

**GCE**

**Religious Studies**

Unit **H573/04**: Developments in Islamic Thought

Advanced GCE

**Mark Scheme for June 2018**

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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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## 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.
	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

### 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.

You should ensure also that you are familiar with the administrative procedures related to the marking process. These are set out in the OCR booklet **Instructions for Examiners**. If you are examining for the first time, please read carefully **Appendix 5 Introduction to Script Marking: Notes for New Examiners**. 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 this 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.

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, 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.

To use these grids:

**Determine the level:** start at the highest level and work down until you reach the level that matches the answer.

**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

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*

Question	Indicative content	Marks	Guidance
1	<p><b>Critically assess the view that the Sufi master-disciple relationship contradicts the belief that God is one.</b></p> <p><i>The following is 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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> <li>• <i>cause and significance of similarities and differences in belief, teaching and practices</i></li> <li>• <i>approaches to the study of religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• When explaining the Sufi-master relationship candidates might use some of the following material: <ul style="list-style-type: none"> <li>○ Sufism is a form of Islamic asceticism which encourages Muslims to concentrate on their relationship with Allah, through religious experience</li> <li>○ the goal of Sufis is to attain a state known as <i>fana'</i> (annihilation of the self)</li> <li>○ Sufis aim for a living knowledge of Allah</li> </ul> </li> </ul>	<p><b>40</b></p> <p><b>(AO1 16)</b></p> <p><b>(AO2 21)</b></p>	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>○ there are various ways (<i>tariqas</i>) that Muslims can follow in order to become a Sufi</li> <li>○ once a <i>tariqa</i> has been chosen Muslims must then attach themselves to a master (<i>shaykh</i>)</li> <li>○ the role of the Sufi master is to teach techniques that, if followed, will help attain <i>fana'</i></li> <li>○ these practices may include such things as poetry, music, dancing, silence and prayer.</li> <li>○ When explaining how the belief that God is one might be contradicted, candidates might use some of the following material:</li> <li>○ the oneness of Allah (<i>tawhid</i>), is one of the fundamental beliefs in Islam</li> <li>○ associating other beings with Allah (<i>shirk</i>) and is the greatest sin a Muslim can commit</li> <li>○ the punishment for associating others beside Allah (<i>shirk</i>) is that you can no longer be considered a Muslim.</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 the Sufi master-disciple relationship could contradict the belief that God is one be considered a form of associating another besides Allah (<i>shirk</i>) because: <ul style="list-style-type: none"> <li>○ the level of knowledge and spiritual insight that a Sufi master has could lead to the disciple worshipping them. No being except Allah should be worshipped</li> <li>○ the belief being perpetuated by Sufi masters that union with Allah is possible could be seen as giving humans a semi divine nature – this would be a form of associating another besides Allah (<i>shirk</i>) and compromises the belief in Allah's oneness.</li> </ul> </li> <li>● Some candidates might argue that the Sufi master-disciple relationship does not contradict the belief that God is one because: <ul style="list-style-type: none"> <li>○ it is the ego that stops Muslims from fully worshipping Allah. If the aim of Sufism is annihilation of the self then it is strengthening the</li> </ul> </li> </ul>		



Question	Indicative content	Marks	Guidance
	<p>belief that God is one (<i>tawhid</i>) and definitely not a form of associating another besides Allah (<i>shirk</i>)</p> <ul style="list-style-type: none"> <li>○ Sufi masters and disciples spend time in practices remembering the names of Allah, in which Allah alone becomes a focus for their special services of <i>dhikr</i> in which developing the relationship with Allah is more important than relations between master and disciple</li> <li>○ one of the reasons that Sufism arose was a response to the highly legalistic nature of Islam. Some might say that the reverence some Muslims have for Islamic law detracts from the belief that God is one and is a form of associating another besides Allah (<i>shirk</i>) in itself.</li> <li>● Some candidates may combine these views and argue that:             <ul style="list-style-type: none"> <li>○ the Sufi master-disciple relationship could be considered a contradiction of the belief that God is one by elevating the status of the master to beside Allah, however, it depends on the attitude of the disciple.</li> <li>○ There may be some who give their master a level of reverence that could be likened to associating another besides Allah (<i>shirk</i>) but not all disciples will do this.</li> </ul> </li> </ul>		

