



Oxford Cambridge and RSA

GCE

Religious Studies

H573/04: Developments in Islamic thought

Advanced GCE

Mark Scheme for Autumn 2021

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

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

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

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Indicative content – Responses might include:	Guidance
<p data-bbox="225 237 1043 304">1. ‘The revelation of the Qur’an should be remembered in everyday ritual.’ Discuss.</p> <p data-bbox="165 340 1051 412">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="213 450 1078 927" style="list-style-type: none"> • the Qur’an is the Islamic scripture, revealed to Muhammad (pbuh) on the Night of Power • the method of revelation means that it is considered to be sacred words of God, free from error • according to Islam there have been several books written containing the words of God but these became distorted. The Qur’an is the only one revealed in such a way that it is still undistorted • for Muslims the Qur’an has absolute authority and has been used as the primary source for Islamic law • there are certain rituals that Muslims will do every day. The main one that all Muslims perform is prayer (salah), which happens five times a day. <p data-bbox="165 972 1062 1043">AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="165 1151 1078 1912" style="list-style-type: none"> • Some candidates might argue that the revelation of the Qur’an is so important that it should be remembered in every day ritual because: <ul style="list-style-type: none"> ○ Islam is about submitting to God’s will and without the Qur’an Muslims wouldn’t know what this was. This makes the revelation important enough to be remembered in every day ritual ○ the Qur’an is, arguably, the foundation of Islam. This means that its revelation is one of the most important events in the history of Islam and suggests that it deserves to be remembered in every day ritual ○ some people may argue that it is remembered on a daily basis, through the statement of faith (<i>shahadah</i>) and reference to Muhammad (pbuh). It is difficult to hear the statement of faith (<i>shahadah</i>) and not think of the revelation ○ the unique way in which the Qur’an was revealed is what makes Islamic scripture different from other religions, from a Muslim perspective, so it should be remembered in every day ritual ○ according to prophetic tradition, no prayer is complete without a recitation of part of the Qur’an, and since many Muslims pray 	

Indicative content – Responses might include:	Guidance
<p>five times a day it could be argued this is a way of commemorating and remembering the revelation.</p> <ul style="list-style-type: none"> • Some candidates might argue that the revelation of the Qur’an should not be remembered in every day ritual because: <ul style="list-style-type: none"> ○ the Five pillars cover the things all Muslims should do. The only every day ritual included in the pillars is prayer (<i>salat</i>). If commemorating the revelation of the Qur’an is not part of the Five pillars then it doesn’t need to be remembered in every day ritual ○ reciting the Qur’an during prayer today as part the living faith and daily ritual of a Muslim does not necessarily mean the commemoration of its revelation as a historical event ○ the Night of Power, which marks the first revelation of the Qur’an, is specifically remembered by Muslims on the 27th of Ramadan, so there is a dedicated time for commemoration annually ○ the Qur’an is considered the word of God for all time. If the historical revelation is remembered daily it might give the impression that word was tied to the historical context of the revelation and weaken the timeless perception ○ it could diminish the importance of the revelation if it is remembered every day. It could become automatic and stop Muslims really appreciating its importance. • Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ while the revelation of the Qur’an is unquestioningly important it should be left to individual Muslims to choose when and how often they want to commemorate it. 	

