

Religious Studies C

General Certificate of Secondary Education

Unit **B614**: Religion and Belief in Today's World: Community Cohesion and the Individual

Mark Scheme for June 2011

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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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AO1 part (a and b) question

Level 0 0	No evidence submitted or response does not address the question.
Level 1 1-2	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • A small amount of relevant information may be included • Answers may be in the form of a list with little or no description/explanation/analysis • There will be little or no use of specialist terms • Answers may be ambiguous or disorganised • Errors of grammar, punctuation and spelling may be intrusive
Level 2 3-4	<p>A satisfactory answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Information will be relevant but may lack specific detail • There will be some description/explanation/analysis although this may not be fully developed • The information will be presented for the most part in a structured format • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation
Level 3 5-6	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • A fairly complete and full description/explanation/analysis • A comprehensive account of the range and depth of relevant material. • The information will be presented in a structured format • There will be significant, appropriate and correct use of specialist terms. • There will be few if any errors in spelling, grammar and punctuation

AO2 part (c) question

Level 0 0	No evidence submitted or response does not address the question.
Level 1 1-3	<p>A weak attempt to answer the question. Candidates will demonstrate little understanding of the question.</p> <ul style="list-style-type: none"> • Answers may be simplistic with little or no relevant information • Viewpoints may not be supported or appropriate • Answers may be ambiguous or disorganised • There will be little or no use of specialist terms • Errors of grammar, punctuation and spelling may be intrusive.
Level 2 4-6	<p>A limited answer to the question. Candidates will demonstrate some understanding of the question.</p> <ul style="list-style-type: none"> • Some information will be relevant, although may lack specific detail. • Only one view might be offered and developed • Viewpoints might be stated and supported with limited argument/discussion • The information will show some organisation • Reference to the religion studied may be vague • Some use of specialist terms, although these may not always be used appropriately • There may be errors in spelling, grammar and punctuation.
Level 3 7-9	<p>A competent answer to the question. Candidates will demonstrate a sound understanding of the question.</p> <ul style="list-style-type: none"> • Selection of relevant material with appropriate development • Evidence of appropriate personal response • Justified arguments/different points of view supported by some discussion • The information will be presented in a structured format • Some appropriate reference to the religion studied • Specialist terms will be used appropriately and for the most part correctly • There may be occasional errors in spelling, grammar and punctuation.
Level 4 10-12	<p>A good answer to the question. Candidates will demonstrate a clear understanding of the question.</p> <ul style="list-style-type: none"> • Answers will reflect the significance of the issue(s) raised • Clear evidence of an appropriate personal response, fully supported • A range of points of view supported by justified arguments/discussion • The information will be presented in a clear and organised way • Clear reference to the religion studied • Specialist terms will be used appropriately and correctly • Few, if any errors in spelling, grammar and punctuation.

	Mark Scheme	Mark	Rationale/Additional Guidance
Answer any two questions, you must answer all parts (a-e) of the questions you choose.			
1	<p>(a) Describe the teachings on transplants of <u>TWO</u> religions/secular philosophies you have studied.</p> <p>Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following:</p> <p>For Buddhists this is a matter of personal conscience whilst being mindful of the wishes of others. “Non-attachment to the body can be seen in the context of non-attachment to self and Buddhist teachings on impermanence. Compassion is a pre-eminent quality. Giving one’s body for the good of others is seen as a virtue.” The Amida Trust</p> <p>Christianity – some would advocate that only God has the right to decide on issues of life and death (the Sanctity of Life) whilst others would quote the Great Commandment. Some denominations and groups have specific teachings against scientific intervention. Teachings from other sources such as Fides et ratio (John Paul II 1998) might also be included – “If technology is not ordered to do something greater than the utilitarian it could soon prove to be inhuman....”</p> <p>Organ donation is an integral part of the Hindu way of life, as guided by the Vedas. That which sustains is accepted and promoted as Dharma (righteous living). Scientific treatises form an important part of the Vedas – Sage Charaka deals with internal medicine while Sage Sushruta includes features of organ and limb transplants. “it is said that the soul is invisible...knowing this you should not grieve for the body.” Bhagavad-Gita 2:25</p> <p>Most Humanists have no objection to transplants and will donate organs for transplantation.</p>	[6]	

