



Coimisiún na Scrúduithe Stáit
State Examinations Commission

LEAVING CERTIFICATE 2009

MARKING SCHEME

RELIGIOUS EDUCATION

HIGHER LEVEL

LEAVING CERTIFICATE 2009

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RELIGIOUS EDUCATION

HIGHER LEVEL

SECTION A THE SEARCH FOR MEANING AND VALUES

Mark

1 a) QUESTION 1.

40

Ancient myths and rites show that people of all times have asked questions about the meaning of life.

Graded

Investigate the way in which *either* one myth *or* one rite shows evidence that people in ancient times questioned the meaning of life.

Marking Criteria

An excellent answer will identify evidence of the search for meaning in ancient societies by examining *either* one ancient myth *or* ancient rite and by providing accurate evidence of the way in which it shows people asking questions about the meaning of life.

Possible Points:

- *Ancient myth* e.g. The Epic of Gilgamesh – shows King Gilgamesh searching for life after death and how he came to the conclusion that life on earth was more important than concern about the afterlife etc.
- *Ancient myth* e.g. The Genesis Creation accounts – Answers questions about the origins of life which reflect a Jewish world view i.e. - the way in which one God is responsible for all of creation etc.
- *Ancient rites of sacrifice* e.g. ritual burning of animals or offering sacrifice to God/gods shows people in ancient times questioning their dependence on a greater power or deity for their survival etc.
- *Ancient burial rites* indicate that people sought to find meaning at a time of death and had a desire to last beyond death e.g.- a high place, where earth and heaven meet, was used for burial to symbolize passage to the hereafter e.g. pyramids, dolmens, Newgrange etc.
- *Etc.*

Note: The candidate provides evidence from a myth or rite that is not associated with ancient times but does meet some criteria relevant to the question – Contact your Advising Examiner.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 - 34	33 – 28	27 – 22	21 - 16	15 - 10	9 - 4	3 - 0	40

1 b) Outline two examples of how experiences in life today could make a person question the meaning of life.

40

Graded

Marking Criteria

An excellent answer will show an understanding that the search for meaning continues to find expression by setting out accurate information about the way in which two experiences in life today could make a person question the meaning of life.

Possible Points:

- Experience of bereavement could make a person question what should be important in life etc.
- Experience of suffering in life today could make a person question why some people experience suffering etc.
- Etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate's answer. (x2)

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks 40</i>
20 - 17	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	(20Mx2)

- 2 a) **Question 2.**
Outline the approach taken by two key people in the humanist tradition to the human search for the meaning of life.

40
Graded

Marking Criteria

An excellent answer will show an understanding of the characteristics of a non-religious world view by setting out accurate information on the approach taken by two key people in the humanist tradition to the human search for the meaning of life.

Possible Points:

- Sartre held the view that when faced with an absurd world, people must create their own meaning. Sartre argued that we define and create ourselves by the choices we make etc.
- Camus taught that people can create meaning and in finding meaning for oneself, one can be happy. Camus believed that when the dignity of each individual was recognised and there was respect for human intelligence, then a meaningful society could be achieved etc.
- Etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate's answer. (x2)

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks 40</i>
20 - 17	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	(20Mx2)

- 2 b) **People often use images to express their ideas about God.**
Describe two images of God which you have studied and outline the understanding of God that is expressed in each image.

40
Graded

Marking Criteria

An excellent answer will show an understanding of God by giving an accurate account of two images of God and setting out accurate information on the understanding of God expressed in each image.

Possible Points:

- The Hindu images of Indra - a sky God and God of war express an understanding of the power and creativity of God etc.
- God as mother e.g. Isaiah 42:14 & 49:14-15; Luke 13:20-21 (Image of woman baking bread) expresses the understanding of the loving nurturing God and the creative dimension of God etc.

- God as liberator e.g. call of Moses (Exodus 3:7-10) expresses the understanding of God as taking pity on the suffering and supporting people in their struggle for justice etc.
- Etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate's answer. (x2)

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks 40</i>
20 - 17	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	(20 M x 2)

SECTION B CHRISTIANITY: ORIGINS AND CONTEMPORARY EXPRESSIONS

B a)i At the time of Jesus people had different expectations of the Messiah -

20

- **Davidic** • **Priestly** • **Prophetic**

Graded

Outline what was involved in two of the above expectations of the Messiah.

