

**GCSE (9–1)**

*Candidate style answers*

# **CLASSICAL CIVILISATION**

**J199**

For first teaching in 2017

## **J199/11 Myth and Religion**

Version 1

# Contents

<b>Introduction</b>	<b>3</b>
Question 8	4
Question 11	8
Question 21	12
Question 22	14
Question 23	16
Comparative essay questions	18

# Introduction

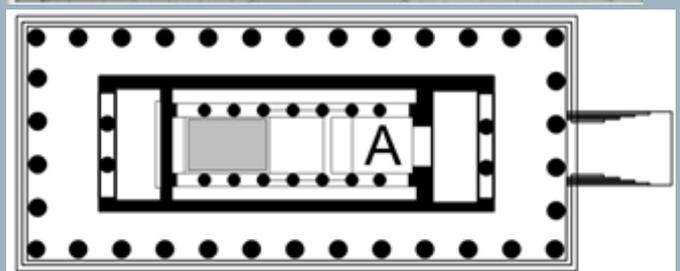
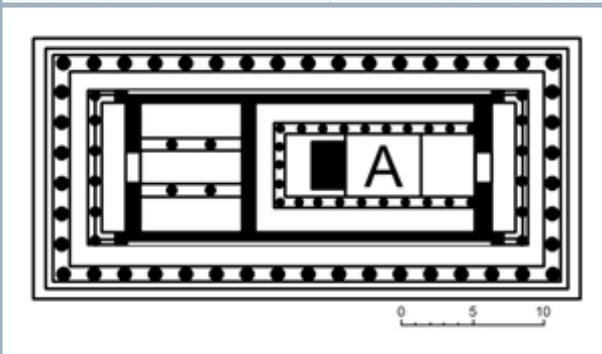
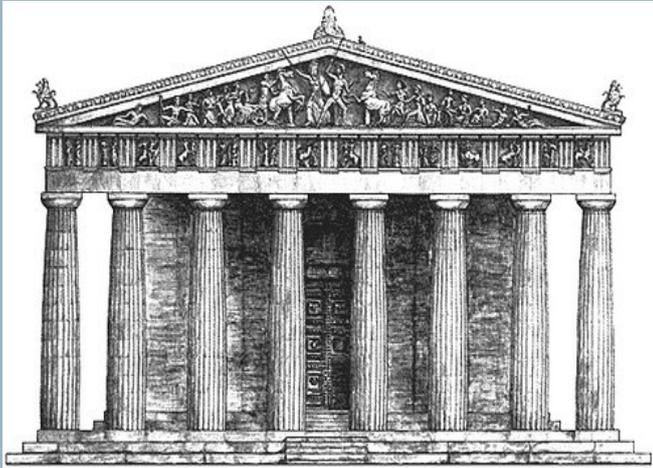
OCR has produced this resource to support teachers in interpreting the assessment criteria for the new GCSE (9–1) Classical Civilisation specification and to bridge the gap between new specification's release for first teaching in September 2017 and availability of exemplar candidate work following first examination in summer 2019.

The questions in this resource have been taken from the J199/11 Myth and Religion specimen question paper, which is available on the OCR website. A couple of the images in this resource differ slightly from the specimen paper due to copyright restrictions. The answers and examiner commentary in this resource have been written by a senior examiner.

Please note that this resource is provided for advice and guidance only and does not in any way constitute an indication of grade boundaries or endorsed answers. Whilst a senior examiner has provided a possible level for each response, when marking these answers in a live series the mark a response would get depends on the whole process of standardisation, which considers the big picture of the year's scripts. Therefore the levels awarded here should be considered to be only an estimation of what would be awarded. How levels and marks correspond to grade boundaries depends on the Awarding process that happens after all/most of the scripts are marked and depends on a number of factors, including candidate performance across the board. Details of this process can be found here: <http://ocr.org.uk/Images/142042-marking-and-grading-assuring-ocr-s-accuracy.pdf>

# Question 8

Source C



Which temple is more impressive; the Parthenon or the Temple of Zeus? Use Source C as a starting point and your own knowledge in your answer. [8]

### Example 1

The Parthenon was the most impressive because it was the largest building on the Acropolis even though it was not the main building for Athena's worship. The whole of the Parthenon was also made from very expensive marble that was normally only used for the sculpture. The Parthenon also contained lots of stories that were linked to the Greeks, when people would have looked at the Parthenon they would have been impressed with their links to the gods and heroes of the past.

