

Examiners' report

A LEVEL

RELIGIOUS STUDIES

**OCR Level 3 Advanced GCE in
Religious Studies**

H573

For first teaching in 2016

H573/07 Summer 2025 series

Contents

Introduction 3

Paper 7 series overview 4

 Question 1* 5

 Question 2* 11

 Question 3* 16

 Question 4* 17

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](#).

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 7 series overview

GCE Religious Studies Paper 7 is the A Level Developments in Hindu thought paper. It assesses knowledge and understanding of key elements of the philosophy, teachings and practice of Hinduism, together with the ability to analyse and evaluate the influence, significance or impact of these aspects.

Candidates are required to choose three from the four available question and most candidates fulfilled this rubric correctly. All questions were represented in candidate selections; Question 4 was a noticeably less popular choice than any of the other three questions.

Candidates who performed well on this paper generally demonstrated strong examination skills, including effective use of their examination time, a careful reading of the exam questions, the selection of material relevant to that question and the clear application of it to the specific question that had been asked. Responses showed the ability to construct and critically examine an argument to arrive at a justified conclusion with critical discussion that went beyond simply grouping material into 'for' and 'against' positions.

Candidates who did less well tended to be more descriptive in their approach to the questions, particularly with Question 3 where many responses included substantial descriptive detail about the origins, structure and contents of various Hindu texts but without reflection on aspects of their importance in Hindu life. Where analysis was attempted, it was generally more restricted, with relevant knowledge being connected to a specific view without further comment or reflective critique.

Candidates who did well on this paper generally:	Candidates who did less well on this paper generally:
• demonstrated clear knowledge and understanding of Hind concepts and their relevance to the specific questions asked • showed understanding of how different religious concepts and ideas connect and interact in the context of practitioners' lived experience.	• showed a lack of application of material to the specific questions, giving extensive description without making its relevance to the question clear • demonstrated limited discursive engagement with the material and the question asked.

Question 1*

1* Assess the claim that traditional Hinduism has always supported women's rights.

[40]

This was a popular question and many responses showed evidence of strong personal opinion about, and engagement with, the issue of women's rights; in some cases this was to the detriment of critical discussion of the question as some responses focused wholly on denouncing social evils at the expense of considering the extent to which Hinduism is responsible for either promoting or challenging these. The higher-level responses did not necessarily include less indignation about traditional practices such as sati and dowry payments, but they did show that Hinduism incorporates different understandings of such practices (including rejections of them) and/or that the relationship between traditional practices and written/formal religious teaching is often obscure.

Many responses were primarily sociological and/or political in their focus, which was not problematic if the influence of Hinduism in these contexts was addressed. It is worth noting that there was a common assumption that the Hindu majority in India means no other religious perspective can ever have influence; similarly, Hinduism in an Indian context was often presumed to be homogenous. Both approaches tended to limit the effective discussion that could be had about the question asked; in these responses Hindu views were juxtaposed with 'Western' values, not necessarily explicitly but in ways which implied an inherently superior moral character to the latter.

At all levels of overall performance there was some evidence of confusion about what is historical and what recent with, for example, customs such as sati being presented as currently widespread and common.

Exemplar 1 is an example of a very strong response to this question, demonstrating the clear application of selected material to the question asked.

Assessment for learning



While the specification is a Religious Studies one a clearer understanding of historical timelines can be beneficial to the discussion of issues relating to contemporary social concerns. In the case of this question sati was obviously a relevant example to draw on but presenting it as a common contemporary practice prevented discussion not only of different Hindu attitudes to it today but also to the diversity of views on it that existed when it was legal.

A clearer understanding of the historical context against which the practice can be set together with recognition of how long ago the first laws addressing it were passed would help reflective consideration of what has changed and support a multi-sided discussion as to what the religion of Hinduism has had to say about it.