Marking Criteria

An excellent answer will show knowledge of messianic expectations at the time of Jesus by setting out accurate information on what was entailed in two of the following expectations of the Messiah – Davidic, Priestly or Prophetic.

Possible Points:

- **Davidic** - The Messiah was expected to be a descendant of King David. As the Jewish people were living under the domination of the Romans, the Messiah had taken on the image of a mighty warrior-king, a great military leader who would overthrow the Romans etc.
- **Priestly** - The Messiah was associated with Aaron and the tribe of Levi as priests ministering in the Temple. They were seen as the mediators for entrance into the sphere of the divine. A priestly Messiah of Levi or Aaron would help re-establish God’s Kingdom etc.
- **Prophetic** - The Messiah was expected to be an authoritative messenger and spokesperson for Yahweh/YHWH. The people expected the Messiah to be powerful like Moses who led the people out of slavery and into freedom etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate’s answer. (x2)

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks 20</i>
10 - 9	8 - 7	6	5 - 4	3	2	1 - 0	(10M x2)

B a)ii Describe an example of how Jesus showed an awareness of one of the expectations of the Messiah listed in part a)i above.

20

Graded

Marking Criteria

An excellent answer will show an ability to identify the messianic expectations at the time of Jesus by giving an accurate account of one example which shows Jesus’ awareness of the expectations of the messiah as *either* Davidic *or* Priestly *or* Prophetic.

Possible Points:

- **Davidic** - This image of the Messiah clashed dramatically with the life and message of Jesus e.g. Jesus was reluctant to use the title Messiah e.g. in the temple Jesus refers to the Messiah as Lord rather than Son and argued that the Messiah doesn’t need to come from David’s family (Mark 12:35-37). Jesus corrects Peter’s view that he was the Messiah (Mark 8:31) and interprets it in terms of the suffering of the Son of Man etc.
- **Priestly** - Jesus never spoke of himself in terms of this priesthood. He was critical of some priests’ attitudes e.g. Parable of the Good Samaritan (Luke 10:31). Jesus allows himself to be anointed by an unnamed woman who recognises him as the Messiah (Mark 14:3) etc.

- *Prophetic* - The baptism of Jesus and his going forth with a mission is characteristic of a prophetic call. The crowds refer to Jesus as a prophet and claim: 'God has visited his people' (Luke 9:19) etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 - 17	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	20

- B b) Explain how the resurrection of Jesus influenced the first disciples' understanding of Jesus and their sense of community.**

40
Graded

Marking Criteria

An excellent answer will show an understanding of the impact of Jesus' resurrection on the first disciples by giving an accurate account of a reason why the resurrection influenced the first disciples' understanding of Jesus and their new awareness of community.

Possible Points:

Influence on first disciples' understanding of Jesus –

- The appearance of the risen Jesus to Mary Magdalene confirmed her understanding of Jesus as rabbi/teacher (John 20:16); John 20; In Luke 24, the disciples are on the road to Emmaus but they fail to recognise Jesus until he is at table with them and breaks the bread etc.
- The disciples know after the resurrection that Jesus was not just another prophet but the Messiah e.g. Peter said 'Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah.' (Acts 2:36) etc.
- Etc.

Influence on first disciples' sense of community –

- The first disciples after the resurrection began to meet regularly for the Breaking of the Bread, prayers, teaching, fellowship (Acts 2:42-47) etc.
- When Paul had an experience of the risen Jesus on the road to Damascus he was baptised and began establishing Christian communities (Acts 9) etc.
- Etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 - 34	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	40

SECTION C WORLD RELIGIONS

- C a) i • Profane • Sacred**
Describe the meaning of each of the above terms in a religious tradition you have studied.

20
Graded

Marking Criteria

An excellent answer will show an understanding of religious belief by giving an accurate account of the meaning of the profane and the sacred in a religious tradition.

