

**GCE**

**Religious Studies**

**H173/06: Developments in Buddhist thought**

AS Level

**Mark Scheme for June 2024**

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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><b>1. To what extent did the Sramana movements influence the teachings of the Buddha? [30]</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• Vedic Hinduism or Brahminism taught that there were a multitude of gods, most of them related to natural forces. Vedic Hinduism believed that rituals were critical to maintain the order of the cosmos and that sacred ceremonies helped the universe to keep working smoothly</li> <li>• some Sramana movements were a reaction against Brahminism. Some decided to engage in the pursuit of spiritual progress, living as ascetic hermits</li> <li>• some Sramana movements were a reaction specifically against ritualism and a literalist interpretation of the Vedas, promoting a more philosophical and metaphorical approach</li> <li>• ascetic lifestyle is characterised by the renunciation of material possessions and physical pleasures, and time spent fasting while concentrating on the practice of religion or reflection upon spiritual matters</li> <li>• from the Sramana movements came the Upanishads which develop some basic general principles. Some of these principles are samsara, karma, dharma and moksha</li> <li>• Jainism teaches that the way to liberation is to live lives of harmlessness and renunciation. Jains believe that animals and plants, as well as human beings, contain living souls</li> <li>• the Buddha's teachings might include the concepts of punabhvana (rebirth), karma, samsara, anatta (not-self), anicca (impermanence), dukkha (suffering), tanha (craving).</li> </ul>	
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• the Buddha's teachings can also be seen as a development of the Sramana movements and Upanishadic ideas or even as a Sramana movement</li> <li>• the Buddha developed the ideas of atman, karma, samsara, reincarnation and moksha, but did not invent them as new concepts</li> <li>• the Buddha used the same religious language as the Sramana movements</li> </ul>	

Indicative content – Responses might include:	Guidance
<ul style="list-style-type: none"> <li>• samatha meditation is the same as the meditation practices found in some Sramana groups</li> <li>• Buddhism still practises a form of asceticism, although not as austere as that found in many of the ascetic groups</li> <li>• the Buddha's teachings are a reaction against Brahminism</li> <li>• the Buddha rejected the idea of gods or deities controlling human acts or natural processes</li> <li>• the Buddha rejected the caste system, ordaining men and women from across all of the castes including untouchables</li> <li>• the Buddha also rejected the ritual acts of devotion and supplication characterised by Brahmanism</li> <li>• the Buddha's teachings could be regarded as a reaction against the Sramana movement</li> <li>• the Buddha taught that all phenomena are impermanent unlike the materialism of some Sramana groups</li> <li>• the Buddha taught that there is no soul or self and that there is no liberation for the soul</li> <li>• the Buddha taught that liberation was through an enlightened mind free from craving and not through austere physical and mental practices</li> <li>• the Buddha's ideas are influenced to some extent by the Sramana movement and Upanishads, sharing many ideas with them, however, the Buddha's teachings are also a challenge to both the Brahmanistic and Upanishadic ideas.</li> </ul>	

Indicative content – Responses might include:	Guidance
<p><b>2. Assess the claim that Buddhist meditation is more helpful to a healthy lifestyle than to spiritual progress. [30]</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• meditation is an ancient practice that existed long before the time of the Buddha</li> <li>• in essence it is a deep form of concentration and analysis that explores the processes of the mind and its relationship to the external world</li> <li>• several terms are used to refer to meditation: jhana, samadhi and bhavana</li> <li>• jhana refers to different stages of meditation and the abilities and effects of each stage. Samadhi refers to the higher states of meditative consciousness. Bhavana refers to cultivating or developing an enlightened mind</li> <li>• bhavana best describes Buddhist meditation because meditation is the process of mental development and self-awareness that a person undergoes. This includes understanding the nature of impermanence, suffering and not-self.</li> <li>• the two main forms of meditation are Samatha and vipassana. Samatha is calming meditation and vipassana is insight meditation.</li> </ul>	
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>• samatha meditation has health benefits - it lowers stress levels and blood pressure and therefore lead to a healthy lifestyle</li> <li>• samatha meditation is used for relaxation by Buddhists and non-Buddhists</li> <li>• it may help improve attention span and reduce age related memory loss</li> <li>• it can be used to help fight addictions</li> <li>• samatha meditation, particularly mindfulness, is used as a treatment for some mental illnesses such as depression or anxiety</li> <li>• samatha meditation promotes good emotional health for example, meditation is not possible without good moral</li> </ul>	

