

Examiners' report

GCSE

CLASSICAL CIVILISATION

OCR Level 1/Level 2 GCSE (9-1) in
Classical Civilisation

J199

For first teaching in 2017

J199/11 Summer 2025 series

Contents

Introduction	4
Paper 11 series overview	5
Section A overview	6
Question 1	6
Question 2	6
Question 3 (a)	7
Question 3 (b)	7
Question 4 (a)	7
Question 4 (b)	8
Question 4 (c)	8
Question 5 (a)	8
Question 5 (b)	9
Question 6 (a)	9
Question 6 (b)	10
Question 7 (a)	10
Question 7 (b)	11
Question 8	11
Section B overview	14
Question 9	14
Question 10 (a)	14
Question 10 (b)	15
Question 11	15
Question 12	15
Question 13 (a)	16
Question 13 (b)	16
Question 14	16
Question 15 (a)	17
Question 15 (b)	17
Question 15 (c)	18
Question 16 (a)	18
Question 16 (b)	19
Question 17	19
Section C overview	22
Question 18	22

Question 19.....23

Question 20.....24

Question 21.....24

Question 22.....25

Introduction

Our examiners' reports are produced to offer constructive feedback on candidates' performance in the examinations. They provide useful guidance for future candidates.

The reports will include a general commentary on candidates' performance, identify technical aspects examined in the questions and highlight good performance and where performance could be improved. A selection of candidate responses is also provided. The reports will also explain aspects which caused difficulty and why the difficulties arose, whether through a lack of knowledge, poor examination technique, or any other identifiable and explainable reason.

Where overall performance on a question/question part was considered good, with no particular areas to highlight, these questions have not been included in the report.

A full copy of the question paper and the mark scheme can be downloaded from [Teach Cambridge](#).

Please note: OCR Level 1/Level 2 GCSE (9-1) in Classical Civilisation (J199) will no longer be funded in Wales for new learners after **30 September 2026**. Please check the [Qualifications in Wales](#) portal (QiW) for more information.

Would you prefer a Word version?

Did you know that you can save this PDF as a Word file using Acrobat Professional?

Simply click on **File > Export to** and select **Microsoft Word**

(If you have opened this PDF in your browser you will need to save it first. Simply right click anywhere on the page and select **Save as . . .** to save the PDF. Then open the PDF in Acrobat Professional.)

If you do not have access to Acrobat Professional there are a number of **free** applications available that will also convert PDF to Word (search for PDF to Word converter).

Paper 11 series overview

J199/11 (Myth and Religion) is one of two Thematic studies for GCSE Classical Civilisation. To do well on this paper, candidates need to show knowledge and understanding of Greek and Roman religious practices and associated mythological stories. To help demonstrate their knowledge and understanding, candidates are provided with a number of prescribed and non-prescribed literary sources and material culture from which to base their responses.

This year examiners enjoyed reading a number of excellent scripts and it was clear that centres had prepared candidates extremely well for the exam. Very few candidates did not use the sources for 8-mark questions and Section C and these were generally done well although Question 8 proved slightly more challenging than Question 17.

The feedback below on individual questions is aimed to help centres but a general point is that the questions on the Lemuria proved challenging for a number of candidates as did the specific detail on the City Dionysia. Helping candidates distinguish between the different festivals and what went on in them would be time well spent.

Candidates who did well on this paper generally:	Candidates who did less well on this paper generally:
- showed excellent factual knowledge - read the questions carefully - gave ideas for and against the question in 8-markers - selected appropriate evidence from Source I and Source J - tackled the essay thematically and made evaluative points throughout.	- had gaps in their factual knowledge - made mistakes through not reading the questions - only agreed with the question asked in 8-markers - tackled the essay one side and then the other with most of the evaluation at the end.

Section A overview

The Greece section was generally extremely well done with popular topics coming up in Heracles and the story of Persephone. Candidates found some of the specific detail on the City Dionysia harder and the 8-mark question was slightly less well done than in previous years.