	Mark Scheme	Mark	Rationale/Additional Guidance
1	<p>(a) Muslims might use the concept of necessity overruling prohibition –that is that transplants may be the best thing to do in a given situation, whilst others would suggest that this concept is not relevant under medical circumstances</p> <p>Both viewpoints take their evidence from the Qur’an and the Ahaadith and therefore individual Muslims should make a decision according to their understanding of the Shariah.</p> <p>Teachings from the Qur’an – Life is precious (17:32) or that in the case of genuine need a transplant will be acceptable (40:70) or “Whosoever saves the life of one person it would be as if he saved the life of all mankind.”5:32 might be quoted or implied.</p> <p>In Judaism saving life is seen as being of the utmost importance – “One who saves a single life – it is as if he has saved an entire world.” Pirke D’Rav Eliezer: 48</p> <p>Sikhism stresses the importance of performing noble deeds and there are many examples of selfless giving and sacrifice in Sikh teachings by the ten Gurus and other Sikhs. Sikhs believe life after death is a continuous cycle of rebirth but the physical body is not needed in this cycle – a person’s soul is their real essence.</p> <p>“The dead sustain their bond with the living through virtuous deed.”</p> <p>Guru Nanak, Guru Granth Sahib, p 143</p> <p>Candidates might refer to teachings from authoritative sources such as sacred texts, religious leaders or traditions.</p>		

	Mark Scheme	Mark	Rationale/Additional Guidance
1	<p data-bbox="230 212 275 244">(b)</p> <p data-bbox="304 212 1088 272">Explain the attitudes towards the place of women in <u>one</u> religion/secular philosophy you have studied.</p> <p data-bbox="304 312 1122 373">Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following:</p> <p data-bbox="304 413 1144 541">Candidates might take a focused view of the place of women within the religion/secular philosophy they have chosen, or might look at their place in a broader context within society. Either is acceptable as the specification cites 'the place of women'.</p> <p data-bbox="304 580 1144 676">Candidates might give examples of the traditional attitudes towards women in the family from the perspective of the religion/secular philosophy they have chosen.</p> <p data-bbox="304 716 640 748">Responses might include:</p> <p data-bbox="304 756 1160 979">Buddhist literature is divided – Theravada literature seems to view the female birth as less likely to enable spiritual liberation than the male one, whereas the Mahayana form suggests that both men and women have equal potential for enlightenment. The Buddha created the Bhikkuni Sangha for women (although with additional requirements than for men). Generally women are seen to be of equal worth in the religion.</p> <p data-bbox="304 987 1160 1187">In Christianity some believers might quote from Genesis 2: 21-24 – man was created in the image of God and woman was created from the rib of man., thus implying that woman is of a lesser importance than man. Also 1 Peter 3:1 clearly states that women should be submissive towards their husbands (often this is quoted out of context)</p> <p data-bbox="304 1195 1137 1291">However Galatians 3:26 -28 clearly states that all are equal in Christ Jesus and so other believers might suggest that therefore within the faith all are seen to be equal.</p>	[6]	