Question	Indicative content	Marks	Guidance
2	<p><b>‘The infallible Imams should not be used as sources of wisdom.’ Discuss.</b></p> <p><i>The following is 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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates’ skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> <li>• <i>cause and significance of similarities and differences in belief, teaching and practices</i></li> <li>• <i>approaches to the study of religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• When explaining the concept of infallible Imams candidates might use some of the following material: <ul style="list-style-type: none"> <li>○ the belief in the infallible Imams is only to be found in the Shi’a Islam</li> <li>○ Shias believe that the infallible Imams are descendants of Muhammad (pbuh) and are semi-divine</li> <li>○ they act as intermediaries between Allah and humans</li> <li>○ the twelfth Imam (hidden Imam) is believed to still be alive and in contact with the ayatollahs</li> <li>○ in considering alternative sources of wisdom and authority candidates might mention the Qur’an, Hadith and Sunnah of Muhammad (pbuh).</li> </ul> </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 the infallible Imams shouldn’t be used as sources of authority because:</li> </ul>	40	(AO1 16)

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"> <li>○ only Shi'a Muslims believe in the infallible nature of the Imams. As there is no consensus across the whole <i>Ummah</i> it is better not to give them authority</li> <li>○ there is no evidence that the Imams were infallible and this means they cannot be regarded as reliable</li> <li>○ the Imams' infallibility rests on their semi-divine nature. Using them as a source of authority could be seen as a form of associating another besides Allah (<i>shirk</i>), which is a sin in Islam.</li> </ul> <ul style="list-style-type: none"> <li>● Some candidates might argue that the infallible Imams should be used as a source of wisdom and authority because: <ul style="list-style-type: none"> <li>○ when formulating the Shari'a human opinion was used by some law schools. Human opinion is fallible yet still used so there should be no problem using the infallible Imams as sources of wisdom and authority</li> <li>○ if they are infallible, as Shi'as believe, direct descendants of Muhammad (pbuh) and semi-divine they are ideal sources of wisdom and authority</li> <li>○ as intermediaries between Allah and humans the infallible Imams should be used as sources of wisdom and authority.</li> </ul> </li> <li>● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ it is perfectly acceptable for Muslims to use the infallible Imams as sources of wisdom and authority. However, as not all Muslims believe that they are infallible it is not something that should be forced on all Muslims.</li> </ul> </li> </ul>	(AO2 21)	

Question	Indicative content	Marks	Guidance
3	<p><b>To what extent is it true to say that Islam does not allow Muslims to fully integrate into non- Muslim countries?</b></p> <p><i>The following is 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.</i></p> <p><i>The Levels of Response must be used in conjunction with the outlined indicative content. Weak, basic, satisfactory, good and very good responses will differentiate candidates' skills at:</i></p> <ul style="list-style-type: none"> <li>• <i>demonstrating knowledge and understanding of religion and belief in accordance with all relevant strands of AO1 indicated in the coverage grid <b>and</b></i></li> <li>• <i>the analysis and evaluation of aspects of, and approaches to, religion and belief</i></li> <li>• <i>cause and significance of similarities and differences in belief, teaching and practices</i></li> <li>• <i>approaches to the study of religion and belief.</i></li> </ul> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> <li>• In explaining non-Muslim countries candidates might refer to Great Britain as an example of non-Muslim countries: <ul style="list-style-type: none"> <li>○ there have been Muslim communities in Great Britain since, at least, the 1880s</li> <li>○ there are over 3 million Muslims in Great Britain</li> <li>○ candidates might give details of the existence of facilities that are geared towards the Muslim community. For example, the existence of mosques, halal butchers, Islamic schools and the inclusion of Islam on a school's religious studies syllabus.</li> <li>○ the word integrate means to combine with another thing to form a whole and to bring people and groups into equal participation within society</li> <li>○ examples of areas of life where life in non-Muslim countries might conflict with Islamic teachings. For example, Islamic teachings on wealth and finance means that Muslims may not be able to take advantage of conventional mortgages and money lending.</li> </ul> </li> </ul>	40	(AO1 16)

Question	Indicative content	Marks	Guidance
	<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 Islam doesn't allow Muslims to fully integrate into non-Muslim countries because: <ul style="list-style-type: none"> <li>○ certain jobs and forms of employment are going to be off limits to Muslims because they directly conflict with teachings on haram actions</li> <li>○ certain practices in non-Muslim countries are considered haram. This includes gambling and drinking alcohol which makes it difficult for Muslims to fully participate in social life</li> <li>○ Islamic teachings on sex and relationships stress that premarital sex is not allowed. As premarital sex is increasingly a societal norm within many non-Muslim countries this makes it difficult to fully integrate</li> <li>○ the need for halal butchers, Islamic banks and Muslim faith schools creates the idea of separation and this prevents Muslims from fully participating in non-Muslim countries.</li> </ul> </li> <li>• Some candidates might argue that Islam does allow Muslims to fully integrate into non-Muslim countries because: <ul style="list-style-type: none"> <li>○ the Qur'an teaches that men and women should have equality in religion and in education. Most non-Muslim countries support the idea of equal rights for men and women and so Muslims should be able to fully integrate</li> <li>○ the existence of halal butchers, Islamic banks and Muslim faith schools show that Muslims are able to fully integrate as they have the ability to participate equally in society</li> <li>○ schools and places of work have to allow people time off for worship and the observance of religious festivals. This suggests that Muslims are able to fully integrate in non-Muslim countries.</li> </ul> </li> <li>• Some candidates may combine these views and argue that: <ul style="list-style-type: none"> <li>○ fully integrating doesn't mean Muslims have to engage in practises that are un-Islamic it means they should have the choice to do so if they wish.</li> </ul> </li> </ul>	<p><b>(AO2 21)</b></p>	



