

**Religious Studies B
(Philosophy and Applied Ethics)**

General Certificate of Education **GCSE J621**

General Certificate of Education (Short Course) **GCSE J121**

Examiners' Reports

June 2011

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Reports should be read in conjunction with the published question papers and mark schemes for the Examination.

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B601 Philosophy 1 (Deity, Religious Experience, End of Life)

General Comments

Most answers were from a Christian perspective; if there was a second choice, it was mainly Islam. However, one continues to see an increase in candidates answering from the other religious perspectives as well.

The paper provided good differentiation between the candidates and produced a full range of marks. There were some rubric errors where candidates answered three, rather than two questions, but these were fewer than in the previous session.

Candidates seemed to find the first three parts of the questions very accessible. Parts d) and e) enabled effective discrimination between the candidates. Candidates have grasped more fully the difference between points marked questions (parts a-c), and the questions in parts d) and e) which are marked using Levels of Response.

Less time is being spent on parts a)-c), freeing up more time for thinking about the questions in parts d) and e). Some candidates did spend much too long on part c) questions and so ran out of time to develop their part e) answers. Many candidates achieved full or near full marks for parts a)-c) in all sections.

The part d) questions allowed the candidates to demonstrate their skills of understanding, application and analysis very well and tested a spread of abilities.

Answering part e) questions well requires the candidates to identify the issue and enter into a discussion with, and between the views expressed, ensuring there are justified arguments presented for the opinions expressed. Where candidates wrote very little for their personal views, with little supported evidence for their view, their response rarely went into level 4.

Comments on Individual Questions

Section A Questions 1 to 6

- 1 (a) Candidates were able to give an accurate definition of the term.
- 1 (b) Most candidates identified two ways, though a small minority talked about how they are not helpful. This did not answer the question set and so was not credited.
- 1 (c) Most candidates made three statements about gods reaching nibbana.
- 1 (d) Responses were of a general nature, which could apply to anyone who disbelieved in any religion rather than answering from a Buddhist perspective.
- 1 (e) Higher level responses needed to engage in a dialogue between those Buddhists who believe they are important and those who do not believe they are important. Lower level responses tended to focus on a discussion about whether miracles happen or not. This was not the heart of the issue.

2(a), 3(a), 4(a), 5(a), 6(a) The vast majority of candidates correctly answered this question.

2(b), 3(b), 4(b), 5(b), 6(b) Most candidates selected an appropriate term but some struggled to explain it without using the same word eg 'loving' or forgiving.

2 (c) This question differentiated well. To get all three marks candidates had to describe the way the Holy Spirit affects Christians eg comforts, strengthens and guides Christians, and not describe what the Holy Spirit is. Some candidates inaccurately described the Holy Spirit as man's conscience, but credit was given if candidates explained how the Holy Spirit helps Christians decide upon ethical/moral issues.

3 (c) Candidates gained full marks either by making three distinct statements of fact or by describing and expounding upon a belief about Brahman.

4(c), 5(c) Candidates answering this question achieved full marks because they knew about the core beliefs about Allah and G-d as summed up in the Shema and the Shadadah.

6 (c) Candidates had no problem.

2(d), 3(d), 4(d), 5(d), 6(d) This question differentiated well. Higher level responses were those which either gave a comprehensive range of reasons as to why people believe in god(gods), focusing on traditional arguments for the existence of God, as well as holy books, miracles, personal experiences etc, or they demonstrated a depth of information about some of the philosophical arguments. Detailed religious studies knowledge was accurately selected and used.

2(e), 3(e), 4(e), 5(e), 6(e) Candidates need to understand what the issue is, and in this case, it was whether it is important for people of faith to believe in miracles or not. Many candidates seemed to read the statement as if it said "It is important to believe in miracles" and proceeded to argue from a religious and atheistic point of view, missing completely the differences of view between people of the same faith about miracles. Credit was given when candidates mentioned examples of miracles at places or with religious leaders, but some did not use their knowledge to discuss the question "It is important....." Very few mentioned the importance of the incarnation and the resurrections for the Christian faith.