	Mark Scheme	Mark	Rationale/Additional Guidance
1	<p>(b) In Hinduism, men and women have different roles and responsibilities because they have different dharmas (religious duties) to follow. Women might be expected to be good wives and mothers and to follow the example of Sita, and there are certain aspects within the religion that only men can perform – including receiving the sacred thread and performing funeral rites. However, for Hindus this life is seen as one of many and therefore rebirth might alter their circumstances in the next life.</p> <p>Humanists might subscribe to the Golden Rule and suggest that as all human beings are of equal value, any division along gender lines is meaningless as it will not improve human life. Generally they would celebrate diversity in all forms, and therefore females are considered to be equal to males.</p> <p>Islam teaches that men and women are equal in the sight of Allah, however although men and women are equal, they are not the same. They have different purposes. Quotations from Surah 33:59(modesty of dress); 2:229 (rights in equal reciprocity although men have last word); 4:35(men as guardians over women); 16:97(differing roles of men and women within the Ummah); might be used to support answers.</p> <p>In Judaism women's responsibilities are different from those of men but not less important. Candidates might explain that women have a responsibility within the home, keeping kosher, educating children, whilst males have responsibility in the synagogue. They might highlight variation between Orthodox and Reform practices. Quotations from Genesis 1:27 – 'G-d created man in his own image...male and female He created them'; Genesis 2:22 – 'then the Lord G-d made a woman from the rib...' and Leviticus 19:3 – 'each of you must respect his mother and father...'</p> <p>In Sikhism the equality of men and women is emphasised. Guru Nanak Dev Ji promoted the ideal that if all humans were created with the immanence of Waheguru in them, then all must be equal. Quotations might include Guru Granth Sahib Ji p. 473 – 'within the woman the man is conceived and from a woman he is born...'</p>		

		Mark Scheme	Mark	Rationale/Additional Guidance
1	(c)	<p>'Life is a gift and should be valued'.</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint. You must refer to two or more religions/secular philosophies in your answer.</p> <p>Examiners should mark according to the AO2 level descriptors. Candidates might include some of the following:</p> <p>Candidates might discuss the concept that life is a 'gift' and debate who gives this gift and if humans have a choice to accept or reject it. They might cite a faith perspective – that God, Allah, G-d, or a supreme being has the power to give or take life and therefore it is, in fact, a gift. Conversely they might say that life is not given by any outside force and is a result of the need to procreate in order to continue the species.</p> <p>Candidates might use evidence from scriptures from any of the faiths they have studied such as:</p> <p>Dhammapada 393:4 –'many do not know that we are here to live in harmony'</p> <p>Psalm 139:13 -16 -, for you created my inmost being; you knit me together in my mother's womb...'</p> <p>The Mahabharata</p> <p>Al –Isra 17:33 – 'nor take any life which Allah has made sacred....'</p> <p>Genesis 1:27- G-d created man in his own image...male and female He created them'</p> <p>Humanists views might reflect the idea that we all have a valuable place in the world rather than life itself being given by any outside force.</p>	[12]	

		Mark Scheme	Mark	Rationale/Additional Guidance
1	(c)	<p>Candidates might choose to discuss the issue of the 'value' of life. They might consider whether there are situations when life seems to have little or no value and might use examples from medical ethics involving the right to die (euthanasia), and consider faith responses to this. They might use the teachings from a number of faiths concerning the Sanctity of Life and explain how this might impact on the views of an individual as to whether their life has any value. Similarly a consideration of suicide in certain circumstances might show views on the value of life.</p> <p>Reference might be made to the Declaration of Human Rights which states that everyone has the right to life.</p> <p>Candidates might choose to include both aspects in their answer.</p>		

