



Religious Studies

GCSE

Religious Studies B

Delivery Guide

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

September 2014



CONTENTS

Introduction	Page 3
Curriculum Content	Page 4
Thinking Conceptually	Page 6
Thinking Contextually	Page 22

Introduction

Delivery guides are designed to represent a body of knowledge about teaching a particular topic and contain:

- Content: A clear outline of the content covered by the delivery guide;
- Thinking Conceptually: Expert guidance on the key concepts involved, common difficulties students may have, approaches to teaching that can help students understand these concepts and how this topic links conceptually to other areas of the subject;
- Thinking Contextually: A range of suggested teaching activities using a variety of themes so that different activities can be selected which best suit particular classes, learning styles or teaching approaches.

If you have any feedback on this Delivery Guide or suggestions for other resources you would like OCR to develop, please email resourcesfeedback@ocr.org.uk.

KEY

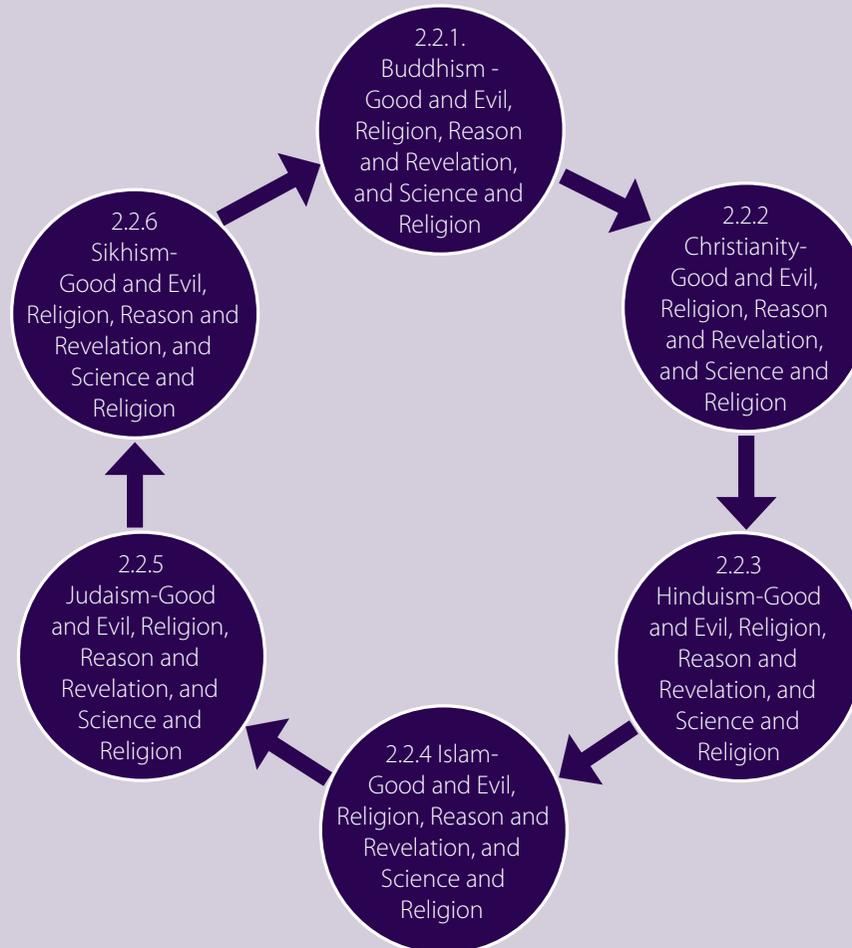


Click to view associated resources within this document.

Curriculum Content

There are three elements – these are laid out schematically on page 15.

1. Specification content



Curriculum Content

2. Religious Studies Skills Set.

The concept of this of this delivery guide is to enable the learner to acquire knowledge using a set of key skills – this list which is given in detail later in the guide is not exhaustive but can be added to by the teacher.