Indicative content – Responses might include:	Guidance
<p data-bbox="225 241 1038 304">2. Evaluate the claim that the existence of Barzakh reflects God’s mercy.</p> <p data-bbox="165 344 1051 416">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="213 456 1075 967" style="list-style-type: none"> • the existence of Barzakh is an important part of one of the six beliefs of Islam, the afterlife. It is a fundamental belief, for all Muslims, that this life is not all there is • Muslims believe that life is a test and that all of their actions are being recorded, to be used to judge them by on the last day • the afterlife, as described in the Qur’an, is resurrection of the dead not immortality of the soul. Muslims are taught that at death the soul doesn’t go straight to heaven but waits in the grave for the day of judgement • one of the 99 names of God is the Merciful. This is one of the most frequently used names for Him in the Qur’an. Every surah, with the exception of surah 9, refers to Allah’s mercy • the Qur’an teaches that on judgement day God will be merciful to all Muslims, even those who have made mistakes. <p data-bbox="165 1012 1062 1084">AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="165 1191 1070 1731" style="list-style-type: none"> • Some candidates might argue that Barzakh reflects God’s mercy because: <ul style="list-style-type: none"> ○ some Muslims believe that their ultimate fate is disclosed to them during Barzakh. This could be considered as God being merciful as the soul doesn’t have the torment of waiting to learn whether it will go to heaven or hell ○ some believe people are given brightness to their bodies as a portend that they will in future enter Paradise in eternal life, so this is a mercy from God giving them hope ○ in Sufism Barzakh is viewed, by some, as a place the soul can visit during sleep and meditation – not just after death. This makes it an intermediary between the physical world and the spiritual world. This could be considered to show the mercy of 	

Indicative content – Responses might include:	Guidance
<p>God because it allows a connection between the living and the dead</p> <ul style="list-style-type: none"> ○ those people who have lived as good Muslims can experience their own heaven in Barzakh and don't have to wait until the day of judgement – this shows that God is merciful ○ Barzakh is part of God's will so it must reflect God's mercy, as God is by nature merciful. <ul style="list-style-type: none"> ● Some candidates might argue that Barzakh doesn't reflect God's mercy because: <ul style="list-style-type: none"> ○ whatever Muslims do in this life can't be altered in Barzakh. This suggests that God isn't merciful as there seems to be no way for Muslims to make up for their wrongdoings ○ although Muslims knowing their ultimate fate in advance could be a good thing it means that those who are destined for hell have to suffer the torment of knowing that for longer. This doesn't seem to fit with the idea of a merciful God ○ the state of Barzakh is sometimes described as a barrier between this life and the next, or a state of waiting in limbo, before mercy and forgiveness can be fully experienced later on ○ some Shi'a Imams have referred to Barzakh as incomprehensible until a person enters it, so it is not possible to conclude that it reflects God's mercy because Muslims do not fully understand it from the perspective of life on earth ○ there are other things that demonstrate God's mercy better than Barzakh, such as the revelation of the Qur'an or the pillar of zakat. ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ a Muslim's view on this depends very much on their understanding of Barzakh - some Muslims might agree and others might disagree. 	

