

Religious Studies C

General Certificate of Secondary Education **GCSE 1932**

Combined Mark Schemes And Report on the Components

June 2005

1932/MS/R/05

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GCSE Religious Studies C (1932)

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Mark Scheme 1932/01
June 2005

1932/01 Jewish Studies

- 1 (a) Describe how Jews celebrate Rosh Hashanah. [8]

Answers are likely to include synagogue attendance, bread and honey, a description of the festival as the New Year, New Year greetings etc. Answers are more likely to be limited by the time available rather than by lack of material to present. It is important, however, that candidates write about Rosh Hashanah in their answer rather than writing generally about the High Holy Days and straying on to Yom Kippur.

- (b) Explain the importance of Yom Kippur for the Jewish community. [7]

Answers will probably consider the immediate effects: fasting for 25 hours, all-day services in the synagogue, communal confession of sins etc., as well as looking at long-term effects of preparation for annual event and how Jews might feel spiritually after the day.

- (c) 'Yom Kippur is the most important day in the Jewish calendar.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Mark according to Levels of Response. Look for quality of discussion. Candidates are likely to consider whether one day can be the most important and compare Yom Kippur with e.g. Rosh Hashanah. Others are likely to look at the Sabbath and consider whether a weekly festival can be more important than an annual one. Yom Kippur, however, is Shabbat Shabbaton and therefore could be seen to have greater importance.

- 2 (a) Describe what Jews do when a family member dies. [8]

Expect coverage of principal details: the immediate preparation of the body and burial within 24 hours if possible; a simple coffin; no flowers; the actual ceremony; hand washing after the ceremony; Cohens not attending except for very close relatives; no headstone for a year; sitting shiva etc. Credit should also be given for comments about the period of mourning (initially sitting shiva and then accounts of the rest of the year) as well as the actual detail of the service itself.

- (b) Explain what Jews believe about life after death. [7]

Candidates might explain that Judaism is a 'religion of life' and is essentially vague about the nature of the hereafter. They might go on to explain that Jews believe in eternal life, and that the person is with G-d. They may make reference to the resurrection of the body, the different attitudes towards a place of punishment, and the importance of good deeds.

- (c) 'Jewish mourning rituals are helpful to the mourner'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Following on from (a) the argument might generally be in agreement with the statement from a religious perspective. It can be argued that the mourning rites are designed to be of particular help and support to the mourner in that they offer an intense period of mourning followed by a staged, but relatively quick, return to normal life. Obviously there are other arguments which could be put forward, possibly from other faiths.

- 3 (a) Describe what happened to the Jews during the Twentieth-Century Holocaust. [8]

There is plenty of material about the treatment of Jews during the Holocaust. Candidates might also comment on post-Holocaust events, the strength of the diaspora, establishment of the state of Israel, attitudes towards anti-Semitism, post-Holocaust theology etc. Answers are again likely to be limited by time available rather than by lack of material.

- (b) Explain how the Twentieth-Century Holocaust continues to affect the lives of Jews today. [7]

Candidates will probably deal with the effect on individuals, survivors, those who died and their families. Some may go on to consider ideas of post-Holocaust theology; the establishment of the State of Israel etc. Some may argue that despite the Holocaust anti-Semitism still continues to be an ever present issue

- (c) 'It is time for Jews to forget the Twentieth-Century Holocaust and forgive.' Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Mark according to Levels of Response. Likely responses are that Jews can neither forget because of the enormity of what happened, nor forgive as only those murdered have the right to do that. On the other hand some may argue that it is possible not to hold any grudge against the current generation as they had nothing to do with the Holocaust whilst still not wishing to forget the events themselves.

- 4 (a) Describe the religious objects used in a Jewish home on Shabbat. [8]

Answers are likely to describe such items as mezuzah, incomplete portion of a wall, Sabbath candlesticks, religious clothes, siddur, havdalah set etc. Others may write in detail about kitchens pointing out that the kitchen utensils etc. have religious significance because they are necessary in order for the mitzvot to be fulfilled and play a special role on the Sabbath when all food has to be prepared in advance on the Friday.

- (b) Explain how religious objects might strengthen the faith of a Jew. [7]

Responses might be general in the sense of describing how each item is a general reflection and reminder of belief and helps towards living an halakhic life or may be more specific and focus on particular items and the role they play.