Exemplar 1

1	The issues surrounding women's rights in India often come into conflict with traditional Hinduism. Whilst Hinduism is the only major world religion which involves Goddess worship there are still many issues within its teachings that can lead to inequalities and a lack of consideration for women's rights. The first problem with traditional Hinduism and women's rights is the concept of the <i>pativrata</i> which literally translates to "Husband Vow" and refers to the perfect, devoted wife. Arri Dhool states that "the central tenet of <i>pativrata dharma</i> is that she should hold her husband to be no less than God". This is supported by the character of <i>Drupadi</i> in the <i>Mahabharata</i> who says "my law rests with my husband as I think it eternally does with women". This presents the idea that the perfect Hindu wife should worship her husband and be submissive to him although <i>Drupadi</i> does have some agency of her own and is in control of her money and household. <i>Sita</i> in the <i>Ramayana</i> provides another example of the submissive <i>pativrata</i>. Her name means person which has connotations of fertility and suggests that as a devoted and submissive wife she should. The story of <i>Gandhari</i> a blind woman who married a blind man and covers herself with a blindfold on her wedding day
---	---

so that she can never experience more than her husband ~~present~~ provides another example of the extreme lengths to which a pativrata is expected to go in order to please her husband. The concept of the pativrata suggests that women should submit completely to the will of their husbands and do everything possible to please them, even to the extent of depriving themselves of sight. This is a dangerous concept in the India of today where ~~domestic~~ domestic violence against women is ever increasing. The job of protecting women in India has now fallen into the hands of ^{vigilante} groups such as the ~~Babri~~ Gulabi gang, especially when the violence is ~~perpetrated~~ perpetrated against ~~the~~ low caste women. Concepts such as the pativrata from traditional Hinduism are harmful as they idealise the submissive and weak women who will stop at nothing to please her husband. This promotes a lack of concern for women's rights.

Another problem with traditional Hinduism and women's rights is the role of Sita in the Ramayana. Sita's name means furrow which has connotations of agricultural fertility, this is strengthened by the fact that she was adopted by her father ~~As~~ King Janaka after he found her in a furrow during a ceremony to bring fertility to the land. Sita is also presented as the ideal submissive pativrata. When Rama rescues Sita from the

demon. Ravana the people of Ayodhya raise questions about Sita's fidelity and accuse her of sleeping with Ravana whilst she was in captivity. This is presented as being Sita's fault and as something shameful even though it had not actually occurred rather than being ~~condemned~~ condemned for what it really is, a brutal rape for which Sita would be blameless. Rama forces Sita to undergo an ordeal of fire to prove her innocence which she passes but is later exiled to the forest as concerns about her fidelity remain and her innocence is only proven when she is swallowed up by her mother, the earth. This not only led to a number of Indian women being forced to undergo trials by ordeal (agniparishkeeps) but also perpetuated a harmful ideal of a woman who is totally submissive to the sexual desires of her husband and has little purpose other than her fertility. In the event that a woman is indeed violated she is often blamed for it ~~caused~~ by her community.

High profile ~~sexual~~ sexual crimes ~~against women~~ against women in India such as the 2012 rape of Jyoti Singh or a Delhi bus that ~~was~~ sparked huge political outrage and was a catalyst for the Indian women's rights movement are a stark reminder that these harmful sentiments do still exist. Although the rapists in this case were imprisoned Jyoti was still considered to be ~~asking~~ "asking for it" as she was out with a

man who was not her husband. Any attempt to provide feminist retellings of the Ramayana in which Sita rejects Rama for his cruel treatment of her have been pulled off Indian bookshelves due to backlash from traditional right wing Hindu activists such as the SBAS. This shows that many key aspects of traditional Hinduism are incompatible with women's rights.

There are however some ways in which traditional Hinduism does support women's rights. Hinduism is the only major world religion which involves Goddess Worship (Shakti) and although some are in a more traditional patriarchal role such as the Devi as the consort of the Trimurti others such as Durga and Kali are considered to be powerful in their own right and all of Goddesses are viewed as equal to ~~Gods~~ Gods. Women are also valued greatly in the family and lead Puja. The Mahabharata states that "no man even in anger should do anything that is disagreeable to his wife ... even the Rishi cannot create men without women". This endorses husbands respecting and valuing their wives whilst also discouraging domestic violence. Whilst some men and women have different duties, a woman's Dharma is considered to be no less important than a man's Dharma and getting married and having children is seen to be the highest honour.