Possible Points:

- Sacred refers to that which is holy i.e. things of God. The sacred is encountered in certain places or at certain times. It can elicit attitudes of respect and reverence etc.
- Sacred/holy object - a book e.g. Qur'an, Hebrew Scriptures, Bhagavad Gita etc.
- Profane refers to the ordinary experiences of life that people encounter i.e. the mundane things of life e.g. a candle, a ring etc.
- Etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate's answer. (x2)

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks 20</i>
10 - 9	8 - 7	6	5 - 4	3	2	1 - 0	(10M x 2)

- C a) ii. Outline how people express the relationship between the sacred and profane using one example of an object associated with a religion.**

20
Graded

Marking Criteria

An excellent answer will show an understanding of the relationship between the sacred and the profane by setting out accurate information on the way in which an object, associated with a religion, shows the relationship between the sacred and the profane.

Possible Points:

- Buddhist monastery or temple - bells, candles, oil, water, food offerings are objects which function as aids to religious worship etc.
- Christian tradition - bread becomes the Eucharist etc.
- Hindu tradition - vegetable offerings are used which involve the human senses of taste, touch, smell, hearing, sight in the act of worship etc.
- Primal religion – e.g. Mana refers to power that is embedded in an object. Some things have more mana than others - they are more gifted and powerful etc.
- For some the sacred and the profane are separate and distinct realities. For others the two are closely connected etc.
- Etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
20 - 17	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	20

- C b) *Times past are frequently recalled and celebrated in religious festivals.***

◆ **Buddhism** ◆ **Hinduism** ◆ **Islam**

Compare the celebration of such a religious festival in one of the above major world religions with the way in which an event from the founding story is marked in *either* Christianity or Judaism.

40
Graded

Marking Criteria

An excellent answer will show knowledge of two major world religions by examining the similarities and/or differences between the celebration of times past in *either* a Buddhist or a

Hindu *or* an Islamic religious festival and the celebration of an event from the founding story in Christianity or Judaism.

Possible Points:

- Buddhism e.g. Vesak or Hanamatsuri celebrates the birth of Buddha. During the festival a flower shrine is erected in front of a temple shrine. Statues of the baby Buddha are bathed in sweet tea and there are street processions with elaborate floats on the life of Buddha etc. This is similar and/or different to the Christmas celebration of the birth of Jesus in Christianity in that cribs, flower displays etc. are erected in Christian Churches etc.
- Islam: Maulid-al-Nabi/Maulid an-nabi is the celebration of the birth of the prophet Muhammad. During this festival followers of Islam visit the mosque and have parties with friends. This is similar and/or different to the Christmas celebration of the birth of Jesus in Christianity, in that Christians attend religious services and contact friends etc.
- Hinduism e.g. Ganesh Chaturthi festival celebrates the birthday of Ganesha the elephant-headed God who is the son of Shiva and Parvati. His image is installed in individual homes for a period leading up to the festival. Special food is used in religious ceremonies and served throughout the festival's duration etc. This is similar and/or different to the celebration of Rosh Hashanah in Judaism which celebrates the New Year. There are special services at the synagogue, after which it is customary to eat sweet foods etc.
- Etc.

Note:

- The candidate examines the similarities and/or differences between the celebration of times past in the world religions listed in the question but fails to accurately identify the religious festival(s) involved – Consult your Advising Examiner.
- Allow descriptive answers i.e. an example which shows knowledge of similarities and/or differences in the way in which religious festivals celebrate times past in the world religions listed in the question.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 - 34	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	40

SECTION D MORAL DECISION-MAKING

D a) ● Capital Punishment ● Child Labour ● Slavery ● War

40

Choose two of the issues listed above and outline the way in which there has been a change over the course of time in the understanding of what is right and wrong in each issue.

Graded

Marking Criteria

An excellent answer will show an understanding that morality is a human phenomenon which has been the basis of much thought and reflection by setting out accurate information on the way in which the understanding of what is right and wrong in two of the above issues has changed over the course of time.

Possible Points:

Slavery – Acceptable to the New Testament writers. Thomas Jefferson the writer of the American constitution had African American slaves etc. Since the Enlightenment slavery

is understood as something which goes against human dignity etc.

- *War* – was seen as a common way to resolve disputes. St. Augustine developed the idea of a just war. Roman Catholic papal teaching focused on the need for peace in the world based on justice and charity. The Roman Catholic Church focused on the immorality of wars of aggression while at the same time teaching the legitimacy of the right to defence etc.
- *Capital Punishment* – had Biblical support. It was a reality of life for the early Christian community whose members were put to death by the Roman authorities. Today it is understood by many to be inhumane and ineffective. In *Evangelium Vitae* the only justification for capital punishment is if there is no other way to protect society etc.
- *Child Labour* – was understood as an acceptable form of labour for centuries. In recent times the child is understood to have the right to be protected from economic exploitation and work that is harmful to health or development e.g. The United Nations Convention on the Rights of the Child etc.