Indicative content – Responses might include:	Guidance
<p data-bbox="225 304 1031 338">3. To what extent does the Qur'an encourage scientific enquiry?</p> <p data-bbox="165 374 1053 448">AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul data-bbox="213 486 1082 925" style="list-style-type: none"> • the Qur'an is Islam's sacred book which acts as a complete book of guidance for humanity • it contains a variety of information and knowledge covering all aspects of life. It not only contains laws and moral guidance but seeks to help Muslims understand the universe • various passages in the Qur'an refer to different scientific disciplines such as creation, astronomy, geology and embryology • for Muslims, the Qur'an has complete authority as any information it contains comes directly from God • scientific enquiry involves conducting experiments and research and using the findings to interpret and build on current scientific knowledge. <p data-bbox="165 969 1062 1043">AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.</p> <ul data-bbox="165 1144 1075 1794" style="list-style-type: none"> • Some candidates might argue that it is true to say that the Qur'an encourages scientific enquiry because: <ul style="list-style-type: none"> ○ the Qur'an states that all Muslims should seek knowledge. Scientific enquiry is about seeking knowledge so clearly the Qur'an encourages scientific enquiry ○ the fact that the Qur'an contains information pertaining to several fields of science itself is likely to encourage scientific enquiry as Muslims may feel the desire to prove the knowledge contained in the Qur'an in order to help prove God's omniscience ○ the Qur'an tells Muslims that God is the creator of the universe. This means that understanding how the universe works, the laws of nature, will help Muslims understand God better. This may encourage scientific enquiry ○ a number of scientific statements made in the Qur'an have been supported by science. This may encourage Muslims to 	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> ○ seek more scientific knowledge, thus encouraging scientific enquiry ○ the Qur'an refers to 'signs' in the order of the universe which some Muslims interpret as justification for rational observation, on which scientific method is based. <ul style="list-style-type: none"> ● Some candidates might argue that it is not true to say that the Qur'an encourages scientific enquiry because: <ul style="list-style-type: none"> ○ some Muslim groups promote a literalist interpretation of the Qur'an and accept literal statements without question, which might deter the raising and investigation of questions through scientific methods ○ the Qur'an is a religious scripture, not a science book. It encourages Muslims to submit to the will of God and try and live moral lives ○ not all scientific statements made in the Qur'an have been proven by science. This may lead some people to question the scientific knowledge found in the Qur'an so may actually discourage scientific enquiry ○ the Qur'an insists God is the first cause of creation, which may not appear to support scientific enquiry into the origins of the universe ○ some Muslims oppose specific scientific theories, such as the theory of evolution, claiming a literal interpretation of the Qur'an in support. <ul style="list-style-type: none"> ● Some candidates may combine these views and argue that: <ul style="list-style-type: none"> ○ the Qur'an encourages scientific enquiry as long as the scientific findings don't conflict with what is stated in the Qur'an. 	

Indicative content – Responses might include:	Guidance
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4. 'Islam's anti-apostasy laws do not encourage tolerance.' Discuss.

AO1 Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:

- apostasy is the deliberate abandonment of Islam by a Muslim and this can be done either through word or deed
- apostates may be those people who have converted to another faith or who may have been born into a Muslim family but who have chosen not to accept the message of Islam
- religious tolerance is a topic that is discussed in the Qur'an and Islam generally encourages love and compassion for all human beings, regardless of their faith
- there are Muslim majority countries today that have anti-apostasy laws, such as Afghanistan, Somalia, Saudi Arabia, Malaysia and Sudan
- penalties for apostasy vary from flogging to the death penalty. At least 7 countries give the death penalty to apostates.

AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments.

- Some candidates might argue that Islam's anti-apostasy laws don't encourage tolerance because:
 - anti-apostasy laws in Islam are based on a hadith in which Muhammad (pbuh) says that the apostates should be killed. This clearly does not encourage tolerance
 - many countries, with a Muslim majority population, have anti-apostasy laws with the penalty of a death sentence which is not conducive to encouraging tolerance. It clearly suggests that choosing a religion other than Islam will not be tolerated
 - anti-apostasy laws can suppress freedom of speech and rational discussion about religion and beliefs, thereby discouraging tolerance, as Muslims may fear being accused of apostasy
 - there are cases where accusation of apostasy has occurred where people claiming to be Muslim have taken divergent views but they have been labelled apostates by the majority. An example is the labelling of the Ahmadiyya community as non-Muslim in some countries, thereby discouraging tolerance of different viewpoints
 - Islam's anti-apostasy laws can lead to some interpreting the religion itself as violent and intolerant. This in turn can lead to followers of other religions becoming intolerant of Islam and Muslims on the whole.









Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> • Some candidates might argue that Islam’s anti-apostasy laws don’t discourage tolerance because: <ul style="list-style-type: none"> ○ anti-apostasy laws and punishments are not specifically stated in the Qur’an. So it could be argued that they are not directly sanctioned by God so Muslims can choose not to be influenced by them. If this is the case then the laws may have no effect on tolerance ○ some Muslims argue in favour of freedom of belief and that anti-apostasy laws are a misinterpretation of Islam ○ many Muslims live in non-Muslim countries which don’t have anti-apostasy laws so they are unaffected by them in anyway, so having no effect on their views about religious tolerance ○ there are many multi-faith communities in western countries which include members of the Muslim community. This clearly shows that Islam’s anti-apostasy laws don’t discourage tolerance ○ God created all humans. God could have created everyone to accept Islam but chose to give them free will instead – giving people the freedom to choose whether to accept Islam or not. Muslims may be more likely to be influenced by this, rather than anti-apostasy laws, when considering the issue of tolerance. • Some candidates may combine these views and argue that: anti-apostasy laws neither encourage nor discourage tolerance as they will rarely affect most individual Muslims. There are other factors that have a bigger impact on tolerance, such as terrorism. 	