- (c) 'All the most important aspects of Jewish life take place in the home.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

The question invites a comparison between life in the home and in the synagogue and elsewhere. Candidates are likely to produce a balanced answer pointing out the strengths of both. If they come to a conclusion it is likely to be that the home is ultimately the most important because it enshrines the family and family life and practice is the really essential part of Jewish life.

- 5 (a) Describe the kosher laws as they apply to food. [8]

The question is straightforward and answers are likely to look at the main food laws about no pork, shellfish etc. as well as no mixing of meat and milk. Be prepared also for extra rules in relation to Pesach which may appear. Candidates may also comment on abstinence from food at certain times.

(b) Explain how keeping the Jewish food laws might affect the life of a believer. [7]

Here it is not the detail which is necessary but the way in which the food laws serve as a reminder of serving G-d and fulfilling the mitzvot. Some candidates may also refer to the question of separateness and that observing the food laws can be a constant reminder to Jews of who they are.

(c) 'Rules about food are as important today as they were in the past.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer.

[5]

Here it is clearly the quality of the discussion which is important and this should be assessed according to Levels of Response. Be prepared for a diversity of responses. Some may argue from the perspective of Orthodox v. Progressive and suggest that some Jews now find the food laws to be outdated whereas as another viewpoint might be that Orthodoxy demonstrates that they are just as important now as they always have been.

Mark Scheme 1932/02
June 2005

1932/02 Jewish Texts

1. Genesis 2:1-3

Thus the heavens and the earth were finished, and all their hosts. And by the seventh day G-d ended his work which he had done; and he rested on the seventh day from all his work which he had done. And G-d blessed the seventh day, and sanctified it: because in it he rested from all his work which G-d had created and performed.

- (a) Describe the teachings found in this passage. [8]

The teachings centre on G-d's creation of the world and everything in it and therefore on the relationship between G-d and the Jews, and also, of course, on the establishment of the Sabbath. Candidates should be able to comment on this in some detail.

- (b) Explain the importance for Jews of this passage. [7]

There is a lot which can be said about how both the creation in general and the institution of the Sabbath in particular has affected Jewish life and continues to do so. Candidates may comment on the omnipotence of G-d as shown in the passage.

- (c) 'The seventh day was the most important day of Creation.'
Do you agree? Give reasons to support your answer and show that you have thought about different point of view. You must refer to Judaism in your answer. [5]

There is no straightforward answer to this and the candidate is free to come down on either side of the question or not. Although the seventh day was undoubtedly important, candidates may argue that all the days were equally important as part of G-d's creative act. Look for the strength of the argument.

2. Exodus 20:1-7

And G-d spoke all these words, saying, I am the Lord thy G-d, who have brought thee out of the land of Mizrayim, out of the house of bondage. Thou shalt have no other gods beside me. Thou shalt not make for thyself any carved idol, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down to them, nor serve them: for I the Lord thy G-d am a jealous G-d, punishing the iniquity of the fathers upon the children unto the third and fourth generation of those that hate me; but showing mercy to thousands of generations of those that love me, and keep my commandments.

- (a) Describe the teachings in this passage. [8]

There is plenty of material here for candidates to draw upon. They may comment on any of the points made in the passage as well as identifying its place at the beginning of the Ten Commandments. As well as commenting on the role of G-d here they may also write about the prohibition of idol worship and the threatened punishments not only on the perpetrators but to their third and fourth generations.

- (b) Explain how following these teachings might affect the life of a Jew? [7]

Jews might be urged to remember their relationship with G-d and his love for them and so be more particular in keeping the mitzvot. These teachings influence every aspect of Jewish life and faith and candidates should be able to point these out.

- (c) 'Some of the Ten Commandments are more important than others'
Do you agree? Give reasons to support your answer and show that you have thought about different point of view. You must refer to Judaism in your answer. [5]

In fact they are all equally important but careful responses may consider this position and put forward other views. Candidates will probably respond that they are all of equal status but they might consider which ones can and cannot be broken in certain circumstances.

3. Grace after meals

FIRST BLESSING: FOR THE NOURISHMENT

Blessed are You, HASHEM, our G-d, King of the universe, Who nourishes the entire world, in His goodness – with grace, with kindness, and with mercy. He gives nourishment to all flesh, for His kindness is eternal. And through His great goodness, we have never lacked, and may we never lack, nourishment, for all eternity. For the sake of His Great Name, because He is G-d Who nourishes and sustains all, and benefits all, and He prepares food for all of His creatures which He has created. Blessed are You, HASHEM, Who nourishes all. Amen.