	Mark Scheme	Mark	Rationale/Additional Guidance
2	<p data-bbox="232 212 1171 268">(a) Explain why believers in <u>ONE</u> religion/secular philosophy you have studied might care for the planet.</p> <p data-bbox="304 308 1122 339">Examiners should mark according to the AO1 level descriptors.</p> <p data-bbox="304 376 1111 472">Candidates might base their answer on the concept of stewardship from whichever religion/ secular philosophy they have studied</p> <p data-bbox="304 512 927 544">Candidates might include some of the following:</p> <p data-bbox="304 579 1137 738">Reference to the concept of ahimsa and the need to live according to the direction from the eightfold path for Buddhists. Also reference to modern pronouncements concerning the need to have a care for the environment including the Assisi Declaration.</p> <p data-bbox="304 746 1167 842">Dhammapada 49 – “A holy man should behave in the village like a bee which takes its food from a flower without hurting its appearance or its scent”.</p> <p data-bbox="304 850 1155 946">Christians might base their attitudes on the directive from God in Genesis to look after the world and also to the covenant made with Noah – Genesis 8:22-9:17</p> <p data-bbox="304 954 1160 1217">In Hinduism Yahur Veda 13:47 – Let no one kill animals that are useful to all but protect them and make use of them to make all happy... suggesting that followers should preserve animal life for the greater good. Statements from the Assisi declaration might be quoted, also Gandhi ‘In My Own Words’ – ‘to forget how to dig the earth and tend the soil is to forget ourselves...’ with an explanation as to how this relates to a wider concern for the planet.</p>	[6]	

	Mark Scheme	Mark	Rationale/Additional Guidance
2	<p>(a) Humanists -candidates might explain the categorical imperative and show how this relates to caring for the planet.</p> <p>Muslims believe that the world was created by Allah and belongs to Allah and must be respected, not abused or exploited. The concept of being a steward or khalifah might be explained to show how followers expect to care for the planet, keeping it safe. Surah 6:165 –‘he who hath made you agents....that He may try you in the gifts He hath given you’.</p> <p>Answers relating to Judaism might include reference to Genesis 1; (the creation of the world) 3:17-18; 8:22 – 9:17 (the covenant made with Noah), Psalm 8:1-O LORD- ‘our Lord, how majestic is your name in all the earth! You have set your glory above the heavens’ or Psalm 24:1 – ‘The earth is the LORD’s, and everything in it, the world, and all who live in it’ to show that there is an obligation to care for the planet as a mark of respect to G-d.</p> <p>Sikhs -the concept of respect and responsibility for the planet as it is the creation of Waheguru and has been given to humans as a gift. Examples of actions from the lives of the Gurus might be given to show how Sikhs might care for the planet. Quotations from the Assisi Declaration – that the natural environment and the survival of all life forms are closely linked to the rhythm of nature and that the Sikhs have a special relationship with the natural environment as outlined in the writings of the Gurus.</p> <p>Guru Granth Sahib Ji p. 723 states that – ‘the sky, the earth, the trees and the water are all the creation of the Lord’.</p>		

	Mark Scheme	Mark	Rationale/Additional Guidance
2	<p data-bbox="230 212 275 244">(b) Describe the attitudes towards cloning in <u>TWO</u> religions/philosophies you have studied.</p> <p data-bbox="297 308 1120 371">Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following:</p> <p data-bbox="297 411 1153 507">An account of the attitudes held by followers of the chosen religion/philosophy concerning who is responsible for the creation of life.</p> <p data-bbox="297 515 1160 579">A consideration of the creation of the 'perfect' human and whether this is in conflict with beliefs.</p> <p data-bbox="297 587 1120 651">A discussion about the difference between 'therapeutic cloning' and the attempt to create a clone as a replica of an existing life.</p> <p data-bbox="297 659 1160 722">The concern about the uniqueness of the individual and the role of God, if any, in the scheme of things that is held by most faiths.</p> <p data-bbox="297 730 1160 818">For some faiths candidates might say that there is no official position on cloning but that it should be seen in the context of what is in the best interest of the life being created.</p> <p data-bbox="297 826 1120 890">Buddhism – consideration of how cloning might break the first precept.</p> <p data-bbox="297 898 1153 986">Christianity – issues around the uses of 'spare embryos' and whether cloning is an acceptable use as there is the belief that all embryos have the potential to become human life.</p> <p data-bbox="297 994 1093 1058">In Hinduism the respect for human life – ahimsa would raise concerns about cloning. The place of the Atman in a human.</p> <p data-bbox="297 1066 1131 1153">Humanists respect life, but do not worry about "playing God" or believe in "the sanctity of life" rather they would consider the evidence and the probable effects of choices.</p> <p data-bbox="297 1161 1160 1361">In Islam evidence from the Qur'an –Sura 4:1; and 40:68 – He is the only One who controls life and death, suggesting that only Allah has the right to create life. Issues about kinship and personality might also be raised. However, some candidates might say that Muslims respond positively to scientific research as being a part of Allah's creation.</p>	[6]	