Variation:

The candidate sets out accurate information on the way in which the understanding of what is right and wrong has changed over the course of time in relation to an issue not listed above – Contact your Advising Examiner.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate’s answer. (x2)

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks 40</i>
20 - 17	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	(20Mx2)

D b) ● Civil Authority ● Religious Authority
Discuss the relationship between a person’s conscience and one of the above in deciding what is right and wrong in an issue you have studied.

40
Graded

Marking Criteria

An excellent answer will show an understanding of morality in legal and religious traditions by examining and drawing conclusions about the relationship between a person’s conscience and *either* a civil *or* a religious authority in deciding what is right and wrong in a moral issue.

Possible Points:

- Civil Authority -
 - Person’s conscience must be as fully informed as possible and take into account the wisdom of others e.g. civil law exists for the common good of the whole community etc.
Person’s conscience in deciding what is right and wrong must, if necessary, be prepared to refuse to co-operate with an unjust law etc.
 - Etc.
- Religious Authority –
 - Person’s conscience must be as fully informed as possible and take into account the wisdom of others e.g. religious teaching, leaders etc.
 - Person’s conscience in deciding what is right and wrong could influence him/her to challenge the views of leaders within a community of faith etc.
 - Etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate's answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 - 34	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	40

SECTION E RELIGION AND GENDER

- E** *Women have contributed to their religious traditions in a number of ways –*
 ● **FOUNDERS OF RELIGIOUS ORDERS** ● **RELIGIOUS WRITERS** ● **SOCIAL REFORMERS**
 ● **SPIRITUAL THINKERS**

80
Graded

Compare the ways in which two women in any of the above categories have contributed to the development of their religious traditions.

Marking Criteria

An excellent answer will show knowledge of the contribution of women to the development of religious and spiritual traditions by accurately examining the similarities and/or differences in the ways in which two women have contributed to the development of the religious tradition to which they belong.

Possible Points:

- *Founders of Religious Orders* have contributed to the development of their religious tradition by finding new ways to continue the mission of Jesus - Nano Nagle’s life and work have inspired many women and men to reach out to the poor etc.
- *Religious Writers* have influenced the way members of their religious tradition pray - Joyce Rupp’s writings help people in their quest for a deeper spirituality in a busy world etc.
- *Social Reformers* pose a challenge for society today on how to live a deeply committed religious life amid the complexities of our world – Dorothy Day lived her life in solidarity with the poor. God was always at the centre of her life and work etc.
- *Spiritual Thinkers* encourage people to think about God in new ways - Catherine of Siena (1347-1380) a mystic, champion of the poor and lay doctor of the Roman Catholic Church. The language of love used by her speaks of an intimacy with God, an ability to be connected with the vision of God that is at the heart of her mystical experience etc.

Note:

- The two women chosen could be from the same or different categories given in the question.
- Allow descriptive answers i.e. an example which shows knowledge of the similarities and/or differences in the way in which two women have contributed to the development of the religious tradition to which they belong.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate’s answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>		<i>Marks</i>
80 - 68	67 - 56	55 - 44	43 - 32	31 - 20	19 - 8	7 - 0
						80

SECTION G WORSHIP, PRAYER AND RITUAL

- G a)** ● **Hermitage** ● **Pilgrimage** ● **Poustinia** ● **Retreat**

80
Graded

Describe the origins of two of the above contemplative practices and discuss the importance of each for the way people live out their religious faith today.

Marking Criteria

An excellent answer will show knowledge of prayer traditions by giving an accurate account of the origins of two contemplative practices and by examining and drawing

conclusions about the importance of each for the way people live out their religious faith today.