Religious Studies Skills set

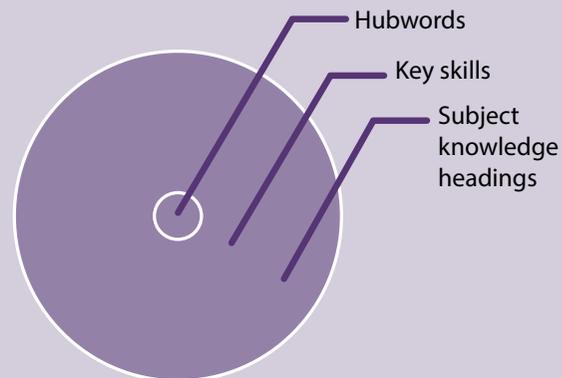
Analyse	Evaluate	Apply/ Develop	Research / Investigate	Discuss	Discern	Justify	Reflect	Question	Empathise
---------	----------	-------------------	---------------------------	---------	---------	---------	---------	----------	-----------

3. Hub words

This list is of concepts which can be applied across the different religions on the specification; the precise religious meaning of the terms will vary to a degree but the broader concept does not. Beginning with a conceptual understanding enables students to develop their skills of application as they move to looking at more specific areas of knowledge.

Good, Evil, Suffering, Revelation, Scripture, Morality, Humanity, Sacred, Consequences (karma)

Three element model



Thinking Conceptually

The learning activities given below each focus on one of the hub words, they also incorporate different religious studies key skills. These activities can be adapted to focus on different hub words or on more specific religious concepts.

The activities are intended to allow students to consider the concept contained within the hub word in a broad way before narrowing that focus to particular religion(s) and specification areas. Approaching the subject in this way means that the hub word and the associated learning can be returned to as a platform for other specification areas where relevant.

Conceptual approaches inherently require the development and deployment of RS skills. Beginning with an exploration of students' own understanding of what a particular concept means or involves encourages self-awareness; creating tasks which enable them to engage with and challenge the views of others and justify their own enables the development of reflective and discursive skills; and introducing related ideas from other sources such as religious teachings or practices, helps build understanding and empathy.

Exploring concepts can also help students tackle the complex question of how attitudes to an issue or question are formed; many of the issues in the specification do not result in a universal consensus of views, even within a single religious group and it is important that students are able to understand and apply their knowledge in a way that enables them to make sense of this. Conceptual work allows different understandings of an idea. The sources of these ideas can be encountered directly and the knowledge to be applied in different ways. Relativist approaches to moral or philosophical issues can enable students to engage with philosophical ways of thinking, to consider issues of value, consequence and competing authority, which can be contrasted with absolutist viewpoints and the sources from which these draw. Considering the reasons why there is general consensus within a religion on some concepts (eg the nature of God), and there is not on others (eg sexual relationships) can also open up means of understanding sources of religious authority and the way in which these work.

Thinking Conceptually

Hub word	Religious studies key skill(s)	Learning opportunity	Ideas for resource
<p>Evil</p> <p>(the same form of activity can also work for concepts like 'Good', 'Sin' and 'Morality')</p>	<p>Analyse</p> <p>Discern</p> <p>Question</p> <p>Discuss</p>	<p>One way to encourage thinking about and discussion of a concept is an open card sort.</p> <p>Provide students with a large set of cards, each card names or illustrates something which can be seen as wrong, bad or unpleasant.</p> <p>Invite the students to create categories of "things" from these – it is a good idea to stipulate there must be more than one category and fewer than the total number of cards.</p> <p>They can start by doing this individually and then move into pairs or small groups to explain and justify their own categorisations, or they can do the initial categorisation in groups which can build into a class discussion.</p> <p>The discussion should draw out ideas about different ways of conceptualising badness, distinctions between choosing to be immoral and accidental wrong-doing, or negative consequences from morally neutral actions, as well as whether evil or wrongness is a meaningful label for happenings which are no-ones fault.</p> <p>Different focussing questions will be helpful depending on what has been put on the cards but might include asking:</p> <ul style="list-style-type: none"> • Whether 'evil' is a category anyone has created and why/why not? 	<p>Cards with selection of negative or unpleasant 'things'.</p>