## Examiner Commentary

### Level 1 response

This candidate has given an opinion but shown limited knowledge and understanding to support it. Each point is accompanied by some understanding e.g. they know that the Parthenon was the largest building on the Acropolis which was impressive given that it was not the main place of Athena's worship. The candidate makes no reference to the temple of Zeus so the answer does not properly address the question posed.

## Example 2

The Parthenon was the most impressive building because it was the largest building on the Acropolis even though it was not the main building for Athena's worship. The whole of the Parthenon was also made from very expensive marble that was normally only used for the sculpture. The Parthenon was also visually impressive as you could also see several stories about Athens and Greece when looking at the façade. On one of the pediments was the birth of Athena and underneath this was the centauromachy, the mythic battle between the Centaurs and Lapiths. When people would have looked at the Parthenon they would have been impressed with their links to the gods and heroes of the past. The temple of Zeus was not as impressive because it was made from an inferior stone and had less sculpture compared to the Parthenon although they were still linked to myths that were significant to Olympia and the Greeks in general.

## Examiner Commentary

### Level 2 response

This candidate has shown more detailed knowledge of the Parthenon and understanding of why that would be impressive. They have also made a comparison with the Temple of Zeus although this is very brief and lacks any detailed knowledge of the temples sculptures.

### Example 3

The Parthenon was the most impressive building because it was the largest building on the Acropolis and built at the highest point of the Acropolis. This was impressive as it was not the main building for Athena's worship but still commanded the site. Although the Temple of Zeus was the largest building in the Altis the fact that the buildings were all on the same level and spread over a greater distance made it visually less impressive. The whole of the Parthenon was also made from very expensive marble that was normally only used for the sculpture, this gave it a high quality finish. The Temple of Zeus on the other hand was made of a rougher local stone that was not as impressive as the Parthenon's. Both temples contained stories linked to Greece's mythological past. The Parthenon's sculpture was the most visually impressive as you could see several stories about Athens and Greece when looking at the façade. On one of the pediments was the birth of Athena and underneath this was the centauromachy, the mythic battle between the Centaurs and Lapiths. When people would have looked at the Parthenon they would have been impressed with their links to the gods and heroes of the past. The temple of Zeus on the other hand only had one story visible from the front, the chariot race between Pelops and Oinamaios. Although the story would have been interesting as it linked to an Olympian hero the lack of any other stories on the façade made the overall appearance of the temple less impressive.

## Examiner Commentary

### Level 4 response

The candidate has shown consistently accurate and detailed knowledge of the Parthenon and Temple of Zeus using a range of examples. They have shown that they understand the context of examples used for both buildings. The candidate has also made direct comparisons between both temples to support their overall opinion that the Parthenon was more impressive.

# Question 11

## Source D: an extract from Livy about the meeting of Latinus and Aeneas

From this point, there are two versions of the story. Some say that when Latinus was defeated in battle he made peace with Aeneas, and later, an alliance of marriage. Others claim that when battle lines had been drawn, Latinus advanced before the trumpet had sung the starting signal, and, surrounded by his generals, called the leader of the foreigners to a conference. Then he asked: who were they; where had they come from; what misfortune had made them leave their home; and what were they looking for when they came to Laurentum?

Livy, *A History of Rome*, 1.1

## Source E: an extract from Livy about Romulus and Remus

Remus was the first to receive the augury: six vultures. Just as that omen had been reported, twice the number appeared to Romulus, and each king was saluted by their own followers: the first group prioritised time as a mark of honour, and the second, the number of birds. They entered a verbal conflict, which then turned to an angry struggle leading to bloodshed. In the ensuing clash, Remus was cut down. ... So Romulus gained sole power, and when the city was established, it took its founder's name.