Question 1

Study Source A

1 Why did Heracles have to carry out labours?

.....
..... [1]

The vast majority of candidates got this right. However, there were a number who wrote that he was carrying out labours to gain the approval of the gods or to prove himself as a hero.

Question 2

2 What problems did Heracles face in the labour shown in **Source A**?

Make **three** points.

1
.....
2
.....
3
..... [3]

There were lots of excellent answers here about the problems Heracles faced. However, a number of candidates wrote about why the labour was later discounted, which wasn't relevant to the question asked.

Question 3 (a)

3

(a) How did Heracles manage to defeat the Stymphalian birds?

Make **two** points.

1

.....

2

.....

[2]

This question was generally answered very well.

Question 3 (b)

(b) Choose **one** of these points. What does it tell you about Heracles?

.....

..... [1]

A number of good suggestions were given here.

Question 4 (a)

Study Source B

4

(a) Who is Persephone talking to in **Source B**?

..... [1]

Almost all candidates got this correct.

Question 4 (b)

(b) What is another name for 'Erebus' (line 3)?

..... [1]

Almost all candidates got this correct.

Question 4 (c)

(c) Why was Persephone in Erebus?

Make **two** points.

1

.....

2

.....

[2]

Many candidates made the correct points that Hades had kidnapped her after Zeus had given him permission. However, a number of candidates wrote about Persephone eating a pomegranate while there. This relates to a different part of the story and occurs much later than Source B.

Question 5 (a)

5

(a) How were gods affected by the 'dreaded rage and anger' mentioned by Persephone in the passage (line 4)?

Make **two** points.

1

.....

2

.....

[2]

The important thing here was that answers needed to refer to how the gods were affected. A number of candidates wrote about Demeter's actions affecting mortals here. However, most candidates mentioned the gods lacking sacrifices.

Question 5 (b)

(b) How were mortals affected by the 'dreaded rage and anger' (line 4)?

Make **two** points.

- 1
- 2

[2]

This question was generally done very well, with the majority of candidates gaining marks for a lack of food leading to mortals dying from starvation. However, there were a number of misconceptions here about what Demeter actually did.

Misconception



The only direct action Demeter takes is to stop the seeds from growing. There is no drought; she does not change the temperature on earth, or change the weather.

Question 6 (a)

Study Source C

6

(a) What is the name of the theatrical festival celebrated in Athens in honour of Dionysus?

..... [1]

The vast majority of candidates got this correct.

Question 6 (b)

(b) Why do you think the **first** day of this festival would have been impressive to watch?

Make **three** points.

- 1
- 2
- 3

[3]

The key parts of the question were the first day (emphasised in bold) and 'impressive'. Where candidates did not achieve full marks, this was usually because they had written about events that had occurred on the other days of the festival (the plays themselves) or because they wrote about things that it was difficult to accept as impressive.

Question 7 (a)

7

(a) State **two** ways in which the sanctuary of Dionysus was similar to other Greek sanctuaries.

- 1
- 2

[2]

This question was generally done well. Candidates showed a range of ideas and seemed to have a good understanding of what a sanctuary was.

Question 7 (b)

(b) Choose **one** of these ways. Why was it an important feature in a sanctuary?

.....
..... [1]

This was also done well.

Question 8

Study Source D

8 'The Amazonomachy on the Temple of Apollo at Bassae is more impressive than the Centauromachy on the Parthenon in Athens.'

How far do you agree with this assessment?

Use **Source D** as a starting point **and** your own knowledge in your answer.

[8]

This question was perhaps slightly less well done than in previous years. However, there were still a number of excellent responses which showed really good knowledge of both temples and the stories behind them.

A range of responses were accepted by examiners. Some candidates wrote very well on the context of both the Amazonomachy and the Centauromachy and why the Greeks chose to display them on their temples. Other candidates wrote very well on the sculptures themselves and how you might judge impressiveness on factors such as realism, recognisability and the use of space. Other candidates wrote about the materials used and the location of the temples themselves. In general, the best responses covered a number of these ideas.