Harmful practices that can be said to have originated from traditional Hinduism ^{and some} such as ^{one legend of} sati have been outlawed. ~~and~~ The prohibition of sati by William Bentinck in 1829 was viewed positively by ~~Hindu~~ ^{Hindu} who referred to it as a 'gross stigma ~~which~~ ^{which} hitherto attached to their character portraying them as murderers of women'. Traditional Hinduism can be said to support women's rights as it discourages violence against them and worships them as Goddesses.

To conclude, whilst many aspects of traditional Hinduism do indeed support women's rights there are many areas of traditional Hindu teachings that have been used to perpetrate violence against women and promote the stereotype of the submissive wife. Many ~~issues~~ ^{issues} relating to traditional Hinduism have only taken place recently and there are grave issues for women in India. Traditional Hinduism has not always supported women's rights.

Exemplar 1 is a very strong answer to the question asked. It opens by identifying an apparent contradiction between the worship of goddesses and the existence of social inequities which claim religious support and then proceeds to unpack that social situation in some depth. The first section describes the concept of 'pativrata', connecting it to scriptural and scholarly sources first and then analysing its application in contemporary India in relation to violence against women. While there is room for expansion of the argument the knowledge displayed is clear, accurate and explicitly applied to the question. Similarly, the story of Sita and the requirement that she prove herself pure is set into the context of high levels of rape and the inherent injustice of blaming women for their own attacks. While these arguments are clearly strongly felt the discussion is not left one-sided: Goddess worship is also explored, with explicit recognition of the fact that some goddesses reinforce traditional gender roles and stereotypes while others challenge them. In addition, the concept of stridharma, the role of women in worship in the home and scriptural injunctions to respect and/or value women are all mentioned. While it is not as clearly set out as some other aspects of the response there is also an implicit recognition that the practice of sati can be challenged from within Hindu teachings as well as supported by them, with the prohibition of sati being linked to proscriptions on men being violent towards their wives.

It is important to note that while this is not a perfect response or a complete selection of all possibly relevant material it does meet all the criteria set out in the AO1 Level descriptors – it is focused on the question asked throughout and comprehends the complexity of the issue, all the material is relevant, detailed and applied with skill. The AO1 mark given was therefore at the top of Level six – 16 marks. AO2 was also in Level six but because there were places where evaluation was left implicit it was given a mark at the bottom of the Level, 21 marks.

Question 2*

2* To what extent can varnashramadharma be described as the path to moksha?

[40]

Like Question 1, responses to this question often saw a sociological focus with answers addressing varna and caste in much greater depth than the other elements of the key term, even where all three elements of varnashramadharma were explicitly recognised. However, equal depth of consideration is not a requirement of the level descriptors and many responses were still able to demonstrate clear understanding of the ways the concepts relate to one another in the context of attaining liberation.

At all levels varna and caste tended to be presented as synonyms. This is an oversimplification, although, in this instance, it was not one which significantly impacted on performance where the question had been understood. Similarly, understanding of the relationship between dalits and/or untouchability and the varna system (as distinct from caste) was often confused.

Exemplar 2 illustrates a response built on a broadly correct but oversimplified understanding of varnashramadharma.

Assessment for learning



'Varnashramadharma' is a compound term consisting of three distinct but related concepts – varna, ashrama and dharma. Responses that were able to demonstrate understanding of the distinct concepts and then bring them together to explain the relationship tended to achieve better than those which did not because they were more likely to identify that the 'dharma' aspect of the compound term constitutes only one small part of the overall concept of dharma and this in turn provided a basis for discussion contrasting the specifics of varna-dharma and ashrama-dharma with the relationship between dharma and karma or bhakti yoga.

Consideration of the ways in which central concepts such as dharma and karma related both to one another and to other aspects of Hinduism provides a strong foundation for responses that move beyond a descriptive account of the relevant topic area.