Some candidates made excellent reference to different interpretations of miracles – whether they should be interpreted literally or whether they should be seen as metaphors/myths with teachings behind them. Good answers were where the candidates articulated other aspects of the religion which were equally important or more important than believing in miracles eg following the teachings/example of a religious leader or praying and worshipping, living a moral life.

Section B Questions 7 to 12

7(a), 8(a), 9(a), 10(a), 11(a), 12(a) Most candidates were able to correctly identify a place of worship belonging to one of the major religions. Credit was also given to places of pilgrimage as well as buildings.

7(b), 8(b), 9(b), 10(b), 11(b), 12(b) Candidates chose a range of answers, nearly all credit worthy. However some failed to refer to the person identified in the question and talked in more general terms about showing respect to others.

7 (c) Candidates gained three marks, either by three distinct statements of fact about fasting in Buddhism or they made one statement and developed it in more detail. Both ways are legitimate to get full marks.

8(c), 9(c), 10(c), 11(c), 12(c) To get the full three marks candidates needed to fully respond to the question set and make appropriate links. Some did not. For example, Question 8c) asked about the use of food in **festivals**, and Question 9c) asked about the use of food to **worship**. Regarding Christianity, most expanded upon Holy Communion.

Most candidates responded appropriately to the question.

7(d), 8(d), 9(d), 10(d), 11(d), 12(d) This question differentiated well and produced a wide range of answers. Good candidates articulated many different reasons for worships, related to beliefs, practices or upbringing but some candidates misread the question and ended up writing about **how** people worship or re-iterating knowledge already expressed in Section A part d) questions. If candidates described different acts of worship they could only achieve level 2, but if they explained why confessing one's sins, or giving thanks to God for all the good things, or asking God to help them with their needs were examples of worship that helped deepen their faith etc and their worship then the higher levels were attained.

7(e), 8(e), 9(e), 10(e), 11(e), 12(e) Some good candidates articulated how one's beliefs affected where and how one worshipped. Many recognised that the issue was about whether one should worship in place on one's own, or with people in a building, at a shrine or in a temple, whether one needed to go to a building because of the sacraments or needing a priest to conduct worship etc. High level responses included those where there was discussion about the meaning of the word 'church' ie a body with believers and/or the building in which Christians worship. However, some answers were quite general with little religious studies knowledge evident. Many candidates just expressed the opinion that God is everywhere, you do not need the Church to worship God and showed little knowledge and understanding of the differences between people within a faith about ways in which to worship.

Section C Questions 13 to 18

13(a), 14(a), 15(a), 16(a), 17(a), 18(a) There were no problems with any of the terms identified in each of these questions.

13 (b) Candidates responded appropriately and secured both marks.

14(b), 15(b), 16(b), 17(b), 18(b) Nearly all candidates got this question right, but there was a wide range of religious knowledge evident ranging from simplistic answers, such as praying and singing hymns, to better responses such as eulogy and committal.

13(c), 14(c), 15(c), 16(c), 17(c), 18(c) This question was answered well by the majority of candidates, though a few talked about the relationship between the body and the soul, hence missing the point of the question.

13(d), 14(d), 15(d), 16(d), 17(d), 18(d) This question differentiated very well between candidates. The higher level responses were those which made the connection between the funeral and ways in which different aspects of it support the bereaved. In Buddhism they were able to explain the belief in nibbana and how it impacted upon the bereaved. A few candidates were affected by their lack of understanding about the term 'bereaved' and failed to respond to the question. Some focused upon the first part of the question only and so failed to demonstrate sound understanding of the question.