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> • <i>Religious, philosophical and/or ethical thought and teaching</i> • <i>Approaches to the study of religion and belief</i> 	Note: The descriptors below must be considered in the context of all listed strands of Assessment Objectives 1 (AO1) and the indicative content in the mark scheme.
6 (14–16)	An excellent demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • fully comprehends the demands of, and focusses on, the question throughout • excellent selection of relevant material which is skillfully used • accurate and highly detailed knowledge which demonstrates deep understanding through a complex and nuanced approach to the material used • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
5 (11–13)	A very good demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> • focuses on the precise question throughout • very good selection of relevant material which is used appropriately • accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
4 (8–10)	A good demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • addresses the question well • good selection of relevant material, used appropriately on the whole • mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding 	
3 (5–7)	A satisfactory demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • generally addresses the question • mostly sound selection of mostly relevant material • some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth • generally appropriate use of technical terms and subject vocabulary. • A satisfactory range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with only partial success 	
2 (3–4)	A basic demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • might address the general topic rather than the question directly • limited selection of partially relevant material • some accurate, but limited, knowledge which demonstrates partial understanding • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding with little success 	
1 (1–2)	A weak demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> • almost completely ignores the question • very little relevant material selected • knowledge very limited, demonstrating little understanding • very little use of technical terms or subject vocabulary. • very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding 	
0 (0)	No creditworthy response	

Level (Mark)	Levels of Response for A Level Religious Studies: Assessment Objective 2 (AO2) <i>Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study</i>	Note: The descriptors below must be considered in the context of all elements of Assessment Objective 2 (AO2) and the indicative content in the mark scheme.
6 (21–24)	<p>An excellent demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • excellent, clear and successful argument • confident and insightful critical analysis and detailed evaluation of the issue • views skillfully and clearly stated, coherently developed and justified • answers the question set precisely throughout • thorough, accurate and precise use of technical terms and vocabulary in context • extensive range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is an excellent line of reasoning, well-developed and sustained, which is coherent, relevant and logically structured.</i></p>	
5 (17–20)	<p>A very good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • clear argument which is mostly successful • successful and clear analysis and evaluation • views very well stated, coherently developed and justified • answers the question set competently • accurate and appropriate use of technical terms and subject vocabulary. • a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
4 (13–16)	<p>A good demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • argument is generally successful and clear • generally successful analysis and evaluation • views well stated, with some development and justification • answers the question set well • mostly accurate and appropriate use of technical terms and subject vocabulary. • a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation <p>Assessment of Extended Response: <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
3 (9–12)	<p>A satisfactory demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> • some successful argument • partially successful analysis and evaluation • views asserted but often not fully justified • mostly answers the set question • generally appropriate use of technical terms and subject vocabulary. • a satisfactory range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation with only partial success <p>Assessment of Extended Response: <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
2 (5–8)	<p>A basic demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • some argument attempted, not always successful • little successful analysis and evaluation • views asserted but with little justification • only partially answers the question • some accurate, but limited, use of technical terms and appropriate subject vocabulary. • a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success <p>Assessment of Extended Response: <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
1 (1–4)	<p>A weak demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> • very little argument attempted • very little successful analysis and evaluation • views asserted with very little justification • unsuccessful in answering the question 	