Livy, *A History of Rome*, 1.7

Who do you admire more as a founder of Rome, Aeneas or Romulus? Use Source D and Source E as a starting point and your own knowledge in your answer. [8]

**Example 1**

I admire Aeneas more as a founder of Rome he either defeated an entire army in order to found his city or he used diplomacy. Romulus used neither of these by arguing with his brother then killing him.

**Examiner Commentary****Level 1 response**

The candidate has shown an understanding of what the sources say however examples are limited and only taken from the sources with no use of their own knowledge. It is possible that a student who had not studied Classics could infer the same things.

## Example 2

I admire Aeneas more as a founder of Rome as, according to Livy, he either defeated an entire army showing military skill, or he used diplomacy in order to found his city. Both these things are admirable qualities. On the other hand Romulus showed neither as he killed his brother in a fight, this shows that he was a poor diplomat who resulted to violence which is not an admirable quality. It could be said that Romulus was more admirable as he actually founded Rome itself, Aeneas on the other hand did not. Aeneas therefore had nothing to do with the city itself and shouldn't be admired. I also think Aeneas is more admirable as he went through a lot to reach Italy whereas Romulus did not as he just defeated his uncle.

## Examiner Commentary

### Level 2 response

This candidate has drawn on information from both the source and their own knowledge with sound, mostly accurate, detail. The candidate fails to go above a level 2 as they have not fully understood Aeneas' possible role in the founding of Rome drawing a basic understanding that Romulus founded the city. The final point is again viable but lacks any evidence to support the opinion. This makes the comparison basic with an overall lack of understanding.

### Example 3

Overall I admire Aeneas more as a founder of Rome as, according to Livy, he either defeated an entire army showing military skill, or he used diplomacy in order to found his city. Both these things are admirable qualities. On the other hand Romulus showed neither as he killed his brother in a fight, this shows that he was a poor diplomat who resulted to violence which is not an admirable quality. It could be said that Romulus was more admirable as he actually founded Rome itself. Although Aeneas, through his son Ascanius (Iulus), founded the line of Alban kings leading to Romulus and Remus he had no direct involvement in Rome's founding, had Romulus not defeated both his uncle and brother Rome would never have been founded therefore I think he is more admirable. Finally Aeneas was a more admirable founder as he was extremely resilient. He travelled all the way from Troy to Italy. On the way he overcame many hardships such as the death of his father, deathly storms at sea and war with the native Italians. He could have given up at any time but didn't in order to reach Italy. Romulus on the other hand only had to overcome his uncle and brother, although this would not have been easy it didn't compare to what Aeneas went through.

## Examiner Commentary

### Level 4 response

This candidate has shown consistently accurate knowledge using both their own examples and ones from the source which in turn support their interpretations. The candidate has stated what they consider to be admirable qualities then made direct comparisons between the two men.

## Question 21

Source J: Relief from a stone coffin (sarcophagus) with the abduction of Persephone/Proserpina



Source K: Homeric Hymn to Demeter, lines 267–277; 292–315; 399–406

‘I am Demeter, the honoured one, who for mortals and immortals alike has been made the greatest blessing and source of joy. But come, let all the people build me a great temple and an altar beneath it, below the steep walls of the city above Kallichoron, upon the rising hill. And I myself will inaugurate my mysteries, so that from now on you may perform them in all purity and be reconciled to my heart.’ As the goddess said this, she changed her stature and form, throwing away old age... But as soon as dawn appeared they told powerful Keleos exactly what had happened, just as the goddess had commanded, Demeter with her lovely crown. So he called to assembly his innumerable people, and he ordered them to build for Demeter with the lovely hair a sumptuous temple and an altar upon the rising hill. They heard his voice and hurriedly obeyed him, building it as he commanded. And it grew as the goddess decreed.