13(e), 14(e), 15(e), 16(e), 17(e), 18(e) There were some high level responses which included candidates arguing that the next life is connected to how one behaves in this life, and therefore, it is a matter of choice or upbringing as to how free people really are. Others engaged in a debate about God given freewill versus obedience and commitment to the will of God, for example. However, too many candidates argued from a social rather than a religious perspective, with very little justification of the opinions given. These candidates failed to engage with a discussion around whether there is life after death, what the religions teach about the relationship between life on earth and the next life. Instead it tended to be a simplified argument along the lines of 'as I do not believe in God I can do what I want'. There was little reason given for these views either, nor even a debate about how free any of us are free to do what we want, whether they is a God or not. This was disappointing. They failed to argue and reason why they could do what they wanted. Instead they tended to state many different opinions and there were few high level responses.

B602 Philosophy 2 (Good and Evil, Revelation, Science)

General Comments

Overall, candidates performed well on this paper, which allowed for differentiation at all levels of ability. All available religions were represented across the entry, with an increase in candidates answering from a non-Christian perspective.

Sections A and C seemed most popular. The responses to the a), b) and c) parts of the questions were generally well done. Candidates had improved from the previous session in terms of writing short answers to these questions, and very few wasted time writing extended answers.

The d) and e) parts of the questions also produced the expected differentiation.

Candidates of all abilities attempted all sections and gained marks. The assessment objectives require the ability to explain and analyse with knowledge and understanding and, therefore, the candidates who were able to apply their knowledge to the specific question asked, and (in the case of the part e) question) analyse or critique this knowledge, achieved the highest marks.

Candidates attaining the highest level of response were able to develop beyond knowledge and understanding, by offering personal insights or criticisms of viewpoints, highlighting inconsistencies in thinking or demonstrating differences within the religion itself. Candidates who offered blocks of knowledge on both sides of the question, without any attempts to engage in discussion were unlikely to achieve level 4. Almost all candidates gained some of the available marks in these sections.

The majority of candidates had chosen to focus on Christianity, but there were responses of all levels from the full range of religions available in the specification. Many able candidates also made use of a range of religious viewpoints, including humanism and atheism in their discursive part e) answers. Whilst not a requirement for the highest levels this did enable those candidates to fully engage with the discursive nature of the questions. It is important that candidates choosing to do this do not lose sight of the question itself, as reference to the religion specified in the question is required for the higher levels. As expected, those candidates who achieved most highly were able not only to justify differing viewpoints relating to the question, but to engage with and challenge these viewpoints in original ways.

Specific Questions:

Section A – Questions 1-6

- (a) Most candidates were able to provide a creditworthy answer to this question, either by offering a definition of the term 'immoral' or suggesting a synonym.
- (b) Candidates achieved full marks by paying attention to the wording of the question, which specified **one** example, described. Almost all candidates achieved the first mark, by offering an example. The second mark differentiated between those who had read the question carefully and those who had not. The description required was simply a development or expansion of the point they had already made, such as "praying, to ask for strength and help". Many candidates achieved this mark but some did not, either because they offered a second example instead or because there was no expansion of the first point.

- (c) Candidates of all abilities engaged well with this question, and almost all gained some of the available marks. Full marks came from directly answering the question, demonstrating knowledge of the ways in which free will/kamma/karma creates evil, and many candidates were able to bring religious specific knowledge to this question, such a description of the Fall of Adam and Eve through the exercise of their free will. The majority of candidates defined the key term of 'free will', 'kamma' or 'karma' and then described how its operation could create evil. Some then went on to explain why such a mechanism might be necessary, or to connect moral and natural evil together. This was creditable, although above the scope expected of the question. Other candidates gave examples of evil actions or consequences to illustrate the concept.
- (d) A generally accessible question. However, many answers from the middle and lower ability candidates were more descriptive of what moral behaviour *is* than explanatory of why it is important, which was creditable but could not achieve level 3. Some candidates drew on material from other areas of the paper, such as the concept of Stewardship.
- (e) Candidates of all abilities engaged enthusiastically with this question, and almost all were able to discuss the concept of evil at the level of suffering and loss within the world. Most candidates had good knowledge of religious solutions to the problem of evil, and some candidates demonstrated a breadth of knowledge that exceeded the specification requirements by some margin.