Thinking Conceptually

Hub word	Religious studies key skill(s)	Learning opportunity	Ideas for resource
		<ul style="list-style-type: none"> • Whether specifically religious concepts like sin or general ideas of morality are reflected in their categories. • Whether distinctions are made on the grounds of intentionality (for example are 'cancer' and 'murder' in different categories and on what basis) or justifiability (do they consider torture on a sadistic whim different in any way from torture to uncover a terrorist plot before it happens?). • Asking for an overall title for the card-set can also open interesting discussion about understandings of negative and immoral things. • The same examples can be used to develop ideas of good and evil in relation to categories given in the specification, such as moral and natural evil or in specific relation to concepts from the religion being studied. 	
Good	Analyse Discern Question Discuss	<ul style="list-style-type: none"> • Obviously the activity above can work with the concept of 'good' as well. Alternatively combine consideration of good and evil; give half the group cards with right, good or pleasant things and the other half cards with wrong, bad or unpleasant things. Begin with the same basic categorisation exercise described above but extend the discussion by pairing up students who thought about the 'good' and students who thought about the 'bad'. 	Cards with selection of positive or 'pleasant' things.

Thinking Conceptually

Hub word	Religious studies key skill(s)	Learning opportunity	Ideas for resource
		<p>Learners could create wholly new categories now they have the complete set; alternatively they could look at whether any of the things on their cards are potentially interchangeable; or re-sort into 'good', 'evil' and 'potentially either' (you could also have a 'neutral' category, depending on the selection of things being sorted). This more restricted sort would open the way to a whole group discussion of how these concepts have been understood.</p>	
Suffering	Empathise Question	<p>Collect a range of images from recent media which are associated in one way or another with suffering – these could range from pictures of war-zones to environmental problems to mental health issues.</p> <p>Images can be used as foci for discussion or to develop empathy. Ask students to identify where the suffering is in each image, they could also classify types of suffering, consider what could be done to address that example of suffering, discuss whether there is any kind of purpose to the suffering, and (if there is) whether that makes the suffering easier to bear. They might also consider whether there is more than one kind of suffering present – for example an image of medical staff working in an under-equipped facility in a war-zone does not only show the suffering of the patients, but the anxiety and stress suffered by the doctors as well.</p>	<p>Pictures which communicate suffering. Post-it notes.</p>

Thinking Conceptually

Hub word	Religious studies key skill(s)	Learning opportunity	Ideas for resource
		Use post-it notes to create 'thought bubbles' for people within the image, in order to explore different attitudes to suffering. Students could also draw additional people on post-its and add these people to the scene to explore how it might be changed. These could be religious figures, experts in various fields or even the students themselves.	
Morality	Research Reflect	Ask students to do some research on 'a moral person'; you could specify that they need to identify an individual they consider to be moral and do some research into their life and activities or you could leave it more open and allow students to interpret it more abstractly if they wish. Once they have collected the material they could present it to the rest of the group as a preliminary to a general discussion on 'moral qualities' or 'recognising moral actions'.	
Revelation	Research	Give each student an example of a person who is said to have received a revelation; ask them to find out: <ul style="list-style-type: none"> • What the persons experience was. • How it affected their life afterwards. • How it affected other people . • How/whether their experience has had an effect on the religion as a whole. Bring the class together to share their findings.	