Now when they were finished and done with their labour, each man went back to his house. But goldenhaired Demeter sat there, far away from all the blessed gods she stayed there, wasting with longing for her deep-breasted daughter. And she made the most terrible and cruel year for human beings on the deeply nourishing earth. The earth did not send up seed, for rich-crowned Demeter kept it hidden. Many times the oxen dragged the curved plough across the fields in vain, and many times the white barley fell upon the earth fruitlessly. So she would have destroyed utterly the mortal race of human beings, starving them to death, and depriving those who lived on Olympus of the glorious honour of gifts and sacrifices, if Zeus had not noticed it and reflected upon it in his heart.

**After Hermes’ intervention at the request of Zeus, Hades agreed to free Persephone but tricks her before she leaves. Demeter explains the result of the trick ...**

... But if you did eat anything you will have to go back again to the secret depths of the earth and live there for a third part of the seasons of the year, but for the other two parts you will be with me and the other immortals. But whenever in spring the earth blossoms with sweet flowers of every kind, then you will rise again from the realm of dusk and darkness and be a source of great wonder for mortals and for gods.)

Explain why Homer and the deceased’s family may have chosen to use this myth in these contexts. [3]

**Example 1**

The myth involves Demeter's loss of her daughter due to her abduction by Hades. However it has a partly happy ending as she can return to her mother for some of the year.

**Examiner Commentary**

1 + 0 – The candidate has provided an AO1 response showing that they know what the myth is about. However they have not linked it to either Homer or the deceased's family.

**Example 2**

The myth is important as it shows about regeneration and rebirth.

**Examiner Commentary**

0 + 1 – This candidate is giving too vague an answer failing to draw a specific example from the sources or linking it to Homer, the deceased's family, or both. A mark is awarded as the interpretation is suitable.

**Example 3**

The myth involves Demeter's loss of her daughter. This would be a suitable subject for a coffin in which the family have suffered loss. Homer's audience would have been interested by seeing the anthropomorphic/human qualities of the gods, such as loss and suffering.

**Examiner Commentary**

1 + 2 – This candidate has picked a specific piece of the myth and tied it to a specific use by the deceased's family and Homer's audience.

## Question 22

Source J: Relief from a stone coffin (sarcophagus) with the abduction of Persephone/Proserpina



Source K: Homeric Hymn to Demeter, lines 267–277; 292–315; 399–406

'I am Demeter, the honoured one, who for mortals and immortals alike has been made the greatest blessing and source of joy. But come, let all the people build me a great temple and an altar beneath it, below the steep walls of the city above Kallichoron, upon the rising hill. And I myself will inaugurate my mysteries, so that from now on you may perform them in all purity and be reconciled to my heart.' As the goddess said this, she changed her stature and form, throwing away old age... But as soon as dawn appeared they told powerful Keleos exactly what had happened, just as the goddess had commanded, Demeter with her lovely crown. So he called to assembly his innumerable people, and he ordered them to build for Demeter with the lovely hair a sumptuous temple and an altar upon the rising hill. They heard his voice and hurriedly obeyed him, building it as he commanded. And it grew as the goddess decreed.

Now when they were finished and done with their labour, each man went back to his house. But goldenhaired Demeter sat there, far away from all the blessed gods she stayed there, wasting with longing for her deep-breasted daughter. And she made the most terrible and cruel year for human beings on the deeply nourishing earth. The earth did not send up seed, for rich-crowned Demeter kept it hidden. Many times the oxen dragged the curved plough across the fields in vain, and many times the white barley fell upon the earth fruitlessly. So she would have destroyed utterly the mortal race of human beings, starving them to death, and depriving those who lived on Olympus of the glorious honour of gifts and sacrifices, if Zeus had not noticed it and reflected upon it in his heart.

**After Hermes' intervention at the request of Zeus, Hades agreed to free Persephone but tricks her before she leaves. Demeter explains the result of the trick ...**

... But if you did eat anything you will have to go back again to the secret depths of the earth and live there for a third part of the seasons of the year, but for the other two parts you will be with me and the other immortals. But whenever in spring the earth blossoms with sweet flowers of every kind, then you will rise again from the realm of dusk and darkness and be a source of great wonder for mortals and for gods.)