- (a) What teachings about G-d are found in this Blessing? [8]

There is much that can be derived from this passage. Candidates might comment on the goodness of G-d and also his continuing care for the whole of creation. Some are likely to place the passage in context although this is not required. The core of the answer will probably lie in the affirmation of G-d's love in the past, now and for ever.

- (b) Explain how the teachings in the Grace after Meals which you have studied might encourage a Jew to thank G-d. [7]

Candidates can draw from all or any of the paragraphs of the Grace after Meals which they have studied. Look for the detail of explanation and the way in which G-d's kindness is shown. Answers may mention nourishment and creation, protection out of Egypt and the teachings about Jerusalem.

- (c) 'If you thank G-d after every meal there is no need to do so at other times.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates are likely to disagree with this statement but may consider the specific importance of these prayers as well as the thanks which are given at other times. Mark according to Levels of Response for quality of argument.

4. Ethics of the Fathers 1:18

Rabban Shimon ben Gamliel says: The world endures on three things – justice, truth, and peace, as it is said: 'Truth and the verdict of peace are you to adjudicate in your gates.'

- (a) Describe the origins of the Ethics of the Fathers. [8]

Candidates need to be able to write generally about the origins of the Ethics of the Fathers, possibly attributing it to its place in Neziqin, the fourth order of the Mishnah, placed there in order to teach a moral way of life. Credit any appropriate material.

- (b) Explain how this paragraph from the Ethics of the Fathers might help a Jew when making important decisions. [7]

This particular paragraph might help in determining the way in which justice should be applied and also in its stress on truth and peace. Answers might indicate the importance which is attached to these three concepts and also the instruction 'are you to adjudicate in your gates'.

- (c) 'The Ethics of the Fathers is not very important because it was written by Rabbis, not by G-d.'

Do you agree? Give reasons to support your answer and show that you have thought about different point of view. You must refer to Judaism in your answer. [5]

This opens the question of revealed and non-revealed texts. Candidates will probably agree with the statement in degree of importance whilst questioning 'very' and nevertheless arguing for the value of the rabbis' work. Mark according to the Levels of Response.

- 5 (a) Describe the main events in the book of Jonah. [8]

There is much that can be said about Jonah: candidates are likely to comment on the principal details e.g. G-d's call to Jonah, the storm, the fish and the arrival at Nineveh. Others may wish to consider the significance of these items and events in the story – such responses should be credited but are not required by the question and go beyond it.

- (b) Explain how the story of Jonah might influence Jews in their attitudes towards other people and to G-d. [7]

Here the question is looking for some practical application in life and faith of the teachings from Jonah. There is little that can be made of the actual story of the fish although some are likely to try to build upon (a). Others may display a greater depth of understanding in relation to not trying to hide from G-d and also G-d's forgiveness of Jonah and the people of Nineveh.

- (c) 'Jonah was a very weak man and is not a good example for people to follow today.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Candidates might find themselves forced to agree with the statement whilst wanting to argue how valuable Jonah's contribution and example are. Some may comment that Jonah himself was never intended to be an example for people to follow and that therefore the statement has no real purpose. Mark according to the Levels of Response.

Report on the Units June 2005

1932/01 Jewish Studies

General Comments:

The candidature for this specification was slightly lower this year but the overall standard was again very high. Written Communication was generally good and there were very few rubric errors. However, a number of candidates still disadvantaged themselves by running out of time and failing to complete a third question.

The many centres and teachers involved in the preparation of candidates for this examination are to be commended on the very high standard of most of the scripts submitted.

Comments on Individual Questions:

1 (a) Describe how Jews celebrate Rosh Hashanah. [8]

Strangely, many candidates found this question difficult and struggled to describe the celebration. Many wrote about Yom Kippur instead or a general festival. There was much confusion. There were, however, a majority of excellent answers.

(b) Explain the importance of Yom Kippur for the Jewish community. [7]

If candidates had managed to sort out the difference between the two festivals they generally produced excellent responses in relation to this question. There was much (perhaps overly idealistic) comment about building solidarity, and forgiveness of other people.