		Mark Scheme	Mark	Rationale/Additional Guidance
2	(b)	<p>Judaism – although not an ideal way to create life it might be the only possible way to do so and as such might be considered to be acceptable. Genesis 1:26 might be quoted.</p> <p>Sikhs – the cycle of rebirth would negate the possibility of human interference. Also Sikhs believe in hukam – the will of Waheguru so should accept that human fertility is dependent on Waheguru. The place of the Atman in a human.</p>		

		Mark Scheme	Mark	Rationale/Additional Guidance
2	(c)	<p>'The world belongs to humans to use as they want.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint.</p> <p>Examiners should mark according to the AO2 level descriptors. Candidates might include some of the following:</p> <p>On the one hand arguments about the belief in a God who has created the world might be used to show that the world does not belong to humans and therefore they do not have the right to do as they wish with it. Rather they have an obligation to preserve the world and act as stewards to show their acknowledgement of the Creator.</p> <p>However, some discussions might suggest that there is no creative force and therefore there is no such obligation.</p> <p>Some consideration of the need to act responsibly might suggest that even if there is no creator, humans should treat the world and the resources in it in order to preserve it for future generations. Reference to specific elements of the Assisi Declaration might be made.</p> <p>References to specific beliefs will generally reflect one or other of these stances with supported evidence.</p> <p>Buddhism – Dhammapada 49 – we should show loving kindness in our treatment of the world.</p> <p>Christianity – Genesis 9 – covenant with Noah.</p> <p>Hinduism – Laws of Manu 4:2 – that a person should make his living without harm to any other living beings. Also the practice of ahimsa.</p> <p>Humanism – reference to the categorical imperative which states that there is an absolute, unconditional requirement to do something, in this case to protect the world.</p>	[12]	

		Mark Scheme	Mark	Rationale/Additional Guidance
2	(c)	<p>Islam – Sura 6:165 – that Allah has given us the earth as an inheritance and that the way we treat it is a test.</p> <p>Judaism – Psalm 24:1 ‘ the earth is the Lord’s and everything in it, the world and all who live in it’.</p> <p>Sikhism – Guru Granth Sahib Ji p. 877 – ‘...the almighty has given us the Earth to live and die on but we have forgotten these blessings’.</p>		

	Mark Scheme	Mark	Rationale/Additional Guidance
3	<p>a) Describe how beliefs about reward in one of the religions/secular philosophies you have studied might affect the way followers behave.</p> <p>Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following:</p> <p>For Buddhists – the concept of anatta (no self) and that of rebirth that is affected by kamma. The notion of action and consequence might be explained. The aim to act without attachment in order to achieve nibbana which is seen as the ultimate reward.</p> <p>Christianity – the notion of heaven and hell with associated belief in judgement might be explained to describe the way in which a believer might act. Variations according to denomination might be described. A description of redemption as a result of the sacrifice of Jesus which leads to the possibility of salvation might be given. Reference to the parable of the sheep and goats – Matthew 25:31 – 33; 41-43 might be made to describe how some Christians might wish to behave. The notion of deeds/good works leading to reward.</p> <p>In Hinduism candidates might describe the belief that the ultimate reward in life is to attain moksha and that to do this they strive to perform good karma (actions), as well as fulfilling their dharma. Reference might be made to karmic debt.</p> <p>Humanism – the general view that there is no life after death means that there would be no imperative to behave in a particular way. However, a belief that there is an obligation to be happy by making others feel the same way in the present might influence the way a humanist might behave and feel that certain actions are rewards in themselves.</p>	[6]	