Section B – Questions 7-12

- (a) Credit was given for responses which did not give the name of Christ, but which clearly indicated the concept of an elect individual such as 'The Son of God'. The majority of candidates, however, were able to respond with 'Jesus' or 'Jesus Christ' as expected.

This question section differed across the religions. In the case of Buddhism this required a specific definition, whilst the other religions were more conceptual in scope, but almost all candidates who had studied the religion gained the mark.
- (b) Most candidates gained the marks here and generic responses such as prayer or pilgrimage were credited. The phrase 'seek a revelation' was intrinsic to the question and those candidates who did not gain the marks had generally missed the word 'seek'; instead of identifying ways in which believers might try to connect with the divine they described the different types of revelation.
- (c) A well answered question. Candidates gained marks both by offering definitions of the term and by offering examples of different kinds of mystical experience. The most able candidates combined these two approaches to exceed the demands of the question, sometimes writing far more than they needed for the marks available.
- (d) The full range of marks was seen from candidates who attempted the question.
- (e) Candidates engaged with this question well. However, the knowledge which they had to bring to it seemed in general less sophisticated than that which they had for Section A. Many candidates simply described a range of different religious experiences from scriptures, or of holy people within the religion they had studied. Candidates attaining the highest level of response were able to analyse exemplar experiences for alternative explanations, or to discuss the scale and/or long term effects of one individuals experiences as evidence for their importance and reality. Some level 4 answers were able to consider religious experience as a reward for having faith, rather than a means of acquiring it.

Section C – Questions 13-18

- (a)** Candidates who read the question and then answered it in their own words gained the mark, as did candidates who offered a selection of exemplar environmental problems. By contrast, a large number of candidates simply restated the question, and this was not able to be credited.
- (b)** A minority of candidates misread the question as asking for reasons against animal testing.
- (c)** Most candidates engaged with the question well and were able to offer appropriate reasons. Some candidates wasted time explaining that they knew not all members of a faith held the view cited in the question, which was not needed for them to gain full marks.
- (d)** A lot of candidates drew on material from other aspects of the specification for this question, for example moral behaviour, achieving a good afterlife and proselytisation. This was all relevant and demonstrates 'joined up thinking' which is indicative of an able candidate. A surprisingly large number of candidates did not seem familiar with the word 'humanity'.
- (e)** Students evidently found this question a challenge as it involved two foci – the idea of chance creation and the idea of a purpose in life. An equal treatment of both concepts was not required to achieve full marks, as long as candidates had made use of both parts full marks could be achieved. Level 4 answers did recognise both aspects within the question but generally identified one as more significant for the discussion they wished to have, and the response was structured to reflect this. Lower scoring responses tended to give comprehensive descriptions of the differing views on creation.

B603 Ethics 1 (Relationships, Medical Ethics, Poverty and Wealth)

Candidates found parts a)-c) of the questions particularly accessible. Parts d) of each question challenged candidates to demonstrate their understanding of an ethical issue in relation to the religion they had chosen. Many candidates rose to this challenge and addressed the thrust of their chosen question, expressing a clear understanding of the underlying attitudes of the religion, drawing on appropriate knowledge as required. Some candidates provided a sound but generalised response which needed to be better focused on the issue in the question. Candidates who offered knowledge of the teaching which underpins the ethical attitude of a religion tended to provide good responses.

Part e) of each question tests AO2 and it was encouraging to see good examples of responses where candidates weighed evidence and offered a personal response which was also supported with evidence and argument. These candidates offered a discussion or a conversation between the views expressed in the response. Candidates offering a more formulaic structure for these responses generally scored satisfactorily, but were often in danger of focusing on knowledge and understanding of the issue, rather than an evaluative discussion.

