Europe since 9/11, and there were particularly high numbers of attacks in the following year. This suggests that perceptions of Islam and Muslims have been negatively impacted since 9/11
- media portrayals of Islam also suggest a change in perceptions. Newspapers particularly have contributed, in recent years, to the portrayal of Islam as a religion of extremism. This suggests that 9/11 has had an impact on the perceptions of Islam in Europe
- there has arguably been more awareness of terrorism and extremism due to the events of 9/11 and this has shifted the balance of overall perceptions
- historically, since the time of the Crusades, there has been a fairly negative perception of Islam in Europe. 9/11 may have made it marginally worse, however, the negative perception has been there for centuries
- there are other events that may have had a much bigger impact on perceptions of Islam. For example, the Salman Rushdie affair in 1989 led to perceptions of the religion as intolerant and fundamentalist – due to the issuing of a fatwa against the author calling for his death. Compared to this 9/11 has had little impact as the perceptions of Islam as extremist already existed
- it may not be the events of 9/11 that have had a direct impact on perceptions of Islam in Europe, but the way that extreme right-wing groups in Europe have used it as propaganda
- the concept of 'Islamophobia' is a matter of debate, which some do not accept or define differently. Therefore, it is difficult to attribute 9/11 to a phenomenon which is not agreed upon
- it is difficult to measure 'impact' on perceptions. 9/11 may have had impact on some people's perceptions but not others
- events have moved on since the year 2000 and the influence of 9/11 may be lessening
- it depends on how 'little impact' is defined. It has clearly had some impact but as the term is subjective it is difficult to answer the question definitively.

Response: indicative content	Guidance
<p>3. Evaluate the claim that Islam has made no significant contributions to scientific knowledge. [40]</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"> • during the so-called ‘dark ages’ of medieval Europe there were many advances in science that came from the Muslim world. These came from places like Baghdad, Cairo and Damascus • scientific advances were in a range of fields from medicine and engineering to astronomy • this period in Islamic history is known as ‘The Golden Age’ and is regarded as being between 800 and 1258CE • science in the Muslim world, however, now appears to lag behind other parts of the world. Muslims are often under-represented in field of science • the Qur’an encourages the pursuit of knowledge, suggesting that scientific knowledge should be pursued along with other kinds of knowledge • some fundamentalist Muslims view scientific advances as un-Islamic and discourage engagement in this field. 	

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- while there have been some contributions to scientific knowledge, most of these were during the Golden Age of Islam. Scientific knowledge and understanding have far surpassed this level now – so historical contributions can no longer be counted as significant
- most developments in scientific knowledge in modern times have not come from the Middle East, but from Europe, America and Japan
- many of the scientific developments passed on from the Islamic world originated in ancient Greek texts which were translated and preserved by Muslims, who did not themselves add to scientific development
- it may be argued that unquestioning belief in Allah puts boundaries in the way of rational thought which discourages scientific development

- there are a number of Muslim scientists who are making significant contributions to modern scientific knowledge. For example, the Saudi born Hayat Sindi, who is a medical scientist
- past contributions have led to a snowball effect of developing knowledge – so in that sense Islam has made a significant contribution
- Avicenna (Ibn Sina) is often regarded as the father of modern medicine; Ibn al-Haytham the father of optics. These and other influential scientists must have made significant contributions to develop these reputations
- it is argued by some, such as al-Khalili, that Islam laid the basis for the process of modern, objective scientific enquiry

- it doesn't matter whether it is historical or current in order to consider a contribution as significant. In some fields of scientific knowledge, Muslims may have made significant contributions, but not in others
- the contributions of Muslims should be seen as part of the development of science together with works by ancient Greeks and later scientists, to a certain extent dependent on each other.

Response: indicative content	Guidance
<p data-bbox="204 286 954 387">4. To what extent is it true to say that local cultural norms are the major cause of gender inequality in Islam? [40]</p> <p data-bbox="204 421 927 521">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="204 555 975 1126" style="list-style-type: none">• the word ‘culture’ refers to the system of behaviour and beliefs of a society or group. It covers things like language, laws, fashion, customs and morals• cultures vary greatly across the world and this means that cultural norms and expected patterns of behaviour also differ• Islam is a global religion that has approximately 1.8 million adherents living in over 50 countries• cultural norms sometimes influence the way that people practise their religion. Islam, like other faiths, is a mixture of religious and cultural practises• gender inequality is the idea that men and women are not equal and that gender affects an individual’s living experience• areas of inequality between men and women in Islam may include legal rights (e.g. inheritance and divorce), choice of marriage partner and modesty.	

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:

- in Saudi Arabia, women have only recently been allowed to drive (since 2017). The Qur'an does not state that women cannot drive, so the prohibition was clearly influenced by cultural norms rather than religious rules. This was an example of gender inequality in Islam – women in western countries weren't subject to the same rules
- the society into which Muhammad was born was, to a great extent, patriarchal. It is therefore logical to assume that gender inequalities in Islam are rooted in the cultural norms of the time and not specifically religious
- some research suggests that women in the early period of Islam enjoyed greater equality than in later times. This suggests that it may have been introduced by local culture rather than Islam
- there may have been gender inequalities in Islam in the past but not now. Women have the same freedom to practice their faith as men (spiritual equality). If gender inequalities no longer exist then the issue of whether they are cultural or religious is redundant
- the prohibition of women driving was Islamic as the government in Saudi Arabia is Islamic – so gender inequalities are the result of religion not cultural norms
- there are various examples of gender inequality in the Qur'an, also suggesting they are the result of religion and not cultural norms. For example, a woman can't inherit the same as a man and her testimony is worth less in Shari'a law
- some research suggests that women in pre-Islamic Arabia may have played a greater role in society than has sometimes been assumed, which suggests that the coming of Islam diminished their role
- there are few records of women taking positions of religious leadership throughout the history of Islam
- it is not possible to separate cultural norms from Islam as it is an all-encompassing faith – so there is no way to be sure whether examples of gender inequality are religious or cultural
- some Muslims might define gender equality differently and argue that women have different roles of equal status.

Level (Mark)	Levels of Response for A 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 A 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)	<p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skillfully 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: <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></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 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 <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 	

	Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i>
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 • 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 2023

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
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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 provide extended responses

As such, the quality of extended responses is 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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