Thinking Conceptually

Hub word	Religious studies key skill(s)	Learning opportunity	Ideas for resource
Scripture	Analyse Discern	<p>There are a number of different approaches to scripture as a source of knowledge and authority, and which view a person or religious group hold can have a material effect on their attitude to other issues.</p> <p>Give the students a summary of different views, you could limit it to the Literalists (or Fundamentalists) and Liberals or challenge students further by distinguishing between liberal and conservative views. Give students a range of different views that believers might hold about their religious scriptures and ask them to decide whether each view is a liberal or a literalist one.</p> <p>Alternatively, they could work with passages from scripture, researching what liberal interpretations might be, and how they differ from literal ones.</p>	<p>Summary of views.</p> <p>Speech bubbles and/or scriptural quotes.</p>
Humanity	Discuss Reflect Apply/Develop	<p>Consider the question 'what makes human beings different to other animals?'</p> <p>Each student should create a list of ways in which human beings differ from other animals – some should write a list of physical differences, some a list of mental or internal differences and some a list of things human beings do which animals don't.</p> <p>Students then form a group of three, with one of each kind of list represented; they should discuss the lists and add to them where appropriate, so they have as complete a picture of humanity as possible.</p>	<p>Religious teachings about humanity.</p>

Thinking Conceptually

Hub word	Religious studies key skill(s)	Learning opportunity	Ideas for resource
		<p>Ask the students whether they think these differences make human beings superior to other animals, and if they do what quality it is which creates that superiority.</p> <p>Give each group a selection of relevant religious ideas/teachings about humanity – these could in the form of quotations from scripture or religious figures or the name of the relevant concept (eg 'Khalifah') from the religion (or religions) being studied. Ask them to think about whether these ideas fit into the same categories they have considered already – for example, is the physical form of the human race important or not.</p> <p>They could also think about connections between the religious teachings and other things they have identified, so if they have said that humans have a conscience/sense of morality they might consider that this relates to religious teachings about the operation of karma, or to the concept of free will.</p>	
Sacred	Research Reflect	While most people know that sacred is a 'religious word' it is also commonly used to refer to things which are special outside of religion; in a religious context though it means more than just something special.	<p>Selection of dictionary definitions of 'sacred'.</p> <p>Examples of the word 'sacred' being used in different contexts.</p>

Thinking Conceptually

Hub word	Religious studies key skill(s)	Learning opportunity	Ideas for resource
		<p>Collect a range of different dictionary definitions – these introduce some of the different contexts and emphases which might be put on the word, and potentially raises other questions of definition (if 'sacred' refers to things associated with religion then what is religion?). This can be a research exercise for students – they can collect definitions, examples of sacred things and/or different uses of the term.</p> <p>These can then be used in a variety of ways - students could think about which definition fits their current understanding of 'sacred' best; they can discuss which definition best fits religious concepts like 'sacred space', 'sacred text' and 'artefact'; they can match definitions to a range of particular uses (eg 'People should take off their shoes when they enter a sacred space' seems to be using sacred to mean treating the space as deserving of respect, while 'Saturday mornings are for having a lie in, that time is sacred' is using the term more as being dedicated to a single purpose.</p> <p>This can then develop into a broader discussion and/or more religious specific discussion about how respect is shown to sacred things, or how/why they are regarded as sacred and how they are known or recognised as sacred.</p>	

