



GCE

Religious Studies

H573/06: Developments in Buddhist thought

Advanced GCE

Mark Scheme for June 2019

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

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

This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

© OCR 2019

Indicative content – Responses might include:	Guidance
<p>1. Evaluate the role of the three poisons (three fires) in preventing a person from escaping samsara.</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"> • the three fires/ poisons prevent someone becoming enlightened because they cause suffering • the three fires/ poisons are greed, hatred and delusion. They cause and are caused by <i>tanha</i> (craving) which, in turn leads to suffering • overcoming the three fires/poisons means overcoming suffering which leads to enlightenment. But being caught up in any one of them stops someone from becoming enlightened • there are three types of <i>tanha</i> (craving). These are craving for sensual pleasures, craving for being and craving for non-existence. These are caused by the three fires/ poisons. • the three fires/poisons lead to suffering (<i>dukkha</i>) which leads to rebirth (<i>punabbhava</i>) in <i>samsara</i>. • bad <i>kamma</i>, rejection of the Buddha's teachings (<i>dhamma</i>) and immorality can also prevent someone from becoming enlightened. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that the three fires/ poisons prevents someone from becoming enlightened because: <ul style="list-style-type: none"> ○ the three fires/ poisons create both craving (<i>tanha</i>) and bad <i>kamma</i>, therefore trapping a person within <i>samsara</i>. ○ one of the three fires/ poisons is greed. This creates an inner hunger which leads one to attempt to satisfy this hunger i.e. craving. Greed is most closely linked to craving and craving is the cause of all suffering. Greed is linked to attachment and attachment is the primary cause of rebirth within the cycle of <i>samsara</i>. Greed is therefore the most important to overcome in order to attain enlightenment ○ another of the three fires is delusion or ignorance. This means that a person's view of reality is distorted which prevents enlightenment ○ the third of the three fires is hatred. This can be argued to be a by-product of greed, where one might hate those who have more than them or those who wish to take away what one has. These feelings of self also prevent someone from becoming enlightened 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> ○ when combined the three fires act together to prevent a person from becoming enlightened. For example, greed leads to an inner hunger but in delusion one believes that satisfying this hunger will lead to happiness. When the hunger is not satisfied a person may develop a hatred for those they perceive have prevented their happiness. Therefore these three together traps a person in samsara and prevents them from becoming enlightened. ● Some candidates might argue that the three fires/ poisons do not prevent someone from becoming enlightened because. ○ if someone had bad <i>kamma</i> this would prevent them from becoming enlightened. <i>Kamma</i> causes a person's consciousness to remain within samsara and be subject to rebirth. Therefore, preventing them from becoming enlightened. However, the three fires/ poisons could be seen as the cause of bad <i>kamma</i> ○ morally wholesome conduct is need to become enlightened. Therefore, immoral acts would prevent enlightenment. However, it can be argued that the three fires/ poisons are the root of all immorality ○ having a defiled mind can prevent someone from becoming enlightened because this prevents them from seeing the truth about the nature of reality. The mind can be defiled by the three fires/ poisons ○ the Buddha thought that rejecting the <i>dhamma</i> would prevent someone from becoming enlightened, especially if they know it to be correct and still reject it ○ the Buddha taught that the ego would prevent someone becoming enlightened. This is because any thoughts of self would show that a person has not understood the teachings on <i>anatta</i> (no self). ● Some candidates may combine these views and suggest that the three fires/ poisons contribute to preventing someone from becoming enlightened however other factors are also important. This is because: <ul style="list-style-type: none"> ○ the three fires/poisons are the roots of all suffering therefore any bad <i>kamma</i>, immorality, defilement, rejection of teachings or ego all stem from the three fires/ poisons ○ the three fires are the root cause but they manifest themselves in a range of ways 	