Possible Points:

- Hermitage –
Origins - By the end of the third century those who wanted to pursue a contemplative life, separated from all distractions moved to the desert to live alone. Hermitage was also a significant feature of Celtic Christianity e.g. the hermitage sites etc.
Importance today - A hermit is seeking God in solitude. Hermitage places value on solitude and individual responsibility for spiritual development etc.
- Pilgrimage –
Origins - Pilgrimages are journeys to a place associated with a person or event of religious significance. It is believed that God is present in a special way at the site and responds to prayers of praise and petition etc.
Importance today - The motivation can be to seek a divine favour, to do penance or in thanksgiving etc. Pilgrimage can be linked to the contemplative tradition in two ways: It can be a penitential act and the sense of exile from the normal world that is inherent in pilgrimage can complement the spiritual quest etc.
- Poustinia – is an expression of hermitage.
Origins - Poustinia is the Russian word for ‘desert’. The practice has its origins in the Middle East where the practice arose of moving to the desert to lead a contemplative life, living alone and separated from all distractions etc.
Importance today - Today people still feel the need to be alone, yet outside of the monastic setting. The true poustinia is the desert of the heart. Catherine de Hueck Doherty has developed the tradition in a modern setting by providing simple accommodation for people who wish to experience poustinia etc
- Retreat –
Origins - A retreat is a period of separation from normal routine and activity to focus on spirituality, prayer and meditation. This can take place alone or with others. A retreat is a limited period of separation from normal routine and activity to focus on spirituality, prayer and meditation etc.
Importance today – Lay people are given the chance to practise the contemplative life on retreat, so as to be renewed by this experience of the presence of God etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate’s answer. (x2)

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks 80</i>
40 - 34	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	(40Mx2)

Or

G b) Compare what is involved in meditation for members of the Buddhist and Christian traditions.

80
Graded

Marking Criteria

An excellent answer will show an understanding of Buddhist and Christian meditation by examining the similarities and/or differences involved in meditation for members of the Buddhist and Christian traditions.

Possible Points:

- Buddhists and Christians use meditation to rid the mind of unnecessary distractions. Both Buddhists and Christians can use mindfulness techniques to achieve this etc.

- Buddhists and Christians might use mantras. In Buddhism people might repeat the ‘Om’ mantra. In Christianity people might use a quote from the Bible etc.
- Christian meditation leads a person to union with Christ whereas in Buddhism the emphasis is on an emptying of the mind in order to achieve enlightenment etc.
- Etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate’s answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
80 - 68	67 - 56	55 - 44	43 - 32	31 - 20	19 - 8	7 - 0	80

SECTION H THE BIBLE AND SACRED TEXT

H a) *The Psalms have been described as poetry.*

40

Examine the evidence for this statement with reference to two Psalms from the Bible that you have studied.

Graded

Marking Criteria

An excellent answer will show familiarity with literary genres found in the Bible by looking closely at the evidence for describing two Psalms from the Bible as poetry.

Possible Points:

- Like all poetry the Psalms attempt to express human thought and emotion not easily expressed in prose. The Psalms through their rhythm, imagery and emotions may speak to a person’s experience of joy or suffering e.g. Psalm 22’s opening lines form the cry that is found on Jesus’ lips on the cross etc.
- The Psalms use metaphor and simile e.g. Psalms of Praise 8, 19, 29, 33, 65 etc.
- Poetic ideas and images are expressed by means of parallelism e.g. Psalms 95:1 etc.
- The Psalms grew out of the day-to-day experiences of the people and like all poetry cover a wide range of themes and experiences in the lives of the Jewish people e.g. Psalm 118, 116, 30 etc.
- Etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate’s answer. (x2)

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks 40</i>
20 - 17	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	(20 M x 2)

H b) **Discuss the importance of the Psalms as a type of literature in the Bible for members of *either* the Jewish *or* Christian traditions.**

40

Graded

Marking Criteria

An excellent answer will show an understanding of literary genres found in the Bible and an appreciation of their central place in the Judaeo-Christian traditions by examining and drawing conclusions about the importance of Psalms as a type of literature for members of *either* the Jewish *or* Christian traditions.

Possible Points:

Jewish Tradition –

- Psalms have historical importance as they are associated with King David. Some Psalms are lyrical devices for recalling historical events in Israel’s history e.g. Psalm 114 recalls the Passover etc.
- Psalms have religious important as they are used by the community in religious services or in the tradition of recitation of Psalms beside the deceased before the funeral takes place etc.
- Psalms can be used in personal prayers etc.
- Etc.