Indicative content – Responses might include:	Guidance
<p>conduct, because one cannot focus the mind if there are regrets, the remainder of greed, hatred and ignorance</p> <ul style="list-style-type: none"> <li>• vipassana meditation leads to emptying the mind of defilements and therefore leading to the cessation of craving and one can gain enlightenment</li> <li>• mindfulness helps one to overcome discriminating thoughts and therefore returning the mind to the present moment or bare attention</li> <li>• vipassana meditation helps focus the mind so one can avoid greed, hatred and ignorance and develop generosity, loving kindness and wisdom</li> <li>• both forms of meditation promote good moral conduct, which helps overcome greed, hatred and ignorance</li> <li>• enlightenment cannot be found without control of the mind gained through meditation</li> <li>• vipassana meditation is at the heart of spiritual practice within all Buddhist traditions</li> <li>• both forms of meditation have both health benefits and spiritual benefits for a Buddhist it can have health benefits for non-Buddhists as well however, it cannot be used in isolation from other Buddhist teachings if it is to have a significant benefit to the practitioner.</li> </ul>	

Indicative content – Responses might include:	Guidance
<p><b>3. 'The Buddhist idea of detachment is positive.' Discuss. [30]</b></p> <p><b>AO1</b> Candidates may demonstrate knowledge and understanding through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>detachment is the idea that one intentionally gives up or removes certain thoughts, words or actions from one's life. In doing so one can affect a positive change.</li> <li>Detachment could mean separation or seclusion and this could be both mental and/or physical</li> <li>at the time of the Buddha, a life of detachment was not uncommon, and these lifestyles included both mental and physical withdrawal or seclusion. However, the Buddha did not favour physical withdrawal which meant living a life of extreme austerities as this had no spiritual benefit</li> <li>the Buddha believed that detachment could lead to a mental transformation connected with the destruction of craving</li> <li>the monastic sangha was seen to be a place where this kind of detachment could be lived most successfully</li> <li>detachment can also be achieved through meditative practices such as mindfulness</li> <li>detachment from the world can be seen to be selfish and negative as one is not doing anything to benefit society.</li> </ul>	
<p><b>AO2</b> Candidates may demonstrate evaluation and analysis through the use of some of the following ideas:</p> <ul style="list-style-type: none"> <li>the Buddhist idea of detachment is based on the idea that being attached to concepts such as the self, sense pleasures or permanence can only lead to suffering</li> <li>detachment from concepts such as self, detachment from sense pleasures and detachment from the belief that things can be permanent are essential if one is to overcome suffering</li> <li>for Buddhists, detachment is positive rather than negative because it is the craving, and wrong views such as the self it causes that are negative as they lead to suffering</li> <li>detachment is therefore seen as being detached from something that is negative</li> <li>the Buddha led a life of detachment and he is seen as a role model to all Buddhists</li> <li>detachment can be seen to be negative because it can be seen as selfish and inward looking. A person might be</li> </ul>	

<b>Indicative content – Responses might include:</b>	<b>Guidance</b>
<p>criticised for turning their back on their family and responsibilities which causes suffering to others</p> <ul style="list-style-type: none"> <li>• there are stories in Buddhist literature show that detachment has a negative effect on others, such as a monk who gave up family life who is constantly visited by his family because they are not provided for</li> <li>• detachment seems to be incompatible with other Buddhist concepts such as compassion. Compassion is a fundamental part of the morality of Buddhism and being detached from others would suggest that one is no longer compassionate; this would show that it is negative</li> <li>• the monastic sangha has been criticised by some because it does not take a role in the society and is detached</li> <li>• detachment is not about being compassionate towards others or only focusing on one's self. Neither is it wholly about giving up sense pleasure to gain enlightenment</li> <li>• detachment is about thinking, speaking and acting skilfully so that there is no attachment to craving or incorrect views such as self or permanence.</li> </ul>	