Thinking Conceptually

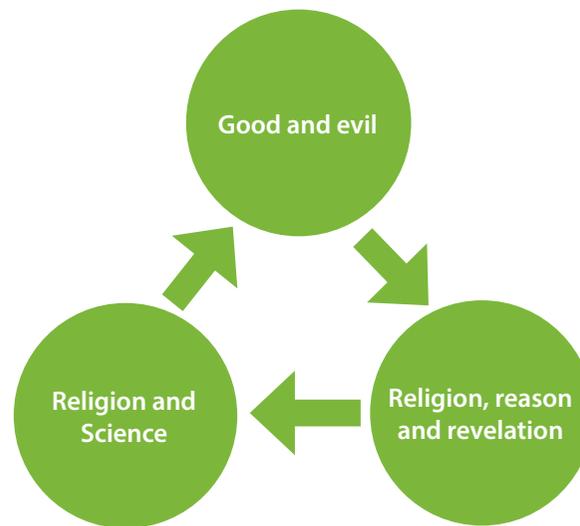
Hub word	Religious studies key skill(s)	Learning opportunity	Ideas for resource
Consequences (Karma)	Reflect Develop Apply	<p>A lot of religious teachings, especially in relation to choices and behaviour, draw on the consequences of those choices. Sometimes these are consequences for the future – such as ideas about judgement and afterlife – and sometimes they are more focussed on the here and now.</p> <p>Explore the idea of consequences with some examples of volatile situations. Give pairs of students a potentially volatile situation to think about, ask them to create a chain of actions by the people involved, which leads to the worst possible outcome that they can think of (eg A and B are arguing over whose turn it is to pay for lunch. A punches B in the stomach, B get up and hits A in the face, A is knocked unconscious and taken to hospital, A's brother goes looking for B. ...). Then ask them to start again, and this time work through for the best possible outcome.</p> <p>These chains of cause and consequence can be connected with specific religious teachings – some of the events on the chain will be examples of what can happen if you ignore a specific teaching, and others will put teachings into practice. You can introduce specific ideas or teachings at different points in the chain to think about the way religious teachings can function in the real world or to explore what might happen if one party holds to religious principles and the other party doesn't.</p>	Examples of volatile situations.

Thinking Conceptually

Approaches to teaching the content

The Delivery Guide aims to help the teacher deliver GCSE RS World Religions B.

This approach is guided using the three content elements. Each numbered delivery guide covers Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism. Common to all units are the Subject content headings – the specific content within the subject headings will vary for each delivery guide. The commonality of the subject headings across B602 facilitates the three element style of delivery.



Thinking Conceptually

Due to the flexibility of this specification the teacher is able to select a unit or units that are most suitable for their learners. Teachers are the professionals best placed to make this decision based on the starting point or base knowledge of their learners. The individual learners will need to acquire a set of Religious Studies skills that they can use to understand any element of the common subject headings; it is proposed that they do this by looking at a set of Hub Words which can be looked at in the context of the common subject headings.

Religious Studies Skills set

The Religious Studies skills set is not an attempt to mimic Bloom's Taxonomy; but acknowledges that learners need to develop not only lower levels of "thinking skills" but also specifically for this subject, need to be allowed to develop their metacognitive knowledge. The list of thinking skills is not comprehensive and can be added to by the teacher.

The delivery guides aims to allow the teachers opportunities to stretch and or stimulate the learners in intellectually stimulating activities and specifically to allow teachers at appropriate points in the lesson to ask thought provoking questions. This approach will allow for a deeper exploration of the subject content and make the study of GCSE Religious Studies B (Philosophy and applied Ethics) relevant to a learner in the 21st century.

Religious Studies Skills set									
Analyse	Evaluate	Apply/ Develop	Research / Investigate	Discuss	Discern	Justify	Reflect	Question	Empathise

Thinking Conceptually

Hub Words

The suggested Hub words will enable the learner to develop the key Religious studies skills and allow the teacher to start and exit a unit(s) at any point. This will allow the teacher for greater flexibility when planning delivery. The Hub Words illustrate concepts which run throughout a section of the unit, and which also connect with other sections across the specification. The Hub word should be the focus to develop the subject skills, knowledge required and content of the subject headings.

Good

Scripture

Evil

Morality

Suffering

Humanity

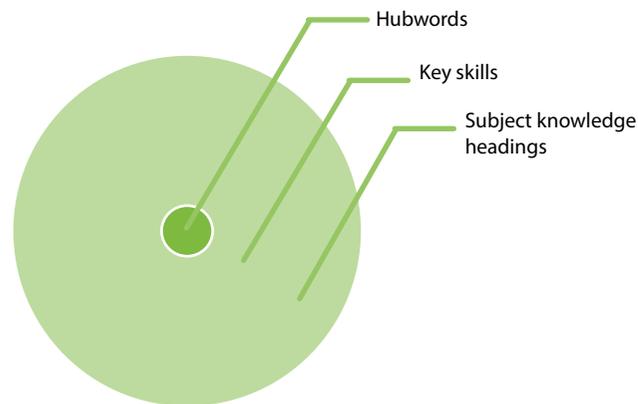
Revelation

Sacred

Consequences (karma)

Thinking Conceptually

The three element model



Common misconceptions or difficulties students may have

Misconception and confusion can be related to the specification content or in relation to the tackling of questions in the exam itself.