Weaker responses often focused on a number of small details from the sculptures but struggled to explain how these were impressive. Some responses identified features in one sculpture and argued they were impressive without considering that the same features were on the other sculpture too. A number of candidates wrote that the Amazonomachy was more impressive as it was bigger, which wasn't accepted.

Finally, some responses were critical of one or both sculptures and said that they weren't impressive. While this is an opinion, an unsupported assertion is unlikely to gain the candidate many marks.

Sources for the 8-mark detailed response questions



In future examination series, the 8-mark questions in the Myth and Religion paper (and all other papers) will require candidates to refer to only one source from the question paper insert. This source will either be an extract from a literary source or an image from a single visual material source. It could be a prescribed source or an unseen source.

Candidates will continue to be required to use information from the source and extra information from their own knowledge to answer the question.

Exemplar 1

I agree that the Amazonomachy ~~on~~ on the Temple of Apollo is more impressive as it was displayed uniquely and shows a two-part story.

The Amazonomachy was displayed in the naos of the Temple of Apollo, on a frieze that ran around the inside. This meant that visitors could stand in the naos and visualize the whole story, making it more impressive. The Centauromachy however, was displayed on the ionic frieze on the outside of the Parthenon. Whilst the Parthenon was arguably a larger and grander temple than the Temple of Apollo, it was ~~mainly~~ dedicated to Athena, so the main focus of the temple would have been on Athena. For example, the pediments on the Parthenon displayed the Birth of Athena and the Contest for Athens. This would have made the Centauromachy less impressive to look at as it ~~wouldn't~~ was ~~overshadowed~~ overshadowed by Athena and the pediments.

Both the Amazonomachy and the Centauromachy displays Greek victory over barbarianism, so

emphasises the power of the Greeks. However, the Amazonomachy actually shows two battles - the first where Heracles steals Queen Hippolyta's belt; and the second where Theseus steals ~~and rapes~~ an Amazon woman. The fact the Greeks triumphed over the Amazons both times suggests this story is more impressive and a greater show of their power; ~~making~~

Furthermore, the Centauromachy (the battle between Greeks and centaurs) ~~is~~ was displayed in metopes on the frieze, as shown in Source D. This would have perhaps made the story more difficult to

- 8.) follow as the ^{frieze} ~~story~~ would've displayed individual fighting scenes, as displayed in Source D. The Amazonomachy however, didn't have as distinct borders so the scenes would have flowed better, giving a better picture of ~~cont~~ the battle. This is shown in Source D where there are 2 Amazons being fought, which makes the frieze more interesting and impressive.

This response engages really well with the question – there is lots of direct comparison between the Centauromachy and the Amazonomachy about which is more impressive. The candidate shows some excellent specific knowledge on the location of friezes, the two different Amazonomachies and the way the metopes change the scene. There is consistently accurate knowledge and there is excellent understanding. This response scored full marks.

Section B overview

The Rome section was also well done although the set of questions on the Lemuria did serve to differentiate candidates.

Question 9

Study Source E

9 Where in Rome is the temple in **Source E** located?

..... [1]

A range of responses were accepted as shown in the mark scheme. However, a number of candidates did not score the mark. Writing 'the Roman forum' was too vague given the number of fora in Rome.

Question 10 (a)

10

(a) What was the function of a Roman temple?

Make **two** points.

1

.....

2

.....

[2]

This question was generally done well with examiners seeing a range of ideas.

Question 10 (b)

(b) In what ways is the Temple of Portunus typical of Roman temple design?

Make **three** points and refer to **Source E** in your answer.

1

2

3

[3]

A range of answers was accepted here although 'columns' was too vague to be accepted. A number of responses included 'semi-engaged colonnade' which isn't a feature.

Question 11

11 Where would the altar for this temple have stood?

..... [1]

This was generally done well. The most common mistake was candidates thinking the altar was in the *naos* of the temple.

Question 12

Study Source F

12 Describe the circumstances in which Eurydice died.

.....

.....