Level (Mark)	Levels of Response for AS Level Religious Studies: Assessment Objective 1 (AO1) <i>Demonstrate knowledge and understanding of religion and belief, including:</i> <ul style="list-style-type: none"> <li>Religious, philosophical and/or ethical thought and teaching</li> <li>Approaches to the study of religion and belief</li> </ul>	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.
<b>5</b> (13–15)	A <b>very good</b> demonstration of knowledge and understanding in response to the question : <ul style="list-style-type: none"> <li>focuses on the precise question throughout</li> <li>very good selection of relevant material which is used appropriately</li> <li>accurate, and detailed knowledge which demonstrates very good understanding through either the breadth or depth of material used</li> <li>accurate and appropriate use of technical terms and subject vocabulary.</li> <li>a very good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>4</b> (10–12)	A <b>good</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>addresses the question well</li> <li>good selection of relevant material, used appropriately on the whole</li> <li>mostly accurate knowledge which demonstrates good understanding of the material used, which should have reasonable amounts of depth or breadth</li> <li>mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>a good range of scholarly views, academic approaches, and/or sources of wisdom and authority are used to demonstrate knowledge and understanding</li> </ul>	
<b>3</b> (7–9)	A <b>satisfactory</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>generally addresses the question</li> <li>mostly sound selection of mostly relevant material</li> <li>some accurate knowledge which demonstrates sound understanding through the material used, which might however be lacking in depth or breadth</li> <li>generally appropriate use of technical terms and subject vocabulary.</li> </ul> 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	
<b>2</b> (4–6)	A <b>basic</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>might address the general topic rather than the question directly</li> <li>limited selection of partially relevant material</li> <li>some accurate, but limited, knowledge which demonstrates partial understanding</li> <li>some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> </ul> 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	
<b>1</b> (1–3)	A <b>weak</b> demonstration of knowledge and understanding in response to the question: <ul style="list-style-type: none"> <li>almost completely ignores the question</li> <li>very little relevant material selected</li> <li>knowledge very limited, demonstrating little understanding</li> <li>very little use of technical terms or subject vocabulary.</li> <li>very little or no use of scholarly views, academic approaches and/or sources of wisdom and authority to demonstrate knowledge and understanding</li> </ul>	
<b>0</b> (0)	No creditworthy response	

Level (Mark)	Levels of Response for AS 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.
<b>5</b> (13–15)	<p>A <b>very good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• clear and convincing argument</li> <li>• successful and clear analysis and evaluation</li> <li>• views very well stated, coherently developed and justified</li> <li>• answers the question set competently</li> <li>• accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a very good range of scholarly views, academic approaches and sources of wisdom and authority used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed and sustained line of reasoning which is coherent, relevant and logically structured.</i></p>	
<b>4</b> (10–12)	<p>A <b>good</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• argument is generally successful and clear</li> <li>• generally successful analysis and evaluation</li> <li>• views well stated, with some development and justification</li> <li>• answers the question set well</li> <li>• mostly accurate and appropriate use of technical terms and subject vocabulary.</li> <li>• a good range of scholarly views, academic approaches and sources of wisdom and authority are used to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a well-developed line of reasoning which is clear, relevant and logically structured</i></p>	
<b>3</b> (7–9)	<p>A <b>satisfactory</b> demonstration of analysis and/evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some successful argument</li> <li>• partially successful analysis and evaluation</li> <li>• views asserted but often not fully justified</li> <li>• mostly answers the set question</li> <li>• generally appropriate use of technical terms and subject vocabulary.</li> <li>• 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</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning presented which is mostly relevant and which has some structure.</i></p>	
<b>2</b> (4–6)	<p>A <b>basic</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• some argument attempted, not always successful</li> <li>• little successful analysis and evaluation</li> <li>• views asserted but with little justification</li> <li>• only partially answers the question</li> <li>• some accurate, but limited, use of technical terms and appropriate subject vocabulary.</li> <li>• a limited range of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation with little success</li> </ul> <p><b>Assessment of Extended Response:</b> <i>There is a line of reasoning which has some relevance and which is presented with limited structure.</i></p>	
<b>1</b> (1–3)	<p>A <b>weak</b> demonstration of analysis and evaluation in response to the question:</p> <ul style="list-style-type: none"> <li>• very little argument attempted</li> <li>• very little successful analysis and evaluation</li> <li>• views asserted with very little justification</li> <li>• unsuccessful in answering the question</li> <li>• very little use of technical terms or subject vocabulary.</li> <li>• very little or no use of scholarly views, academic approaches and sources of wisdom and authority to support analysis and evaluation</li> </ul> <p><b>Assessment of Extended Response:</b> <i>The information is communicated in a basic/unstructured way.</i></p>	
<b>0</b> (0)	No creditworthy response	