	<ul style="list-style-type: none">• very little use of technical terms or subject vocabulary.• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation <p>Assessment of Extended Response: <i>The information is communicated in a basic/unstructured way.</i></p>
0 (0)	No creditworthy response

Annotations

Annotation	Meaning
	Level one – to be used at the end of each part of the response in the margin.
	Level two – to be used at the end of each part of the response in the margin.
	Level three – to be used at the end of each part of the response in the margin.
	Level four – to be used at the end of each part of the response in the margin.
	Level five – to be used at the end of each part of the response in the margin.
	(H573 only) Level six - to be used at the end of each part of the response in the margin.
	Highlighting a section of the response that is irrelevant to the awarding of the mark.
	Point has been seen and noted, e.g. where part of an answer is at the end of the script.

SUBJECT-SPECIFIC MARKING INSTRUCTIONS

H173, H573 AS and A Level Religious Studies

Introduction

- the specification, especially the assessment objectives
- the question paper and its rubrics

Please ask for help or guidance whenever you need it. Your first point of contact is your Team Leader.

Information and instructions for examiners

The specific task-related indicative content for each question will help you to understand how the band descriptors may be applied. However, this indicative content **does not** constitute the mark scheme: it is material that candidates **might** use, grouped according to each assessment objective tested by the question. It is hoped that candidates will respond to questions in a variety of ways. Rigid demands for 'what must be a good answer' would lead to a distorted assessment. Candidates' answers must be relevant to the question. Beware of prepared answers that do not show the candidate's thought and which have not been adapted to the thrust of the question. Beware also of answers where candidates attempt to reproduce interpretations and concepts that they have been taught but have only partially understood.

Using the Mark Scheme

Please study the Mark Scheme carefully. The Mark Scheme is an integral part of the process that begins with the setting of the question paper and ends with the awarding of grades. Question papers and Mark Schemes are developed in association with each other so that issues of differentiation and positive achievement can be addressed from the very start.

This Mark Scheme is a working document; it is not exhaustive; it does not provide 'correct' answers. The Mark Scheme can only provide 'best guesses' about how the question will work out, and it is subject to revision after we have looked at a wide range of scripts.

Please read carefully all the scripts in your allocation and make every effort to look positively for achievement throughout the ability range. Always be prepared to use the full range of marks.

The Mark Scheme contains a description of possible/content only; all legitimate answers and approaches must be credited appropriately. Learners are expected to make use of scholarly views, academic approaches and sources of wisdom and authority to support their argument.

The Levels of Response must be used in conjunction with the outlined indicative content.

Assessment Objectives

Two Assessment Objectives are being assessed in all questions:

AO1 (Demonstrate knowledge and understanding of religion and belief) and

AO2 (Analyse and evaluate aspects of, and approaches to, religion and belief, including their significance, influence and study).

Responses are credited for **AO1** for selection, detail and accuracy of the knowledge and understanding of religion and belief deployed.

Responses are credited for **AO2** for how well the response addresses the question, for candidates using their knowledge and understanding to draw, express and support conclusions in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they argue and the clarity and success of their argument.

Levels of Response

Questions in this paper are marked using a levels of response grid. When using this grid examiners must use a **best fit** approach. Where there are both strengths and weaknesses in a particular response or particularly imbalanced responses in terms of the assessment objectives, examiners must carefully consider which level is the best fit for the performance.

Note that candidates can achieve different levels in each assessment objective, for example a Level 3 for AO1, and a Level 2 for AO2.

Please note that the Assessment Objectives being assessed are listed at the top of the mark scheme. Where a candidate does not address all of the Assessment Objective strands listed, the candidate cannot achieve the top level of response.

Assessment of Extended Response

The GCE General Conditions of Recognition state that:

GCE 5.1 In designing and setting the assessments for a GCE qualification which it makes available, or proposes to make available, and awarding organization must ensure that, taken together, those assessments include questions or tasks which allow Learners to -

- a) provide extended responses

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

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