Indicative content – Responses might include:	Guidance
<p>2. ‘Westernised Buddhism has distorted the Buddha’s teachings.’ Discuss</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"> • Westernised Buddhism can be characterised by specifically Western developed Buddhist groups; or by Buddhist traditions that have migrated to the west such as Zen; or those which have developed internationally to appeal to a wider audience. • the Buddha’s teachings can be summarised by concepts such as the Four Noble Truths and Noble Eightfold Path or the Three Marks of Existence • Mahayana Buddhism could be characterised by concepts such as <i>sunyata, upaya, prajna</i> and <i>karuna</i>. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that westernised Buddhism has distorted the Buddha’s teachings because: <ul style="list-style-type: none"> ○ the Buddha’s message was encapsulated in the teaching recorded in the Pali canon ○ therefore any teaching that is not contained within this could be seen to be distorting the Buddha’s message ○ the Buddha’s message is about ‘come and try’ it is not about picking and choosing different ideas from various traditions and welding them together to suit our needs, this distorts the specific teachings of those traditions which need to be taken holistically and not cherry picked so that it is personally satisfying ○ Some western Buddhist groups may be seen to be guilty of this cherry picking. • Some candidates might argue that westernised Buddhism has not distorted the Buddha’s teachings because: <ul style="list-style-type: none"> ○ Some western Buddhist groups teach that the Four Noble Truths and Noble Eightfold Path are the very essence of the Buddha’s message and that all teaching stems from this world view ○ Some western Buddhist groups have not altered the basic teachings of the Buddha they have just merged various traditions together to make it more ‘western-friendly’. Partly as a response to the lack of ordained <i>bhikkhus</i> and <i>bhikkhunis</i> in the west ○ Some western Buddhist groups are even re-introducing Buddhism to India, thus showing its popularity ○ new Buddhist groups have brought forms of Zen and Tibetan 	

Indicative content – Responses might include:	Guidance
<p>Buddhism to western countries</p> <ul style="list-style-type: none"> ○ the new Buddhist group's teachings are very similar to traditional Zen and Tibetan traditions. ● Some candidates may combine these views and suggest that westernised Buddhism may have distorted some of the Buddha's teachings however, no more than Mahayana Buddhism did. ○ the Buddha's message in the Pali canon has been developed and adapted as people have tried it out (<i>ehipassiko</i>) in different contexts ○ for example Zen is a product of the adaption of the Buddha's teaching within a Chinese, Korean and then Japanese context. Much of its initial development can be seen as the merging of Taoist ideas with Buddhism. There are many similarities in concepts so the basic message of overcoming suffering, through training the mind to overcome the craving that characterises samsara is still clearly seen ○ Western Buddhism can be seen to have done no more than this. Adapting the Buddha's teachings to suit a new context. Paul Knitter may agree with this sentiment. 	

Indicative content – Responses might include:	Guidance
<p>3. To what extent is emptiness (<i>sunyata/sunnata</i>) the most important concept in Mahayana Buddhism?</p> <p>AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following materials:</p> <ul style="list-style-type: none"> • <i>sunyata</i> suggests that all things are empty of inherent existence. Instead, as Thich Nhat Hanh all things “inter-are” with all other things • <i>sunyata</i> can be seen in the teachings and writings of Nagajuna and in the <i>prajnaparamita</i> literature such as the <i>Heart Sutra</i> • Nagarjuna teaches that <i>sunyata</i> equates with dependent origination. That all experienced phenomena are dependently arisen and therefore empty. This does not mean that they do not exist but that they only exist in relation to all other experienced phenomena. What they lack is a permanent, eternal substance • the <i>Heart Sutra</i> uses the phrase ‘form is emptiness, emptiness is form’ to formulate the same teaching. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that <i>sunyata</i> is the most important concept in Mahayana Buddhism because: <ul style="list-style-type: none"> ○ it is essential to understand the fact that all phenomena are conditioned and dependently originated, nothing has inherent existence ○ this is seen as a development of the Buddha’s teaching on no-self (<i>anatta</i>) and the 12 causal links (<i>nidanas</i>) ○ understanding this is the perfection of wisdom (<i>prajnaparamita</i>) and leads to enlightenment ○ the key texts within Mahayana are those which put <i>sunyata</i> as the key concept i.e. the Heart Sutra ○ Nagajuna’s ideas have influenced all of the major Mahayana traditions most notably Zen. • Some candidates might argue that <i>sunyata</i> is not the most important concept in Mahayana Buddhism because: <ul style="list-style-type: none"> ○ <i>sunyata</i> needs to be understood at a practical level and therefore concepts such as <i>upaya</i> (skilful means), <i>prajna</i> (wisdom) and <i>karuna</i> (compassion) are essential in putting <i>sunyata</i> in to practice. ○ <i>prajna</i> and <i>karuna</i> are examples of the virtues developed in the 	