# MARKING INSTRUCTIONS – FOR MARKING ON-SCREEN

June 2024

## H173, H573 AS and A Level Religious Studies

1. Mark strictly to the mark scheme.
2. Marks awarded must relate directly to the marking criteria.
3. The schedule of dates is very important. It is essential that you meet the RM Assessor 50% and 100% deadlines. If you experience problems, you must contact your Team Leader (Supervisor) without delay.
4. If you are in any doubt about applying the mark scheme, consult your Team Leader by telephone or the messaging system, or by email.
5. Crossed Out, Rubric Error (Optional Questions) and Multiple Responses.

### Crossed Out Responses

Where a candidate has crossed out a response and provided a clear alternative then the crossed out response is not marked. Where no alternative response has been provided, examiners may give candidates the benefit of the doubt and mark the crossed out response where legible.

### Rubric Error Responses – Optional Questions

Where candidates have a choice of question across a whole paper or a whole section and have provided more answers than required, then all responses are marked and the highest mark allowable within the rubric is given. Enter a mark for each question answered into RM assessor, which will select the highest mark from those awarded (*The underlying assumption is that the candidate has penalised themselves by attempting more questions than necessary in the time allowed.*)

### Longer Answer Questions (requiring a developed response)

Where candidates have provided two (or more) responses to a medium or high tariff question which only required a single (developed) response and not crossed out the first response, then only the first response should be marked. Examiners will need to apply professional judgement as to whether the second (or a subsequent) response is a 'new start' or simply a poorly expressed continuation of the first response.

6. Always check the additional pages (and additional objects if present) at the end of the response in case any answers have been continued there. If the candidate has continued an answer there then

add a tick to confirm that the work has been seen. The 'link page' check box should be used on RM Assessor to link candidate responses in additional objects to the corresponding question number.

- a. Where additional objects are present, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- b. Where no response is given by a candidate on a whole page the 'BP' annotation **must** be applied.
- c. Where generic answer booklets are used, all pages must contain an annotation, or RM Assessor will not allow you to submit the script.
- d. Where structured answer booklets are used, the 'BP' annotation **must** be applied to all pages where no response is given by a candidate.

7. Award No Response (NR) if:

- there is nothing written in the answer space.

Award Zero '0' if:

- anything is written in the answer space and is not worthy of credit (this includes text and symbols).

Team Leaders must confirm the correct use of the NR button with their markers before live marking commences and should check this when reviewing scripts.

8. The **comments box** is used by your team leader to explain the marking of the practice responses. Please refer to these comments when checking your practice responses. **Do not use the comments box for any other reason.**

If you have any questions or comments for your team leader, use the phone, the messaging system, or e-mail.









9. Assistant Examiners will send a brief report on the performance of candidates to their Team Leader (Supervisor) via email by the end of the marking period. The report should contain notes on particular strengths displayed as well as common errors or weaknesses. Constructive criticism of the question paper/mark scheme is also appreciated.

10. For answers marked by levels of response:

- a. **To determine the level** – start at the highest level and work down until you reach the level that matches the answer
- b. **To determine the mark within the level**, consider the following:

Descriptor	Award mark
On the borderline of this level and the one below	At bottom of level
Just enough achievement on balance for this level	Above bottom and either below middle or at middle of level (depending on number of marks available)
Meets the criteria but with some slight inconsistency	Above middle and either below top of level or at middle of level (depending on number of marks available)
Consistently meets the criteria for this level	At top of level

## 11. 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

Your first task as an Examiner is to become thoroughly familiar with the material on which the examination depends. You should ensure that you have copies of these materials:

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

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

### Information and instructions for examiners

The practice scripts provide you with *examples* of the standard of each band. The marks awarded for these scripts will have been agreed by the Lead Marker and Team Leaders.

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

### Using the Mark Scheme

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

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

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

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

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

### Assessment Objectives

**Two** Assessment Objectives are being assessed in all questions:

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

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

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

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

### Levels of Response

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

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

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

### Assessment of Extended Response

The GCE General Conditions of Recognition state that:

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

- a) provide extended responses

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

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