Areas of content given in the B602 specification commonly confused by candidates are:

Evil and suffering: These two concepts are related, but are not synonymous. While evil creates suffering not all suffering is caused by evil intention. Good actions can also cause suffering – amputating a limb to save a life causes suffering, but the result will be deemed by most people to be good. There is

also the idea of enduring suffering as virtuous within some religions, while others view it as serving God's inherently good purposes.

The origins of the world and humanity: these are areas which are connected but not identical. This confusion tends to take the form of speaking about scientific theories in an interchangeable manner – for example the Big Bang has only peripheral relevance to a question about religious beliefs regarding the origins of humanity, but candidates often discuss this in place of evolution.

Thinking Conceptually

Common misconceptions in relation to tackling the exam questions are:

C part questions: these do not require extended, discursive answers. Candidates need to ensure that they deal directly with the concept specified in the question in a succinct manner. Dealing with two or more beliefs or teachings where the question specifies one is also common, and it will not gain any additional marks.

D part questions: responses are often wholly descriptive, but the command word is always explain. Candidates should be encouraged to connect the knowledge they deploy back to the question which has been asked in order to demonstrate understanding.

E part questions: these are intended to be discursive and evaluative and to encourage personal engagement with the issue by the candidate. Giving candidates too rigid a structure to adhere to when practising these questions can prove restrictive, resulting in a response that consists of several blocks of knowledge but little engagement with that knowledge.

The requirement for multiple views in relation to a given issue is not a requirement for opposite views – many candidates are encouraged to do this and some even strive to find opposite viewpoints within the religion they are studying (which may sometimes be possible, but by no means always!) Different complementary views are perfectly acceptable and can even give stronger answers for some questions.

Increasingly in recent years we have seen more philosophy coming out in these responses; while it is great that candidates have this knowledge and can use it these questions do specify a requirement for religious content – it is heart-breaking when a really lovely philosophical argument cannot attain the highest levels because there is absolutely no reference to the religion specified in the question but this is the way the level descriptors are written.

Conceptual links to other areas of the specification – useful ways to approach this topic to set students up for topics later in the course.

The nature of religion means that religious concepts useful in one area of the specification are also often useful in other areas as well – for example a single moral rule can be applied to a wide range of ethical issues, provided the students have the skills to enable such application. The same skills, and some of the same knowledge, can apply to all the papers on the specification, so a candidate can use what they learned about medical ethics for B603 to help them answer a question about making moral choices on B602.

Areas in B602 which share a pool of knowledge with other units on the specification include:

- Moral behaviour; ideas about sin, virtue, judgement, karma, redemption and forgiveness are part of the 'Good and Evil' section of B602, but also relevant for any consideration of ethical issues for B603 and B604 and

Thinking Conceptually

the 'End of Life' section of B601.

- People and animals; the different roles and importance given to humans and animals is the focus of the 'Religion and Science' section of B602, but this material also relates directly to the 'Medical Ethics' section of B603.
- God in the World: Concepts of miracles and revelation are part of the 'Reason and Revelation' section of B602, however the idea of the divine being revealed through and active in the world is relevant both to the 'Religion and Science' section of B602 and to the 'Deity' section of B601.

Due to the common content headings the student will be able to use/transfer their set of skills to other units in this series. Learners are required to complete the study of four units for a full GCSE (subject to the restrictions cited in the specifications) and study two units for a short course qualification (subject to restrictions cited in the specification).