	Mark Scheme	Mark	Rationale/Additional Guidance
3	<p>(a) Muslims belief in akhirah with judgement of their deeds in their life will encourage a follower to endeavour to do good deeds. Muslims believe that there is a book of good and bad deeds and these actions will be weighed on Judgement day. Therefore they will strive to complete more good than bad deeds. The outcome of judgement will be a place in paradise or hell which is seen as a reward or punishment. (Surah 14:48-50).</p> <p>Judaism – The concept of Sheol where everyone who is dead rests for eternity was an early belief, being replaced by a belief in Judgement at the end of time based on actions during life. Therefore Jews might endeavour to live their lives according to the 613 mitzvot and to live an halakhic life in order to go to Gan Eden as a reward after judgement rather than Gehenna. In many cases, there is an obligation to behave in a ‘right’ way which is a reward in itself.</p> <p>Sikh belief – either that mukti is achieved through individual karma or according to the will of Waheguru (hukam). Sikhs might say that they rely totally on the will of Waheguru, however, this does not stop them from trying to accumulate good karma through various forms of sewa in the hope and expectation of reward.</p>		

	Mark Scheme	Mark	Rationale/Additional Guidance
3	<p>(b) Explain the importance of duty in <u>TWO</u> of the religions/secular philosophies you have studied.</p> <p>Examiners should mark according to the AO1 level descriptors. Candidates might include some of the following: The obligation in most faiths to give to charity either regularly or occasionally with specific examples. The role of religious orders in some faiths which exist to fulfil specific religious duties eg the sadhu/sadhavi in Hinduism; the sangha in Buddhism; monastic orders in Christianity. Possible references to specific examples: Buddhism – the notion that by fulfilling one’s own obligations or duties, the community as a whole benefits. Reference to the Laws of Karma. Christianity – Mark 12:29-31 – the Great Commandment. The notion of tithing as a religious duty. Hinduism – Dharma and the concept of religious duty. Modern examples eg Gandhi. Humanism – the notion that personal happiness can be the result of making others happy and therefore there is duty to promote well being in others. Islam – the five Pillars of Faith which are seen as duties comprising Shehadah – reciting the creed , salat- prayer, zakat - the giving of alms, siyam – fasting and hajj – pilgrimage. Judaism – Tzedaka (righteousness) – the giving of a tenth of wealth to the poor is an obligation or duty. Other mitzvoth which show an expectation to demonstrate concern towards others might be mentioned. Sikhism – examples of selfless service (sewa) in a variety of forms such as serving in the langhar. An explanation of importance of the three types of service – Tan, Man and Dan and the obligation felt by Sikhs to help others. A reference to additional obligation felt by members of the Khalsa might be made.</p>	[6]	

		Mark Scheme	Mark	Rationale/Additional Guidance
3	(c)	<p>'Believers have no responsibility for what happens in the world.'</p> <p>Discuss this statement. You should include different, supported points of view and a personal viewpoint.</p> <p>Examiners should mark according to the AO2 level descriptors. Candidates might include some of the following:</p> <p>Responses might include: The notion of the world as a global village with consequence that events in one place have effects elsewhere. The concept of the collective karma might be explained to support the statement, as well as the notion in some faiths that everyone has a responsibility for the community of the world. There might be reference to the role of voluntary aid agencies that attempt to provide support in different parts of the world. Quotations from different scriptures including hadith, modern writings might be used directly or indirectly to support the statement or to disagree with it. The idea that religious communities transcend national boundaries might be used to show that events in the world are the responsibility of all believers/followers. Alternatively, some candidates might suggest that individuals should only be responsible for themselves and their families rather than for the wider community.</p>	[12]	

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