Misconception



'Varna' should not be translated unequivocally as caste; there are clear connections between the two concepts but, for many Hindus, caste is a distortion of the ideal of varna. This is demonstrated by, for example, the absence of any reference to avarna or outcaste groups in the Purusha Sukta (the oldest text referring to varna) and it was on this basis that social reformers such as Gandhi were able to support the varna system while condemning the concept of untouchability.

Exemplar 2

2	A	Varnashramadharma also known as the 'caste system' has been used throughout Hinduism to separate classes / society and some argue as a path to moksha. In this essay I will answer the question 'to what extent can Varnashramadharma be described as the path to moksha?'
2	B	Hindus believe in achieving moksha, essentially the whole point of Hinduism is achieving moksha by becoming one with your Atman and brahma (ultimate reality). Moksha is the liberation of the Samsara cycle, birth, death and reincarnation. Varnashramadharma is made up of '5 categories' Brahmins which are 'teachers', Kshatriyas which are 'warriors / soldiers', Vaishyas which are 'merchants', Shudras which are 'labourers' and Dalits which are 'poor' or less fortunate people also known as the untouchables.
2	C	Throughout history Varnashramadharma has been used as a way to separate your social position in society starting with Brahmins at the top and Dalits at the bottom. Now a lot of Hindus would argue Varnashramadharma can be described as the path to moksha because essentially

		by knowing your and caste you know your dharma (duty) and which path to take. However one major issue with varnashramadharma is the inconsistency it creates with dalits, this is because dalits in the past were banned from certain temples, schools, holy land, why? Because they were seen as the lowest caste, and in Hinduism for you to be able to achieve moksha you need some knowledge and you need to be able to worship deities, however varnashramadharma prevents dalits from doing^{taking} these steps meaning they cannot achieve moksha.
2	D	On the other hand some Hindus would argue against that point and say dalits don't deserve to have access to schools or temples because it's their fault they are in that caste due to karma, however the defence to this is that you can be born into a caste, so essentially you could be denied access from certain things that would help you achieve moksha just because you were born into a caste, this shows that varnashramadharma cannot be described as the^{the} path to moksha for dalits, however can it be described as the^{the} path to moksha thru to the other castes?

2	E	Although Varnashramadharma cannot be described as the path to moksha for dalits it can be for ^{the} other castes. This is because if you know what caste your in, for example 'Kshatriyas' you understand as a hindu that your dharma is to serve and protect people, then you can also apply the Purusharthas (4 aims of life) which should lead you to moksha. So on the other hand varnashramadharma provides a clear structure and literally tells hindus what their dharma is (duty), which leads and serves as the path to moksha. //
2	F	However we cannot throw away the fact a hindu is a hindu meaning although a dalit is the lowest caste that ^{they} they should still be able to achieve moksha this led to the recognition of dalits who ^{were} poorly treated by society by Ghandi and Vivekananda who were very influential hindus who protested against the use of dalits, these people ^{they} had major influence so the fact they protested suggests Varnashramadharma was potentially corrupt and wasn't ^{couldn't} be described as the path to moksha due to its corruption, if it could be described as the path to moksha it should work for all Hindus.

2	6	In conclusion although varnashramadharma
		could not be described as the path to
		moksha for dalits due to its restrictions
		placed on shudras, its framework
		provided the other castes a clear structure
		to follow and guided them to their
		dharma which is a major part of
		achieving moksha.

Exemplar 2 opens with the declaration that varnashramadharma refers to the caste system. This collapses all three aspects of the overall concept into one social application. There is some correct descriptive material of the four varnas, although dalits are incorrectly listed as a varna, and the system is presented as inherently hierarchical with place determined by birth – this is a contested position which many would argue is true of caste but not of varna if it is practised as it should be. Corruption of the system is referenced in passing at the end of the essay but not expanded on in a way that suggests understanding of the distinctions that can be drawn between caste and varna. Dharma is described in terms of doing the duties associated with one's varna and thus earning good karma; thus, implying incorrectly that good karma leads to liberation. The ashramas are not mentioned at all and so the idea that duty has multiple elements and that changes is not explored in the response.