(c) 'Yom Kippur is the most important day in the Jewish calendar.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Assuming that Yom Kippur was correctly identified this produced generally excellent responses which compared the festival, as Shabbat Shabbaton, usually with Shabbat itself or Rosh Hashanah.

2 (a) Describe what Jews do when a family member dies. [8]

This proved very straightforward and most candidates produced excellent descriptions of Jewish funeral and mourning rituals and practices.

(b) Explain what Jews believe about life after death. [7]

This will never be an easy question and proved a real test for candidates who needed to think clearly and precisely about these beliefs. Many commented on a variety of beliefs and positions held.

(c) 'Jewish mourning rituals are helpful to the mourner'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. [5]

Most were in agreement with the statement and, therefore, answers tended to show a consideration of 'how' helpful rather than any attempt at contradiction.

Report on the Components Taken in June 2005

3 (a) Describe what happened to the Jews during the Twentieth-Century Holocaust. [8]

This was an extremely popular question which produced excellent answers as might be expected. The only difficulty observed was ensuring that not too much was written.

(b) Explain how the Twentieth-Century Holocaust continues to affect the lives of Jews today. [7]

Good answers covered not only practical issues such as the Diaspora and the State of Israel but also Post-Holocaust Theology. There was a great deal of discussion and consideration given in many responses.

(c) 'It is time for Jews to forget the Twentieth-Century Holocaust and forgive.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Although controversial, most candidates rose to the challenge of the question and gave very perceptive responses about not awarding Hitler a posthumous victory as well as the need to ensure a strong religious faith for the future.

4 (a) Describe the religious objects used in a Jewish home on Shabbat. [8]

This was not particularly popular as a choice. Perhaps this was explained because many who attempted it found difficulty in identifying which religious objects were used on Shabbat and also what might constitute a religious object. There were, however, some excellent answers.

(b) Explain how religious objects might strengthen the faith of a Jew. [7]

This was a more straightforward question and produced good answers which considered carefully the ways in which various objects might serve as a reminder of faith or tradition and might help someone in their life.

(c) 'All the most important aspects of Jewish life take place in the home.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Most agreed with the statement but there was also consideration of ceremonies which take place elsewhere such as marriage and the role of the synagogue in Jewish life.

5 (a) Describe the kosher laws as they apply to food. [8]

Not surprisingly this was extremely popular. There were many very long and excellent, detailed answers which addressed all issues of kashrut as it relates to food.

(b) Explain how keeping the Jewish food laws might affect the life of a believer. [7]

Many, quite sensibly, pointed out the cost of kosher food which they felt to be excessive. They also commented on the idea of separation and the need to observe the mitzvot. There were many excellent responses.

Report on the Components Taken in June 2005

- (c) 'Rules about food are as important today as they were in the past.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Most gave a resounding 'yes' in response to the statement. However, there were many answers which considered the positions of different groups and traditions and their interpretations of the food laws.

1932/02 Jewish Texts

Comments on Individual Questions:

1. Genesis 2:1-3

Thus the heavens and the earth were finished, and all their hosts. And by the seventh day G-d ended his work which he had done; and he rested on the seventh day from all his work which he had done. And G-d blessed the seventh day, and sanctified it: because in it he rested from all his work which G-d had created and performed.

- (a) Describe the teachings found in this passage. [8]

The passage focussed on Shabbat and there were some excellent responses to this. Some candidates broadened their answer to the whole of creation which, therefore, limited the amount of time they spent on the credit-worthy parts of their answer.

- (b) Explain the importance for Jews of this passage. [7]

The quality of responses depended on the way in which candidates had responded to (a) but there were many excellent attempts at this question.

- (c) 'The seventh day was the most important day of Creation.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

This part of the question did broaden out the topic and the vast majority of candidates were able to produce good arguments here.

2. Exodus 20:1-7

And G-d spoke all these words, saying, I am the Lord thy G-d, who have brought thee out of the land of Mizrayim, out of the house of bondage. Thou shalt have no other gods beside me. Thou shalt not make for thyself any carved idol, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down to them, nor serve them: for I the Lord thy G-d am a jealous G-d, punishing the iniquity of the fathers upon the children unto the third and fourth generation of those that hate me; but showing mercy to thousands of generations of those that love me, and keep my commandments.

- (a) Describe the teachings in this passage. [8]

This opening section of the Ten Commandments provided extensive material for comment. Most drew heavily on the text and were able to pick out a number of different teachings on which they could expand.