It was pleasing to note that reference to the religion studied was very strong in many responses.

Some candidates found it hard to manage their time effectively. The mark allocations for the parts of the questions are provided to guide candidates, however, some wrote at considerable length in their responses to parts a), b) and c). Other candidates wrote an extensive response to part e) of their first question and then ran out of time in the second question. Candidates who tackled part e) of their chosen questions first, sometimes struggled to recognise the significance of the issue in the stimulus, possibly because they had not been prepared for it, as they would have been had they worked through the parts of the question in order.

Comments on Individual Questions:

Section A Questions 1 to 6

- 1 (a) Candidates generally offered a response along the lines of 'an unmarried status' or of 'sexual abstinence'.
- 2-6 (a) Most candidates offered an appropriate aspect of the marriage ceremony. Vows and promises before God were particularly common on the Christianity responses.
- (b) The opportunity for the couple to make a public commitment to each other and the creation of a good environment for the upbringing of children were common responses.
- 1 (c) Candidates referred to the requirement to be celibate whilst a member of the monastic Sangha. Some offered an explanation of the extent to which celibacy could promote calm and reduce craving.
- 2, 3, 5 and 6(c) The belief in the life-long nature of the marriage partnership was selected by many candidates and supported with religious teaching or textual evidence.
- 4 (c) Candidates referred to the importance of the contract as enabling the couple to set up a family and as a way of making the responsibilities of marriage clear to the couple.

- 4 (d) Some candidates responded with examples of the practical help available to couples facing marital problems, such as Relate counselling. Others offered an explanation of how believers might respond, by expressing their views about divorce from the standpoint of the religion.
- 4 (e) Almost all candidates found that they had something to say about this issue. It was encouraging to see candidates relating the question of dominance directly to their chosen religion, for example, in the case of Christianity to attitudes towards marriage in the writings of St Paul. Many candidates noted the importance of cultural differences in this debate. Some candidates became distracted from the thrust of the stimulus and focused on a debate about equality without reference to marriage which inhibited their achievement.

Section B Questions 7 to 12

- (a) The majority of candidates responded accurately to this question referring to the taking of the life of an unborn baby or foetus.
- (b) Good candidates offered reasons such as the health of the mother being at risk or if the baby was the result of rape.
- (c) Most candidates responded well to this question, offering an attitude and some explanation as to why believers take that attitude. Candidates, who offered more than one attitude without explanation, limited their performance.
- (d) Higher Level candidates offered knowledge and understanding of the reasons which underpin the attitudes to be found in a religion towards this issue, for example, the issue of exactly when human life begins. Candidates, who offered an account of views about abortion without reference to why the different views might be held by adherents of the same faith, limited their performance.
- (e) The stimulus provoked a wide range of discussions. The highest level responses focused on the question of whether religious people should express their views or whether they should keep silent. Candidates offered knowledge of the publicity surrounding the current debates about abortion and euthanasia. Some candidates were confused by the term Medical Ethics and tended to continue the discussion about abortion they had begun in part d) and offered limited responses as a result.

Section C Questions 13 to 18

- (a) Candidates found this question accessible and offered an explanation of the meaning of charity, usually summarising it, as giving money or time to help others.
- (b) Candidates had few problems suggesting appropriate reasons, such as natural disasters, unemployment or the effect of corruption in some countries
- (c) Good responses focused on one view and showed how it was rooted in the attitude and beliefs of the chosen religion. In some cases, candidates offered textual evidence such as the parable of the Rich Man and Lazarus or made reference to the importance of Zakah as purifying wealth or of the significance of Tzedaka in Judaism.
- (d) There were some excellent religion specific responses which showed candidates had a good understanding of the rationale behind the attitude of the religion towards concern for others. The best candidates stated the attitude of the chosen religion and supported the reasons for the attitude by reference to religion specific teachings, or by alluding to sacred texts or official statements from authoritative sources; for example, reference to 'Right Livelihood' in Buddhism or the parable of the sheep and the goats in Christianity and vand chhahakna in Sikhism.