..... [2]

This was generally done very well. The most common mistake was that she died before her wedding while other incorrect responses wrote about Orpheus losing her in the Underworld.

Question 13 (a)

13

(a) Give **two** ways the Romans prepared their dead for burial.

- 1
-
- 2
-
- [2]

This was generally done very well. Some candidates confused Greek burial customs and wrote about a white sheet rather than finest clothes. The most common mistakes were writing about things that didn't prepare the dead body. Funerary masks/tombstones/hiring mourners didn't relate to preparing the dead body.

Question 13 (b)

(b) Choose **one** of these ways. What does it tell us about the importance of burial to the Romans?

-
- [1]

This was generally answered very well.

Question 14

14 What does Orpheus say so that he may be allowed to enter the underworld?

Make **three** points and refer to **Source F** in your answer.

- 1
-
- 2
-
- 3
-
- [3]

This was generally answered really well. There were a range of possible answers in the passage and candidates on the whole responded well to this question. Some candidates focused on what he did (playing the lyre) rather than on what he said.

Question 15 (a)

Study Source G

15

(a) What is the name of the festival that is described in **Source G**?

..... [1]

Most candidates did not identify the Lemuria from the description in Source G. Some candidates wrongly suggested other festivals for the dead while others suggested the Saturnalia or left it blank.

Question 15 (b)

(b) In which month did this festival take place?

..... [1]

Candidates who knew this was the Lemuria generally got the right month. Candidates were given the mark if they put May even if their answer to Question 15 (a) was wrong. Candidates who gave the correct month for an incorrect festival for the dead were awarded the mark here. Given the source is clearly referring to a festival for the dead, candidates who named a festival like the Saturnalia or Lupercalia (especially since the Lupercalia features in the next source) were not rewarded for giving the correct month of such festivals here.

Question 15 (c)

(c) Give **two** examples of daily life that did **not** take place during this festival.

- 1
- 2

[2]

A range of responses were accepted here as shown in the mark scheme. Two that weren't were school and sacrifices. Neither of these are specifically mentioned as stopping during the Lemuria and weren't felt to be part of daily life. Some candidates misread the question and gave examples of what might happen in a festival.

Question 16 (a)

16

(a) Why were the black beans mentioned in **Source G** thrown?

Make **two** points.

- 1
- 2

[2]

Many confused this with the Saturnalia and thought it was to promote fertility or as an offering to Saturn. A common misconception was that these were to feed the spirits. The word 'redeem' caused some problems as some candidates thought this was to redeem sins in a Christian context which isn't the case here. However, many candidates identified the correct reasons.

Question 16 (b)

(b) Choose **one** of these points. Why was this important to the Romans?

..... [1]

Candidates who answered Question 16(a) correctly were generally able to achieve a mark here too.

In addition, if an incorrect response in Question 16(a) was used in Question 16(b) and the answer provided a valid explanation why the response in Question 16(a) was important or significant, then a mark was awarded.

Question 17

Study Source H

17 'Romans would **not** have viewed the Lupercalia as a serious religious festival.'

How far do you agree with this assessment?

Use **Source H** as a starting point **and** your own knowledge in your answer.

[8]

This question was generally answered well and examiners saw lots of excellent responses. It was clear that many candidates had a good knowledge of the Lupercalia and were able to make points for and against the statement. There was some really good evaluation on the importance of fertility in the Roman world and some intelligent comparisons with other festivals.

Some weaker responses confused the Lupercalia and Saturnalia which limited the marks they could achieve. Other weaker responses focused too much on the source and didn't demonstrate their own knowledge.

Assessment for learning



It's clear from Questions 15–17 that less successful candidates, in particular, were confused between the different festivals. It's worth spending time on a table identifying the name of the festival, whether it's Greek or Roman, when it happens and the significant features of that festival as they are a large part of the specification.