- (b) Explain how following these teachings might affect the life of a Jew? [7]

Again, this was generally very well answered and most candidates were able to comment on how this passage might encourage Jews to observe the mitzvoth and remember the teachings of the Sinai Covenant.

- (c) 'Some of the Ten Commandments are more important than others.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Report on the Components Taken in June 2005

A majority of candidates were able to comment that all the commandments were of equal importance and that it is not possible to differentiate between them. In giving alternative views they were generally able to show that some people consider the first section of the commandments, those directly about G-d, to be more important than those which relate to the treatment of other people.

3. Grace after meals

FIRST BLESSING: FOR THE NOURISHMENT

Blessed are You, Hashem, our G-d, King of the universe, Who nourishes the entire world, in His goodness – with grace, with kindness, and with mercy. He gives nourishment to all flesh, for His kindness is eternal. And through His great goodness, we have never lacked, and may we never lack, nourishment, for all eternity. For the sake of His Great Name, because He is G-d Who nourishes and sustains all, and benefits all, and He prepares food for all of His creatures which He has created. Blessed are You, Hashem, Who nourishes all. Amen.

- (a) What teachings about G-d are found in this Blessing? [8]

Together with question 4 this was the least popular question. This is a general factor with the Siddur texts. However, those who answered the question had no difficulty in defining the teachings found within the passage.

- (b) Explain how the teachings in the Grace after Meals which you have studied might encourage a Jew to thank G-d. [7]

This question broadened the material available to all the passages studied from Grace after Meals, and there were some excellent answers.

- (c) 'If you thank G-d after every meal there is no need to do so at other times.'
Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Most candidates disagreed wholeheartedly with the statement. They were able to justify this viewpoint clearly and showed alternative views as generally being unacceptable because such thanks was necessary.

4. Ethics of the Fathers 1:18

Rabban Shimon ben Gamliel says: The world endures on three things – justice, truth, and peace, as it is said: 'Truth and the verdict of peace are you to adjudicate in your gates.'

- (a) Describe the origins of the Ethics of the Fathers. [8]

This was the other unpopular question. However, those who attempted it were able to give very concise and accurate responses generally attributing it the Neziqin, the fourth order of the Mishnah.

- (b) Explain how this paragraph from the Ethics of the Fathers might help a Jew when making important decisions. [7]

There were quite a few rather simplistic responses which simply repeated the text of the quotation in paraphrase. Others were able to explore the implications of the teachings found there and consider the importance of the concepts.

- (c) 'The Ethics of the Fathers is not very important because it was written by Rabbis, not by G-d.'

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Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer.

[5]

Many candidates agreed with the statement in principle but argued about the degree of importance whilst questioning 'very' and nevertheless arguing for the value of the rabbis' work.

5. (a) Describe the main events in the book of Jonah.

[8]

This was an extremely popular question and the only difficulty encountered was limiting the amount of time spent in answering it. Most answers included everything which could be considered 'main' and a great deal else besides.

(b) Explain how the story of Jonah might influence Jews in their attitudes towards other people and to G-d.

[7]

There were many excellent and thoughtful responses to this question. Most left the question of the fish behind and wrote instead about not trying to hide from G-d and G-d's forgiveness of both Jonah and the people of Nineveh as good examples for people to put into practice in their own lives.

(c) 'Jonah was a very weak man and is not a good example for people to follow today.'

Do you agree? Give reasons to support your answer and show that you have thought about different points of view. You must refer to Judaism in your answer. [5]

Many candidates found themselves forced to agree with the statement whilst clearly wanting to argue how valuable Jonah's contribution and example are. Some also argued about whether Jonah could really be considered to be weak in which case the main tenet of the statement fails anyway. There were generally excellent answers to this question.

**General Certificate of Secondary Education
(Religious Studies C: Judaism) (1932)
June 2005 Assessment Session**

Component Threshold Marks

Component	Max Mark	A	B	C	D	E	F	G
Paper 1	64	52	44	37	31	26	21	16
Paper 2	64	56	51	45	38	30	22	14

Overall

	A*	A	B	C	D	E	F	G
Percentage in Grade	29.4	40.6	16.9	6.6	3.6	1.6	0.4	0.6
Cumulative Percentage in Grade	29.4	70.0	86.9	93.5	97.1	98.7	99.1	99.7

The total entry for the examination was 981

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