Explain a benefit for the Greeks and Romans of having gods with human forms and qualities.

[3]

**Example 1**

It makes them relatable.

**Examiner Commentary**

0 + 0 – The candidate has provided no examples from the sources. Nor does their explanation provide anything creditable as it is so vague.

**Example 2**

If someone did not know what was shown in Source J they could think it was a carving from a human scene as the gods look like humans. This allows for the Greeks and Romans to create realistic stories that are relatable to their audience. This also allows for the stories to mirror human situations allowing humans to sympathise and empathise with the gods.

**Examiner Commentary**

1 + 2 – This candidate has chosen Source J and directly described the scene for AO1. They have provided two interpretations of why the scene in this context shows the importance of anthropomorphic gods.

**Example 3**

If someone did not know what was shown in Source J they could think it was a carving from a human scene as the gods look like humans. Likewise Demeter's suffering in Source K is something humans could feel as she was 'wasting with longing for her deep-breasted daughter'. Both these examples show that the Greeks and Romans could create realistic stories that are relatable to their audience. This also allows for the stories to mirror human situations allowing humans to sympathise and empathise with the gods.

**Examiner Commentary**

1 + 2 – This candidate has written more than is required. They have provided examples from both sources then provided two interpretations. While this is an acceptable response candidates should be reminded that there is only one mark awarded for AO1 and two for AO2.

## Question 23

Source J: Relief from a stone coffin (sarcophagus) with the abduction of Persephone/Proserpina



Source K: Homeric Hymn to Demeter, lines 267–277; 292–315; 399–406

'I am Demeter, the honoured one, who for mortals and immortals alike has been made the greatest blessing and source of joy. But come, let all the people build me a great temple and an altar beneath it, below the steep walls of the city above Kallichoron, upon the rising hill. And I myself will inaugurate my mysteries, so that from now on you may perform them in all purity and be reconciled to my heart.' As the goddess said this, she changed her stature and form, throwing away old age... But as soon as dawn appeared they told powerful Keleos exactly what had happened, just as the goddess had commanded, Demeter with her lovely crown. So he called to assembly his innumerable people, and he ordered them to build for Demeter with the lovely hair a sumptuous temple and an altar upon the rising hill. They heard his voice and hurriedly obeyed him, building it as he commanded. And it grew as the goddess decreed.

Now when they were finished and done with their labour, each man went back to his house. But goldenhaired Demeter sat there, far away from all the blessed gods she stayed there, wasting with longing for her deep-breasted daughter. And she made the most terrible and cruel year for human beings on the deeply nourishing earth. The earth did not send up seed, for rich-crowned Demeter kept it hidden. Many times the oxen dragged the curved plough across the fields in vain, and many times the white barley fell upon the earth fruitlessly. So she would have destroyed utterly the mortal race of human beings, starving them to death, and depriving those who lived on Olympus of the glorious honour of gifts and sacrifices, if Zeus had not noticed it and reflected upon it in his heart.

**After Hermes' intervention at the request of Zeus, Hades agreed to free Persephone but tricks her before she leaves. Demeter explains the result of the trick ...**

... But if you did eat anything you will have to go back again to the secret depths of the earth and live there for a third part of the seasons of the year, but for the other two parts you will be with me and the other immortals. But whenever in spring the earth blossoms with sweet flowers of every kind, then you will rise again from the realm of dusk and darkness and be a source of great wonder for mortals and for gods.)

Explain a benefit for the Greeks and Romans of having a religion with many gods.

[3]

**Example 1**

Gods can be associated with specific things.

**Examiner Commentary**

0 + 1 – The candidate has provided one interpretation without specific examples.

**Example 2**

Gods can be associated to specific things like Demeter in Source K as goddess of the harvest.