Exemplar 2

I disagree because in the source it ~~says that~~ ^{adds that} ~~they~~ says that ~~that~~ during the Lupercalia, people strip naked and it says that the god is naked as well. This shows that the Lupercalia is a serious religious festival because even though being naked isn't seen as serious to some people, they were naked in order to show their appreciation and respect. ~~for the~~ ~~god~~

Also, ~~from my own knowledge~~ from my own knowledge I know that they went to the cave that Romulus and Remus got breastfed by the she-wolf in and sacrificed dogs and goats. This shows that the Lupercalia was considered a serious religious festival because ~~they~~ the Romans performed this sacrifice to show the virility ~~in~~ associated with goats and dogs that they associated with the god.

Also, ~~the~~ the Romans genuinely believed that this festival could aid with childbirth as from my own knowledge I know that the women got whipped in order to promote either fertility or to aid with the pain of childbirth. This shows that the Romans genuinely valued the Lupercalia as a religious festival as they used it as an opportunity to help with something extremely valuable - their children.

However, some may argue that Romans would not have

viewed the Lupercalia as a religious festival as they focused on the fun and enjoyment parts of it. For example, ~~the~~ ~~an~~ ~~ex~~ from my own knowledge I knew that one event from the Lupercalia was running around the palatine hill. This shows the unserious nature of the festival because it barely relates to the genuine meaning of the festival.

This is a strong response focusing on a good range of ideas and is well argued. The candidate's own knowledge is excellent but it was felt that the response could have made more of the source for full marks. However, this is still a top level answer.

Section C overview

This section was generally done well – more and more candidates are making sure that they pick up the AO1 marks available by referring specifically to both sources. It will always be best to make a direct quotation from the written source. There was potential for overlap in candidate responses for Question 18 and 19. Responses were positively marked where valid points used to answer Question 18 were also used to answer Question 19. Candidates did need to think about what evidence they used from Source I so that they did not make the same points twice when answering a question.

Question 18

Study Sources I and J

- 18** Explain how **Source I** and **Source J** show the ways gods and men were believed to have communicated with each other in ancient Greece and Rome.

Refer to both **Source I** and **Source J** in your answer.

1

.....

.....

.....

.....

.....

.....

2

.....

.....

.....

.....

.....

.....

[6]

There were many excellent responses here, writing well about the use of sacrifices in Source I and the use of augury in Source J. Candidates could choose from several different quotations in Source I which supported this idea.

A misconception with some candidates in Source I was in 'signs sent to me through my art'. There were some candidates who thought that this referred to artwork – they were still able to gain a mark for the use of the quotation.

Question 19

- 19** Explain how **Source I** and **Source J** show the importance of birds and animals in the religious rituals of the Greeks and the Romans.

Refer to both **Source I** and **Source J** in your answer.

1

.....

.....

.....

.....

.....

.....

2

.....

.....

.....

.....

.....

.....

[6]

Again, this was well done by many candidates. However, a number of candidates chose to talk about augury in Source I using a quotation like 'the signs of the birds'. This meant it was difficult for them to score 3 marks using Source J, which also refers to augury. Weaker responses sometimes repeated the same idea for both sources.

Question 20

20 Explain **one** problem of communicating with the gods in the way shown in **Source J**.

.....

.....

.....

.....

.....

..... [3]

The majority of candidates were able to write well on the problems associated with augury. However, a significant minority identified Source J as being to do with sacrifices and therefore didn't score AO2 marks. It's important that candidates read the captions on the sources, as Source J did identify Augustus as an augur.

Question 21

You **must** use any suitable classical sources you have studied to support your answer **and** make comparisons between Greece and Rome.

21 'The real purpose behind Greek and Roman religious buildings was to impress visitors rather than actual religious worship.'

How far do you agree with this assessment?

[15]

This essay was the less popular of the two, but there were many really good responses. Stronger responses tended to look at the themes of religious worship and impressing visitors using knowledge of the temples to support their ideas. Weaker responses tended to go through each temple in turn and then make an evaluative conclusion at the end. It's good practice in the essay to have each paragraph answering the question.

Candidates were generally very good on the Parthenon and the Pantheon, with the Temple of Zeus also well covered. The Temple of Apollo at Bassae was also mentioned more than in previous series, possibly because it had already featured on the paper. Some strong essays also used the Ara Pacis to make intelligent points about Augustus' self-promotion and the Temple of Vesta to talk about the sacred flame.