Christian Tradition –

- Psalms have religious important as they are part of worship in most Christian Churches e.g. Liturgy of the Word etc.
- Psalm 137- By the River of Babylon - the Orthodox Church often uses this during Lent; Psalm 22 is of particular importance during the season of Lent etc.
- Psalm 51- Have Mercy on Me O God used in the Liturgy of the Hours etc.
- Etc.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate’s answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
40 - 34	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	40

SECTION J RELIGION AND SCIENCE

J Outline one of the main ideas of *either Darwin or Descartes* and discuss its influence on the relationship between religion and science.

80
Graded

Marking Criteria

An excellent answer will show familiarity with key moments in the relationship between science and theology by setting out accurate information on one of the ideas of *either Darwin or Descartes* and by drawing conclusions about its influence on the relationship between religion and science.

Possible Points:

E.g. Darwin’s ideas about evolution –

- All forms of life descend by way of gradual modification over the course of time from a common ancestor. This gradual modification, including the emergence of new species is explained by natural selection etc.
- Etc.

The influence of Darwin’s ideas on the relationship between religion and science

- Many churchmen of the time in the Church of England saw no necessary conflict between evolution and Christian faith. Evolution emphasised the immanence of God etc.
- Fundamentalist and evangelical Protestantism found the idea of evolution offensive. The evolutionary picture of nature conflicts with the literalist reading of scripture. The idea of evolution from more primitive forms of life seems to contradict the doctrine of people being created in the image and likeness of God etc.
- The exchange between Wilberforce and Huxley reinforced the ‘warfare’ model of the relationship between religion and science etc.

- ‘Social Darwinism’ was imported from biology into the moral and social order and used to justify economic competition and colonial aggression. This led to a rejection of Darwin’s theory on moral grounds etc.
- The Roman Catholic Church in the nineteenth century reacted negatively to evolution, seeing it as an example of the materialist and secularist agenda of the age. In the course of time, as the Roman Catholic Church assimilated the new methods of Biblical research, theologians and Church officials had no serious difficulties with the topic of evolution e.g. Teilhard de Chardin, Pope John Paul II etc.
- Etc.

E.g. Descartes’ idea about the significance of the cogito i.e. I think, I must therefore exist.

- Descartes could not doubt that he was thinking; thinking does not happen in a vacuum; consciousness/mind must be thinking; because his mind was thinking he must therefore exist etc.
- Etc.

The influence of Descartes’ ideas on the relationship between religion and science

- *Descartes’ idea* about the separation of mind from body led to a split between religion and science. This in turn led to the belief that God was no longer important in the world (the death of God) etc.
He inaugurated the Age of Reason which was characterised by a self-belief that by the power of the mind alone, man could unlock the secrets of the world. Whether consciously or subconsciously people began to see themselves as ‘masters of the fish of the sea, the birds of heaven and all living animals on the earth’ instead of seeing themselves as protectors etc.
- There was only one way to be certain of anything, and that was to doubt everything etc.
- Etc.

Note: Allow descriptive answers where the candidate looks closely at one reaction to either the ideas of Darwin or Descartes.

Code *MC* in left margin where the Marking Criteria is first evident in the candidate’s answer.

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
80 - 68	67 - 56	55 - 44	43 - 32	31 - 20	19 - 8	7 - 0	80

Marcanna Breise as ucht freagairt trí Ghaeilge

Léiríonn an tábla thíos an méid marcanna breise ar chóir a bhronnadh ar iarrthóirí a ghnóthaíonn thar 75% d'iomlán na marcanna.

N.B. Ba chóir marcanna de réir an ghnáthráta a bhronnadh ar iarrthóirí nach ngnóthaíonn thar 75% d'iomlán na marcanna. Ba chóir freisin an marc bónais sin a shlánú **síos**.

Tábla I

Bain úsáid as an tábla seo i gcás na hábhair a leanas:

- Religious Education – Higher & Ordinary Level**

Iomlán: 320 Gnathráta: 10%

Bain úsáid as an ngnáthráta i gcás marcanna suas go 240. Thar an marc sin, féach an tábla thíos.