Overall, the response generally addresses the question, in that it attempts to relate both varna and dharma to the attaining of moksha. It uses relevant material but the development and application of it are limited. The AO1 mark was put at the bottom of Level three, 5 marks. AO2 similarly meets the requirements for Level three in that it does attempt an argument, asserting views which are not fully justified; the focus on dalits as being distinct from the other varnas and having a harder time following their dharma as a result is the basis for a relevant argument but it lacks development and, because of the absence of any reference to ashrama and the lack of depth in the consideration of dharma, only partially answers the question asked. It was given 9 marks for AO2.

Question 3*

3* Assess the claim that all Hindu scriptures are of equal importance to Hindu life.

[40]

Responses across the range displayed a good level of relevant knowledge in relation to this question; knowledge of the great variety of Hindu scripture and the different ways in which they might be categorised – most responses were clear on the difference between smriti and shruti texts, although which texts are generally placed in which category was less clearly dealt with as was the idea that the status of some texts is contested.

There was also a degree of confusion around the meaning of 'Vedic' with some responses using it as a synonym for shruti. Some responses also mis-identified the Upanishads as non-Vedic texts, although other categories of Vedic literature tended to be correctly attributed.

Some responses considered the status of texts in the abstract rather than focusing specifically on the relative value or importance of different texts in practice and eliding this aspect of the question did have an impact on the quality of the discussion and the extent to which the response could be said to have addressed the question.

This question was more likely than any other to give rise to explicit recognition that Hinduism encompasses many different schools and traditions and this observation served those who made it well, providing a foundation on which to build an exploration of different uses to which texts might be put.

Assessment for learning



Recognising that scripture does not describe the religion of Hinduism or its origins in the way the central texts of many other religions do is important. Understanding that even texts universally agreed to be of shruti status like the Vedas remain open to interpretation and it is such interpretations and reflections which constitute much of what is classed as scripture in a Hindu context. Central concepts such as dharma, karma and moksha are reflected on by different thinkers in different contexts, and the works which result are often substantially separated by time.

Understanding this offers a firm foundation of discussion around the nature, status and role of scriptures themselves but it also expands understanding of the religion as a whole and a single concept can relate in different ways to different traditions of practice and belief.

Question 4*

- 4* 'The cat analogy is the best way to describe the relationship between a devotee and God.'
Discuss.

[40]

As noted above Question 4 was the least popular question to answer. It also demonstrated a noticeable difference in the range and depth of knowledge of relevant material in comparison to the other questions: for the most part candidates at all levels of performance showed some correct understanding of the meaning of key terms in Questions 1 to 3 while for this question understanding of the ideas comprising 'the cat analogy' was more limited.

Exemplar 3 illustrates one of the forms misunderstanding the cat analogy took.

Misconception



The cat analogy does not refer to any means by which qualities of the divine might be considered analogous to those of a cat; it is a specific name for one of a pair of analogies that describe different ways a devotee's relationship with deity can lead to: the cat mother carries a kitten by the scruff of the neck and the kitten simply dangles, with no effort required on its part. This is analogous to salvation through the grace of God and contrasted with the monkey analogy, where the baby monkey must work to cling on to the mother.

Commonly the cat is often said to describe the bhakti marga and the monkey the karma marga but from a Hindu perspective true devotion is often seen as requiring ongoing effort on the part of the devotee, so the distinction is not an absolute or unequivocal one. This is a valid critique of the analogy.

Exemplar 3

4		This essay will evaluate the claim that the cat analogy is the best way to describe the relationship between a devotee and God. It will conclude, that it is the ^{weakest} best analogy to describe distinguish the relationship between a devotee and God. The cat analogy refers to the way that a cat has behaves in a certain way. It is the idea that God is the same and behaves in a certain way. A devotee is referred to as a something that gives all their time to and dedicates it to something. It can be referred to as the atman. God is known as Brahman who is a universal, masculine spirit. Brahman is beyond human understanding and language and is sometimes referred to as nirguna Brahman which means without qualities. Advaita vedanta would argue that Brahman is without qualities and see no division between the atman and Brahman. This means that the th they are one and this is otherwise known as monists. Others describe Brahman as without qualities and see a division between the self
---	--	---