**Examiner Commentary**

1 + 1 – Candidate has provided a specific example from Source K and supplied one interpretation.

**Example 3**

Gods can be associated to specific things, this means that the Greeks and Romans can focus their worship on the god or goddess relates to their needs. In Source K Demeter is unhappy so they build her a temple to try and appease her and bring about a better harvest.

**Examiner Commentary**

1 + 2 – Candidate has stated two reasons why the Greeks and Romans may have had many gods and provided one example from the text to support their interpretation.

# Comparative essay questions

24. Who had more enjoyable festivals, the Greeks or the Romans? Justify your response. [15]

OR

25. Who were more effective in using symbols of power, the Greeks or the Romans? Justify your response. [15]

## Example 1

The Greeks had more entertaining festivals. The Great Panathenaia was held in honour of Athena and the City Dionysia was held for Dionysus, two important gods for the Athenians. Both festivals had lots of events like a procession that involved the whole population, which made them more enjoyable. Likewise, the numerous sporting and musical contests that took place could make them more enjoyable to watch. On the other hand, the Roman festivals were not as enjoyable. The Lupercalia was linked to the founder of Rome, Romulus. The events were not as numerous as they did not have a procession and the race during the Lupercalia did not directly involve most of the population of Rome. However, the feast that took place during the Saturnalia did involve everyone. Therefore, on balance the Greek festivals were more enjoyable.

## Examiner Commentary

### Bottom of Level 2

There is some knowledge and understandings, but some information, such as the mention of the gods, is irrelevant as no explanation is given to link it to the question. The response provides an analysis of the phrase “more enjoyable” and the response does make an attempt to directly compare Greek and Roman festivals.

## Example 2

The Greeks had the more entertaining festivals as more people could take part and more things happened in them. However the communal feasting was equally enjoyable for both.

The range of events that took place and wide participation in the Greek festivals made them more enjoyable than the Roman. The Great Panathenaia and City Dionysia contained processions that involved all of Athens, from the poor to the wealthy. There is a frieze that shows that there was a procession in the Great Panathenaia which included cavalry, religious officials, sacrificial animals and musicians. This would have created a real buzz and party-like atmosphere in the streets of Athens. The Saturnalia on the other hand did have a day of role reversal where household slaves would switch with their masters and gifts would be exchanged. This was very different to regular Roman life and so would have been really enjoyable to the slaves that could take part.

Furthermore, the numerous events made Greek festivals more enjoyable than the Roman festivals. The tribal contests at the Great Panathenaia and the musical and theatre contests at the City Dionysia made the festival more enjoyable, as all the Athenians would have the opportunity to take part in a sport, dithyramb or play. The Lupercalia had a race around the Palatine but it did not involve everyone. The Saturnalia on the other hand did have a variety of events that took place over several days making it more enjoyable than the Lupercalia.

Communal feasting was something that would have been very enjoyable in both the Greek and Roman festivals as it would have brought people together.

With these points in mind on the whole Greek festivals were more enjoyable than Roman festivals due to their greater variety events and greater city wide participation. However the Saturnalia did still have several of these aspects.

## Examiner Commentary

### Top of Level 3

Candidate has provided a reasonable interpretation based on a range of evidence. A brief introduction outlines the argument which is generally followed and concluded. In places it lacks details, such as the paragraph on communal feasting and the response as a whole suggests that the candidate knows the Greek festivals better than the Roman.

### Example 3

The Greek festivals were more enjoyable than the Roman festivals as they have a greater range of events that take place across each festival and the amount of the population that could take part. However communal feasting was something that would have been very enjoyable and this was a part of both Greek and Roman festivals.