The specification allows learners the opportunity to express not only their personal view but also their understanding of other religions including Humanism, Bahai, Jain and Zoroastrianism.

The skills learnt will also transfer to other aspects of the curriculum and allow learners to develop an understanding of cultural issues in more depth.

Religion Studied: *Hinduism*

Hub word: *Karma*

Karma is a concept which runs throughout Hindu teachings; it literally means consequence. The basic idea is that an individual soul has to learn the consequences of different action and this is possible because the soul is reborn over and over again. Negative actions in one life will have a negative effect in a future life and vice versa.

TES teaching resources in this area include a PowerPoint presentation on the idea of karma <http://www.tes.co.uk/teaching-resource/Karma-6028447/>

As well as lesson plans on how the idea of karma is connected to beliefs about rebirth <http://www.tes.co.uk/teaching-resource/Samsara-Karma-and-amp-Moksha-6067862/>

Develop Skills:

Discuss questions like what appropriate consequences for specific actions might be, or whether a belief in karma means people do not need (or want) to take action to improve things themselves because it will all be alright in the end.

Question whether and/or how a belief in the operation of karma could help people who are currently suffering or whether it helps to reinforce and perpetuate social injustices and inequalities.

Understand and Apply the idea of karma in relation to other important concepts – for example good karma results in the main from following dharma, and different Hindus have different dharma. Look at the aspects of an individual Hindu life which

Thinking Conceptually

affect dharma (duty) such as varna (caste) and ashrama (stage of life), and apply ideas of good and bad karma to different situations or choices which might arise.

Reflect on similar religious and non-religious ideas, like 'what goes around comes around' and the 'Golden Rule' in order to consider whether candidates find this kind of idea helpful.

Develop link karma with the idea of liberation – to be truly liberated Hindus need to become detached from the consequences of their actions, which means that they should not be motivated by the desire to create good karma but should do the right thing just because it is right. This is a difficult concept but it can be approached by asking whether doing something good just because you hope to gain something for yourself (or avoid something unpleasant) makes it a less good action.

Link to topic areas: Karma is relevant to the End of Life (B601), Good and Evil (B602), Religion and Science (B602), Religion and Human Relationships (B603), Religion and Medical Ethics (B603), Religion Poverty and Wealth (B603), Religion Peace and Justice (B604), Religion and Equality (B604).

It also connects with other Hindu concepts such as varnashramadharm, samsara and ethical principles such as ahimsa and dana.

Thinking Contextually

ACTIVITIES

RS involves a broad portfolio of transferable skills which can be developed in various ways through the specification content. Given the inter-connected nature of the subject content of these four papers the development of skills such as application are particularly important to enable students to apply material from one section to another where it is relevant to do so. But the skill of application rests on a foundation of other skills, such as analysis, reflection, empathy and self-awareness.

Buddhism		
RS Skill	Hub Word	Content
Research	Revelation	Revelation of ultimate truths in Buddhism can take different forms; divide the class into small groups and give each of them one form of revelation to investigate – The Buddha, buddhas and bodhisattvas, Buddhist scriptures, meditation. Some guidance questions to answer or other associated keywords might also be helpful. When they have collected the information rearrange the groups so that each group has one member who researched each form of revelation; they can then pool their knowledge to create a summary of forms of revelation in Buddhism.
Christianity		
RS Skill	Hub Word	Content
Application	Morality	<p>A range of Christian teachings and principles apply to issues of morality – the Ten Commandments, agape, sin and virtue and the Golden Rule.</p> <p>Give students a short summary of each of these (eg agape – being loving) and a selection of moral choices, dilemmas. They should identify the principle they think provides the best solution to the moral problem.</p> <p>You can make this more specific by giving speech bubbles with religious attitudes to a particular issue and asking students to match the teaching which gave rise to that issue.</p>