Some candidates made the point that the altar at Olympia was there long before the temple, which was a really good point. Some talked about the use of decoration to make political points.

Weaker responses often got the factual information on the temples mixed up or limited their essays to only using one or two of the temples as AO1. Examiners look for a range of evidence and only discussing two temples might limit the response to Level 3, depending on how good the evaluation is.

Question 22

22 'Theseus was a better hero and king than Romulus.'

How far do you agree with this assessment?

[15]

This essay was the more popular of the two and it was clear that many candidates had a very good knowledge of the Plutarch text. As with Question 21, stronger responses addressed the question thematically and made regular comparisons between Theseus and Romulus. Weaker responses tended to be good on Theseus and then struggle with giving details on Romulus beyond his foundation of Rome.

In the essay, it was better to cover a range of Theseus' achievements rather than focus too much on his initial journey to Athens. Some excellent responses covered his meeting with Medea and his cursing of his son, as well as his kidnap of Helen of Sparta. Many candidates had a good knowledge of his unification of Attica and introduction of democracy. Candidates were able to make perceptive judgements on his qualities.

Candidates knew the details of Romulus' early story well, although it should be emphasised that the she-wolf did not raise Romulus and Remus. It was clear that a number of candidates were confused by the 'Rape of the Sabine women', and it is worth emphasising how words can change over time. A number of candidates felt that Romulus treated women worse than Theseus, which showed a lack of understanding of the Plutarch text.

Exemplar 3

~~keeper~~ ~~that These~~ Both Theseus and Romulus were both very valuable and significant kings, however Theseus was more impressive overall as he was more deserving of heroic ~~ser~~ status and his status as king.

Theseus was a better hero due to the fact that he earned his title of being a hero ~~and~~ unlike Romulus. For example, Theseus ~~completed~~ completed honourable labours against villains such as ~~Procrustes~~ Procrustes ~~and~~ ~~he killed~~ ~~up~~ ~~and~~ ~~and~~ and sciron. This makes him ~~working~~ a better hero because he defeated individuals that treated others very badly and therefore ~~is~~ is honourable ~~because~~ ~~since~~ since he ~~saved~~ saved many people from the deaths that these people would have otherwise caused; also, these ~~labours~~ labours that he completed proved that he was a hero as he was willing to put himself in a lot of danger in order to help others, further proving the fact that he ~~deserved to be a hero~~ is a better hero than Romulus. Also, Romulus is not a hero as he killed his brother, which would not be considered heroic as

the only reason he even got to become a king was because of the fact that he murdered his own family member which was not respectable or noble, which contrasts Theseus because he became king through selflessness and the fact that he fulfilled his father's wishes, making him a more worthy hero and king since he values his family and other people.

Furthermore, Theseus was a better hero because he ~~introduced~~ ~~democracy~~ to Rome. This ~~made~~ ~~him~~ changed the lives of the Romans for the better. For example, he introduced democracy into Rome. This shows that he is a respectable king and hero because he helped develop a political system that's still used to this day, making him a good hero and king because he had a strong positive impact on ~~his society~~ his society which makes him respectable and honourable, especially compared to ~~Romulus~~ Romulus who arguably should have never become king because he ~~was~~ ~~getting~~ got annoyed over a disagreement with his brother over an augury which ~~is~~ is immature, not showing heroism.

However, some may disagree as Rome is named after Romulus which proves his heroism because he caused a large impact on Rome due to ~~its~~ its name, showing his power and respectability as he ~~made~~ ~~such a big~~ is the reason that Rome is called ~~Rome~~ Rome.

The candidate answers the question throughout. There is a good argument, although it's all a bit vague – there is no mention of the Minotaur or Ariadne, and the Romulus section doesn't give detail on the events of his life either. There is a structured argument, however, and it attempts to compare the two men which places this at the top of Level 3.