The range of events that took place and wide participation in the Greek festivals made them more enjoyable than the Roman. The Great Panathenaia and City Dionysia contained processions that involved all of Athens, from the poor to the wealthy. The inclusion of the cavalry, religious officials, sacrificial animals and musicians in the Great Panathenaia, as seen in the Parthenon frieze, would have created a real buzz and party-like atmosphere in the streets of Athens. Likewise the nature of Dionysus' procession would also be really enjoyable as adults would drink wine, sing and dance in honour of the god. On the other hand, the Roman festival of the Lupercalia would have been less enjoyable as it had no procession before the sacrifice, meaning only the officials directly involved took part. The Saturnalia on the other hand did have a day of role reversal where household slaves would switch with their masters and gifts would be exchanged. This was very different to regular Roman life and so would have been really enjoyable to the slaves that could take part.

Furthermore, the numerous events made Greek festivals more enjoyable than the Roman festivals. The tribal contests at the Great Panathenaia, and the musical and theatre contests at the City Dionysia made the festival more enjoyable, as all the Athenians would have the opportunity to take part in a dithyramb or play. The fact that they also took part in the tribe contests also added an aspect of competitiveness that would have made them enjoyable. In addition to the tribal contests, there were three days of sporting events at the Great Panathenaia. From victory amphora we can see that there were a range of events included wrestling, boxing, pentathlon and chariot racing. Although the Lupercalia had a race around the Palatine, it only directly involved a few select men chosen from the upper classes, leaving the majority of the population to watch. The Saturnalia on the other hand did have a variety of events that took place over several days such as communal feasting, gift exchange, and role reversal within the family.

On the other hand communal feasting was something that would have been very enjoyable as it would have brought people together. Such feasting was a part of both the Greek and Roman festivals. At the Saturnalia all of Rome came together and feasted on a banquet paid for by the city officials. Communal feasting was also a part of the Panathenaia after the sacrifice. Once the animals had been sacrificed the meat was divided among the population. As meat was not common to either the Greeks or Romans, this made the feast that bit more enjoyable, especially the poorer members of these cities.

With these points in mind on the whole Greek festivals were more enjoyable than Roman festivals due to their greater variety events and greater city wide participation. However the Saturnalia did still have several of these aspects.

## Examiner Commentary

### Level 5 response

Candidate provides an opinion early and outlines criteria that form that opinion. Candidate provides good detailed evidence for several aspects of the festivals and makes direct comparison between the Greek and Roman festivals. The candidate has included why each specific aspect of the festival was enjoyable for either the Greeks or Romans, and analyses this in terms of different sections of society.



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.

Whether you already offer OCR qualifications, are new to OCR, or are considering switching from your current provider/awarding organisation, you can request more information by completing the Expression of Interest form which can be found here:

[www.ocr.org.uk/expression-of-interest](http://www.ocr.org.uk/expression-of-interest)

#### OCR Resources: *the small print*

OCR's resources are provided to support the delivery of OCR qualifications, but in no way constitute an endorsed teaching method that is required by OCR. 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.

This resource may be freely copied and distributed, as long as the OCR logo and this small print remain intact and OCR is acknowledged as the originator of this work.

OCR acknowledges the use of the following content:  
Source C: Mauro Cateb, Flickr, [www.flickr.com](http://www.flickr.com); Asaf Braverman, Flickr, [www.flickr.com](http://www.flickr.com)  
Square down and Square up - alexwhite/Shutterstock.com

Please get in touch if you want to discuss the accessibility of resources we offer to support delivery of our qualifications:  
[resources.feedback@ocr.org.uk](mailto:resources.feedback@ocr.org.uk)

#### Looking for a resource?

There is now a quick and easy search tool to help find **free** resources for your qualification:

[www.ocr.org.uk/i-want-to/find-resources/](http://www.ocr.org.uk/i-want-to/find-resources/)

[www.ocr.org.uk/gcsereform](http://www.ocr.org.uk/gcsereform)

OCR Customer Contact Centre

#### General qualifications

Telephone 01223 553998

Facsimile 01223 552627

Email [general.qualifications@ocr.org.uk](mailto:general.qualifications@ocr.org.uk)

OCR is part of Cambridge Assessment, a department of the University of Cambridge. *For staff training purposes and as part of our quality assurance programme your call may be recorded or monitored.*

© **OCR 2018** 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.



Cambridge  
Assessment