Thinking Contextually

Hinduism		
RS Skill Reflect Empathise	Hub Word Humanity	Content Since Hindus believe that all living things have atman, and that any human soul can be and has been reborn as non-human life it can be difficult to justify human uses of animals, but a human rebirth is the only one from which liberation can be achieved and human beings are the only life forms aware of the law of karma. Reflect on these by giving students a range of statements about the relationship between humans and animals; these should reflect the full range of views including both extremes. Ask the student to rank their agreement with the statements from strongly agree to strongly disagree; they can then consider them again with Hindu beliefs in mind instead of their own.
Islam		
RS Skill Justify Empathise Reflect	Hub Word Suffering	Content Begin with a statement about suffering, in the style of one of the e part questions from the exam paper – for example “Suffering is not an evil thing”. This is the focus for a collaborative writing exercise, each student writes a section in response to a prompt; they then swap what they have written with someone else, and write the next section in response to a different prompt. Prompts can vary depending on whether you want to test knowledge or develop skills. One progression might be: <ul style="list-style-type: none"> • Say why Muslims might agree with this statement • Give a personal response to the Muslim argument offered and explain why you feel that way • Suggest a reason to disagree with the response above • Say why you might disagree with the initial statement • Say how someone might challenge the reason given above • Read the whole response and explain which is the strongest point in relation to the statement

Thinking Contextually

Judaism		
RS Skill	Hub Word	Content
Discussion Analysis	Good	<p>Students need to understand that Judaism teaches G-d is the creator of all things and has neither equal nor rival; since G-d is also wholly good this means that things which humanity perceive as evil must in reality be serving G-d's purposes. Students should be given a list of ways in which this might be understood – including 'allowing evil to achieve a greater good', 'allowing humanity free will', 'testing faith in G-d' and 'punishment for sin'.</p> <p>These teachings can be used by students with a list of 'evil' events; students should first decide on an individual basis which they think is the best explanation for specific events – they could research to find these examples themselves or select them from a list you give them - and then discuss their decisions with a partner in order to identify one example they think fits each reason.</p> <p>These examples can then be used to explore how particular religious teachings help (or don't help) someone to cope with particular events. Ask students to think about questions like 'how would this reason make someone feel?', 'does this reason offer them a course of action to take?' and 'does it give them hope for the future?'</p>
Sikhism		
RS Skill	Hub Word	Content
Develop Justify	Scripture	<p>Give students a description of the Guru Granth Sahib; this should include what it looks like, how it is kept and treated on a daily basis and how it is used by Sikhs. Students should identify the areas in the text which indicate that this is not just a book like any other book – they could do this by highlighting the relevant sections of the text or by making a note of the relevant phrases.</p> <p>They could then reflect on why the book might be treated in this way, and what emotions or ideas are being communicated by this usage or treatment. You could also give them a selection of beliefs or teachings about the Guru Granth Sahib to match to the behaviours and practices they have identified</p>



We'd like to know your view on the resources we produce. By clicking on the 'Like' or 'Dislike' button you can help us to ensure that our resources work for you. When the email template pops up please add additional comments if you wish and then just click 'Send'. Thank you.

OCR Resources: *the small print*

OCR's resources are provided to support the teaching of OCR specifications, but in no way constitute an endorsed teaching method that is required by the Board and the decision to use them lies with the individual teacher. Whilst every effort is made to ensure the accuracy of the content, OCR cannot be held responsible for any errors or omissions within these resources. We update our resources on a regular basis, so please check the OCR website to ensure you have the most up to date version.

© OCR 2014 - This resource may be freely copied and distributed, as long as the OCR logo and this message remain intact and OCR is acknowledged as the originator of this work.

www.ocr.org.uk
OCR customer contact centre

General qualifications

Telephone 01223 553998

Facsimile 01223 552627

Email general.qualifications@ocr.org.uk

For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored.
© OCR 2014 Oxford Cambridge and RSA Examinations is a Company Limited by Guarantee. Registered in England.
Registered office 1 Hills Road, Cambridge CB1 2EU. Registered company number 3484466. OCR is an exempt charity.