- (e) It was encouraging to note how many candidates grasped the central issue in the stimulus that caring for others should be the **most** important thing, enabling them to access the full range of marks. These candidates used their knowledge and understanding to discuss the significance of this to a believer who also has to consider the other requirements of their faith, and balance their desire to help others with other aspects of life, such as care for their family.

B604 Ethics 2 (Peace and Justice, Equality, Media)

General Comments

The questions on this paper achieved good levels of differentiation with candidates accessing the full range of marks possible. The majority of candidates attempted the Christian questions (Questions 2, 8 and 14), although there has been a pleasing increase in non-Christian responses this year, particularly from candidates responding from Islamic or Hindu perspectives. There were few rubric errors this year. Where rubric errors did occur they were usually because candidates attempted to answer questions from all three sections.

Many candidates showed a good level of religious knowledge, and the candidates who achieved the highest marks, applied this knowledge relevantly and accurately to the question asked.

Part d) allowed candidates the opportunity to demonstrate their knowledge and understanding of a religious issue and many did this very well.

There were some excellent responses to part e). The highest level responses came from candidates, who demonstrated an excellent knowledge of the religion and issues studied, together with the ability to apply this knowledge to the specific question asked. At level 4, candidates were able to assess the strength and weaknesses of the different viewpoints they had examined and give a fully supported personal response. In part e) candidates often provided a perspective from another religion to the one, to which they were responding. This can be relevant but needs to be done carefully in order to add something to the answer.

Section A Questions 1-6

- (a)** In order to gain the mark, candidates had to demonstrate an understanding of the concepts of both justice and society. Where candidates failed to gain the mark, it was usually because they had misread the question and provided a definition of 'injustice', or because they equated social justice with the legal system and talked about criminal justice.
- (b)** Most candidates were able to answer this question well.
- (c)** Many candidates answered well with reference to Martin Luther King and various types of civil disobedience. Some failed to achieve the full marks available because they discussed why Christians might object to social injustice rather than three ways in which they might respond to it.
- (d)** Most candidates achieved level 2. Where responses did not achieve level 3 it was usually because the candidates described Just War Theory, rather than explaining Christian beliefs about it positively and negatively. Responses were required to demonstrate understanding in order to access level 3. Candidates who answered on Jihad (Question 4) generally did well.
- (e)** This question differentiated well, with responses accessing the full range of marks. Many candidates limited themselves by discussing war rather than responses to an unjust government.

Section B Questions 7-12

- (a) Most candidates had no difficulty with this question.
- (b) Most candidates had no difficulty with this question.
- (c) Those candidates, who scored full marks here, gave a specific religious response; such as, all are made 'in the image of God', rather than just saying that women are homemakers failing to put this in a religious context and developing the answer. Some limited themselves by discussing the role of men which was not required.
- (d) Most candidates were able to respond well to this question, with many making excellent use of Biblical quotations.
- (e) The highest level responses to this question discussed exclusivist and pluralist approaches and candidates were able to evaluate the strengths and weaknesses of each viewpoint with support from scripture. Some weaker candidates were able to state different views but did not discuss or evaluate them further.

Section C Questions 13-18

- (a) Most candidates were able to answer this question
- (b) Most candidates were able to answer this question.
- (c) This was generally well answered with many candidates making the link between religious teachings and approaches to the portrayal of sex in the media.
- (d) Where responses did not achieve level 3, it was frequently because candidates' answers were too descriptive, describing how religious people might use the media to disseminate their message rather than their attitudes towards doing so.
- (e) The highest level responses were discursive with candidates giving a well justified personal response. The very top level responses related religious teachings to the question successfully. Some candidates, who failed to achieve level 3, either failed to concentrate on films as the question required, referring to the media more generally, or else gave no specific examples at all.

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