Indicative content – Responses might include:	Guidance
<p>six <i>paramitas</i></p> <ul style="list-style-type: none"> ○ <i>upaya</i> means that one can act skilfully in order to overcome the conventional truth of <i>samsara</i> and see the ultimate truth of emptiness. ○ <i>prajna</i> and <i>karuna</i> are more important as they are the moral compass which underpins the <i>Bodhisattva</i> path but also they are the key attributes of all of the Buddhas ○ the Four Noble Truths and Noble Eightfold Path are still the cornerstone of Mahayana Buddhism, as shown in Thich Nhat Hanh's writings. <ul style="list-style-type: none"> ● Some candidates may combine these views and suggest that <i>sunyata</i> is equally important to other concepts in Mahayana Buddhism because: ○ the teachings of the Buddha and scholars such as Nagarjuna do not exist in a vacuum. They are and have to be practised within a context of all other concepts in order for one to understand the true nature of <i>samsara/ dukkha</i> holistically. This is not possible if one concentrates on just one concept. 	

Indicative content – Responses might include:	Guidance
<p>4. Critically discuss the role of women in the monastic sangha.</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"> • woman in Buddhist society are shown in different roles. For example; they form half of the four-fold sangha (<i>bhikkhunis</i> and lay women) • <i>bhikkhunis</i> have to follow more rules than <i>bhikkhus</i>. There are fewer monastic centres for <i>bhikkhunis</i> than for <i>bhikkhus</i> • there are few women in positions of authority within Buddhist organisations • Buddhist societies seem to be male dominated and these societies do not appear to value the men and women equally. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul style="list-style-type: none"> • Some candidates might argue that the role of women in Buddhist society is seen to be less than or subservient to men. <ul style="list-style-type: none"> ◦ the Lotus Sutra story of the dragon King's daughter becoming male and then gaining enlightenment can be used to show that women are seen to be less important than men ◦ in many Theravada Buddhist countries, it is women who provide food for the <i>bhikkhus</i> on their alms round ◦ there are also only a small number of dedicated monastic centres for <i>bhikkhunis</i> and many Theravada lineages have died out, meaning that no new <i>bhikkhunis</i> can be ordained ◦ there are more rules for a <i>bhikkhunis</i> than for <i>bhikkhus</i> ◦ the stories from some western women who have wanted to become ordained <i>bhikkhunis</i> have shown that they faced hostility from many traditional groups. These could be examples of attitudes towards women. • Some candidates might argue that the role of women in Buddhist society is no different to that of men in Buddhism <ul style="list-style-type: none"> ◦ the Buddha ordained his wife and his step-mother, both of whom gained enlightenment, as <i>bhikkhunis</i> ◦ some of these are now in Northern India and are patronised by the Dalai Lama and his sister. <i>Bhikkhunis</i> are accorded the same intellectual status as <i>bhikkhus</i> ◦ in Western Buddhism, there is more gender equality in the leadership of Buddhist organisations ◦ some groups treat both men and women equally in terms of participation and ordination. But these seem to be the more western orientated traditions. • Some candidates may combine these views and suggest that the role of women in Buddhist societies has been affected more by social attitudes than prescribed by the dharma. <ul style="list-style-type: none"> ◦ social attitudes towards women particularly in Theravada countries has led to the lineages dying out ◦ one possible example could be, women in Myanmar, Thailand, Sri Lanka are socially disadvantaged and this is reflected in the limited opportunities to lead a monastic life 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> • in Myanmar there are monastic centres for <i>bhikkhunis</i> but no ordination. Stories of women who have left the country to be ordained and then detained and punished on their return are frequently recorded. • some text's such as the <i>Lotus Sutra</i> could be interpreted to suggest that woman cannot attain enlightenment 	

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"> • Religious, philosophical and/or ethical thought and teaching • Approaches to the study of religion and belief 	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 <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
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 	

	<ul style="list-style-type: none"> • 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

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 -

- a) provide extended responses

As such, the quality of extended responses are assessed in all questions. While marks are not specifically given for this, descriptors for extended responses can be found in the AO2 Levels of Response *in italics*.

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

OCR Customer Contact Centre

Education and Learning

Telephone: 01223 553998
Facsimile: 01223 552627
Email: general.qualifications@ocr.org.uk

www.ocr.org.uk

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

Oxford Cambridge and RSA Examinations
is a Company Limited by Guarantee
Registered in England
Registered Office; The Triangle Building, Shaftesbury Road, Cambridge, CB2 8EA
Registered Company Number: 3484466
OCR is an exempt Charity

OCR (Oxford Cambridge and RSA Examinations)
Head office
Telephone: 01223 552552
Facsimile: 01223 552553

© OCR 2019