Supporting you

Teach Cambridge

Make sure you visit our secure website [Teach Cambridge](#) to find the full range of resources and support for the subjects you teach. This includes secure materials such as set assignments and exemplars, online and on-demand training.

Don't have access? If your school or college teaches any OCR qualifications, please contact your exams officer. You can [forward them this link](#) to help get you started.

Reviews of marking

If any of your students' results are not as expected, you may wish to consider one of our post-results services. For full information about the options available visit the [OCR website](#).

Access to Scripts

We've made it easier for Exams Officers to download copies of your candidates' completed papers or 'scripts'. Your centre can use these scripts to decide whether to request a review of marking and to support teaching and learning.

Our free, on-demand service, Access to Scripts is available via our single sign-on service, My Cambridge. Step-by-step instructions are on our [website](#).

Keep up-to-date

We send a monthly bulletin to tell you about important updates. You can also sign up for your subject specific updates. If you haven't already, [sign up here](#).

OCR Professional Development

Attend one of our popular professional development courses to hear directly from a senior assessor or drop in to a Q&A session. Most of our courses are delivered live via an online platform, so you can attend from any location.

Please find details for all our courses for your subject on **Teach Cambridge**. You'll also find links to our online courses on NEA marking and support.

Signed up for ExamBuilder?

ExamBuilder is the exam paper builder platform for a range of our qualifications. [Find out more](#).

Free for all OCR centres with an Interchange account, it allows unlimited users per centre. We require an [Interchange](#) username to verify your centre's users for ExamBuilder.

If you do not have an Interchange account, please contact your centre administrator (usually the Exams Officer) to request a username.

Once you have an Interchange username, use the form on [this page](#) to sign up for ExamBuilder, or ask an existing user at your centre to create an ExamBuilder account for you.

Active Results

Review students' exam performance with our free online results analysis tool. It is available for all GCSEs, AS and A Levels and Cambridge Nationals (examined units only).

[Find out more](#).

Tell us what you think

Your feedback plays an important role in how we develop, market, support and resource qualifications now and into the future. We want you and your students to enjoy and get the best out of our qualifications and resources, but to do that we need your honest opinions to tell us whether we're on the right track or not.

You can email your thoughts to resources.feedback@ocr.org.uk or visit our [feedback page](#) to learn more about how you can help us improve our resources.



Designing and testing in [collaboration with you](#) and your students



Helping young people develop an [ethical view of the world](#)



Equality, diversity, inclusion and belonging (EDIB) are [part of everything we do](#)

Contact the team at:

☎ 01223 553998

🖥 ocr.org.uk

To stay up to date with all the relevant news about our qualifications, register for email updates at ocr.org.uk/updates

Visit our Online Support Centre at support.ocr.org.uk



OCR is part of Cambridge University Press & Assessment, a department of the University of Cambridge.

OCR is a Company Limited by Guarantee and an exempt charity. Registered in England. Registered office: The Triangle Building, Shaftesbury Road, Cambridge, CB2 8EA. Registered company number: 3484466.

We operate academic and vocational qualifications regulated by Ofqual, Qualifications Wales and CCEA as listed in their qualifications registers.

We are committed to providing a fully accessible experience across all our products, platforms, and websites. Find out more about our [accessibility standards](#).

© OCR 2025. All rights reserved. We retain the copyright on all our publications. However, our registered centres are permitted to copy and distribute our material for their own internal use, in line with any specific restrictions detailed in the publication. Find out more about our [copyright policies](#).

We update our publications regularly so please check you have the most up-to-date version.

We cannot be held responsible for the persistence or accuracy of URLs for external or third-party internet websites referred to in this publication and do not guarantee that any content on such websites is, or will remain, accurate or appropriate.

When we update our specifications, you'll see a new version number and a summary of the changes. While we do our best to reflect these changes in all associated resources on [Teach Cambridge](#), if you notice any discrepancies, please refer to the latest specification on our website and [let us know](#).

Our resources do not represent any teaching method we expect you to use. We cannot be held responsible for any errors or omissions in our resources.