Question	Indicative content	Marks	Guidance
	<p>for equality between the sexes.</p> <ul style="list-style-type: none"> <li>○ in Arabic the word hijab means partition or barrier and in Islam it is the principle of modesty and there are references in the Qur'an to dressing modestly (for both men and women)</li> <li>○ there is a requirement for Muslim women to wear the hijab (dress modestly) in front of men that they could marry</li> <li>○ the extent to which Muslim women should adopt the hijab is interpreted differently within Islam.</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 modern feminism has had a positive effect on attitudes towards the hijab because: <ul style="list-style-type: none"> <li>○ for many modern Islamic feminists the hijab has been adopted as an overt statement of their faith and demonstrates the idea that many Muslim women willingly choose to wear it</li> <li>○ it has also become a symbol of empowerment for many Muslim women</li> <li>○ the use of social media by modern feminists has led to bans on face veils being overturned in some places (such as the lifting of the FIFA ban on hijabs on the football fields).</li> </ul> </li> <li>• Some candidates might argue that modern feminism has had a negative effect on attitudes towards the hijab because: <ul style="list-style-type: none"> <li>○ modern feminists might criticise traditional gender roles within Muslim societies and see hijab as an expression of inequality</li> <li>○ modern feminism might be seen within a reformist movement which challenges traditional approaches to Islam. Hijab is an example of a traditional practice which might be challenged</li> <li>○ there are modern Islamic feminists who have labelled the hijab as a form of oppression and who actively encourage Muslim women to reject it</li> </ul> </li> </ul>	<p><b>(AO2 21)</b></p>	

Question	Indicative content	Marks	Guidance
	<ul style="list-style-type: none"><li>• Some candidates may combine these views and argue that:<ul style="list-style-type: none"><li>○ modern Islamic feminism hasn't really altered attitudes towards the hijab. This is because it has always been an issue that has divided the Muslim community and it still does.</li></ul></li></ul>		



Level (Mark)	<p style="text-align: center;"><b>Assessment Objective (AO1)</b></p> <p style="text-align: center;">Demonstrate knowledge and understanding of religion and belief, including:</p> <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>
<p style="text-align: center;"><b>6</b> (14–16)</p>	<p>An <b>excellent</b> demonstration of knowledge and understanding in response to the question:</p> <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 skilfully 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>
<p style="text-align: center;"><b>5</b> (11–13)</p>	<p>A <b>very good</b> demonstration of knowledge and understanding in response to the question :</p> <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 range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>
<p style="text-align: center;"><b>4</b> (8–10)</p>	<p>A <b>good</b> demonstration of knowledge and understanding in response to the question:</p> <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>• some scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>
<p style="text-align: center;"><b>3</b> (5–7)</p>	<p>A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question:</p> <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>• some scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success</li> </ul>
<p style="text-align: center;"><b>2</b> (3–4)</p>	<p>A <b>basic</b> demonstration of knowledge and understanding in response to the question:</p> <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</li> </ul>

**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.**

	little success
<b>1</b> (1–2)	<p>A <b>weak</b> demonstration of knowledge and understanding in response to the question:</p> <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
<b>Level</b> (Mark)	<p style="text-align: center;"><b>Assessment Objective (AO2)</b></p> <p>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</p> <p style="text-align: right;"><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></p>
<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 skilfully and clearly stated, coherently developed and justified</li> <li>• answers the question set precisely</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>• mostly successful and clear analysis and evaluation</li> <li>• views 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 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>• some 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>• some 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>• answers the question set</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• some 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> <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</b>	No creditworthy response

**Assessment Objective (AO) Grids**

A01 Mapping	Assessed?	Question
Demonstrate knowledge and understanding of religion and belief, including:		
<ul style="list-style-type: none"> <li>• religious, philosophical and/or ethical thought and teaching</li> </ul>	Y	1-4
<ul style="list-style-type: none"> <li>• influence of beliefs, teachings and practices on individuals, communities and societies</li> </ul>	Y	1-4
<ul style="list-style-type: none"> <li>• cause and significance of similarities and differences in belief, teaching and practice</li> </ul>	Y	1-4
<ul style="list-style-type: none"> <li>• approaches to the study of religion and belief.</li> </ul>	Y	1-4

A02 Mapping	Assessed?	Question
Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study.	Y	1-4

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