4		and Brahman and this is argued by the pualta which means dualistic.
		The cat analogy is the idea that a cat is reliant on their owner but they understand the voice of their owner. This symbolises Hindus (devotee) and the relationship between them and God.
		This is because the same way that Hindu is reliant on God they can understand Brahman (God) through their cycle of life known as samsara.
		The atman is seen as similar to the soul as it is an undetectable thing. It is described like salt because of the salt analogy.
		Which is the idea that we cannot see the salt when it is in water but it is

4		see real and present. This symbolises the atman because you cannot see it but it is real and eternal. Therefore, it can be argued that the cat analogy is better than the cat-analogy because it offers a more logical description of the relationship between a devotee and god. In the upanishads, the atman is described as how a caterpillar moves from one leaf to another. This means that the atman moves from one body to another. Additionally, another analogy that can be considered more beneficial than the cat analogy is the fire sparks. This is the idea that fire has flames and in more there tiny little fire sparks that come from it. This is a better description of the relationship between a devotee and God because it allows us to understand how Hindus are sparks that come from the big fire which in this case is Brahman. Furthermore, it can be argued that the cat analogy is the worst analogy when describing the relationship between a devotee and God.
---	--	--

none

4		This is because, the wave analogy can be argued to be the best analogy for describing the relationship between a devotee and God. The wave analogy is that there are three individuals looking at the sea. One argues all he can see is the sea by itself - <i>advaita vedanta</i> - monists no distinction between <i>atman</i> / <i>Brahman</i>. The second one argues all he can see is the sea and the waves - <i>Dvaita vedanta</i> - dualists. The third one argues all he can see is the sea, waves and big pool surrounding me - <i>Vaishnavita vedanta</i>. This is the view that there are distinctive parts but all together one. This proves that this is more effective analogy because it describes how individuals see themselves in comparison to God. * Overall, this essay has shown that the cat analogy is the least beneficial explanation for the relationship between a devotee and God. This essay has weighed up the arguments and reached the conclusion the cat analogy is the worst way to describe the relationship between a devotee and God.
---	--	---

4		* The cat analogy is not the valuable for describing the relationship between a devotee and God because some Hindus would argue that that analogy are difficult to understand. Therefore, using analogy does not help because it Hindus cannot understand the true meaning. Furthermore, it may take a way the value of the meaning / understanding of the relationship between a devotee and God. This means that no analogy is the best way to describe the relationship between the devotee and God because it is the experience alone that can describe that. * Brahman is described as neti neti – not this nor that and it avoids anthropomorphising God by saying what it is not. Additionally described as totum tat matam which means that is that know it. In the Upanishads is described as 'the great and unchangeable' which means God is the greatest thing to exist.
---	--	--

The Exemplar 3 response is an example of a limited understanding of the cat analogy: it uses the reliance of a cat on an owner to suggest that human beings are reliant on Brahman, so that the cat is analogous to the devotee rather than to God. This could have been turned into a broadly correct answer if expanded on in ways that present a domestic cat as helpless in the way that a kitten is helpless, but in fact the response does not develop the analogy beyond this expanding instead on the nature of Brahman and of the atman. There is very limited development that is clearly linked to the idea of liberation and the possible ways in which God might be involved. In fact, the dependence of the cat on the owner is implied to be analogous to the need for God to provide for humanity in the physical world, which suggests a limited understanding of liberation. The summary of the different ways the Vedanta philosophies understand Brahman is not made relevant to the question – the cat analogy relies on a saguna understanding of Brahman as personal and with qualities and both Dvaita and Vishishtadvaita emphasise the importance of bhakti but this connection is not made. Some of the other analogies identified are broadly relevant to a discussion of the question asked but the focus is more on the nature of the atman.

Overall, the response has a small amount of knowledge from the relevant topic area, but it is not used or applied in a way that demonstrates more than a basic understanding of the question that has been asked and so the AO1 mark was at the bottom of Level two, 3 marks. Regarding AO2 the identification of different analogies and the attempt to weigh up which of them is most appropriate led to a mark in Level two, with some argument attempted but little justification of views in relation to the question asked and some partially successful evaluation it was given 7 marks.

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.