Bunmharc	Marc Bónais
241 - 243	23
244 - 246	22
247 - 250	21
251 - 253	20
254 - 256	19
257 - 260	18
261 - 263	17
264 - 266	16
267 - 270	15
271 - 273	14
274 - 276	13
277 - 280	12

Bunmharc	Marc Bónais
281 - 283	11
284 - 286	10
287 - 290	9
291 - 293	8
294 - 296	7
297 - 300	6
301 - 303	5
304 - 306	4
307 - 310	3
311 - 313	2
314 - 316	1
317 - 320	0

	<i>Descriptor</i>
EXCELLENT	<ul style="list-style-type: none"> • Substantial evidence of the syllabus aims, objectives and outcomes being assessed in the question as stated in the marking criteria • The content of the answer is complete and clearly relevant to what is being assessed in the question • No major errors in relation to what is being assessed in the question • Excellent evidence of engagement with the skill being assessed in the question
VERY GOOD	<ul style="list-style-type: none"> • Very good evidence of the syllabus aims, objectives and outcomes being assessed in the question as stated in the marking criteria • The content of the answer is clearly relevant to what is being assessed in the question • No major errors in relation to what is being assessed in the question • Very good evidence of engagement with the skill being assessed in the question
GOOD	<ul style="list-style-type: none"> • Good evidence of the syllabus aims, objectives and outcomes being assessed in the question as stated in the marking criteria • The content of the answer is generally relevant to what is being assessed in the question • Little or no major errors in relation to what is being assessed in the question • Good evidence of engagement with the skill being assessed in the question
FAIR	<ul style="list-style-type: none"> • Adequate evidence of the syllabus aims, objectives and outcomes being assessed in the question as stated in the marking criteria • The content of the answer has limited relevance to what is being assessed in the question • Some major errors in relation to what is being assessed in the question • Some evidence of engagement with the skill being assessed in the question
WEAK	<ul style="list-style-type: none"> • Inadequate evidence of the syllabus aims, objectives and outcomes being assessed in the question as stated in the marking criteria • The content of the answer has little relevance to what is being assessed in the question • Many major errors in relation to what is being assessed in the question • Little evidence of engagement with the skill being assessed in the question.
VERY WEAK	<ul style="list-style-type: none"> • Little evidence of the syllabus aims, objectives and outcomes being assessed in the question as stated in the marking criteria • The content of the answer has very little relevance to what is being assessed in the question • Substantial major errors in relation to what is being assessed in the question • Very Little evidence of engagement with the skill being assessed in the question.
NO GRADE	<ul style="list-style-type: none"> • Very little or no evidence of the syllabus aims, objectives and outcomes being assessed in the question as stated in the marking criteria • The content of the answer is not relevant to what is being assessed in the question • Substantial major errors in relation to what is being assessed in the question • No evidence of engagement with the skill being assessed in the question.

Marking Scheme 2009

Leaving Certificate Examination 2009

Religious Education Coursework - Higher Level

RELIGIOUS EDUCATION COURSEWORK

Aims of coursework for Leaving Certificate Religious Education are:

- To allow students an opportunity for personal engagement on an issue of interest or concern
- To develop students' knowledge, understanding, skills and attitudes as outlined in the objectives of the section designated for coursework
- To provide an opportunity for students to engage in extended research, analysis and reflection on a chosen topic
- To develop skills of research, analysis, evaluation, critical thinking, communication and reflection

The inclusion of coursework as an element of the assessment procedure for Religious Education in the Leaving Certificate examination arises from the nature of the subject. The development of skills of research, critical thinking, analysis and reflection are key objectives in the teaching of Religious Education at senior level. Coursework is designed to allow students opportunities to develop these skills further through detailed investigation of a chosen topic.

(Religious Education Leaving Certificate Guidelines for Teachers - NCCA page 142)

Prescribed Titles for Religious Education Coursework for Leaving Certificate 2009

A choice of two titles is given in each of Section F and I below. Candidates should base their coursework on **one** title only, taken from **either** Section F **or** Section I.

SECTION F: ISSUES OF JUSTICE AND PEACE

- F. 1. Many religious groups/organisations are committed to non-violence.
Profile one religious group/organisation committed to non-violence in the world today and examine the extent to which commitment to non-violence is linked to the religious beliefs of that religious group/organisation. (S85/07)**

Marking Criteria

Excellent coursework will show knowledge of a religious perspective on violence by accurately tracing the development of one religious group/organisation committed to non-violence in the world today and looking closely at the extent to which commitment to non-violence is connected to the religious beliefs of that religious group/organisation.

- F. 2. An exploration of the relationship between justice and peace that is evident in the teaching of one of the following world religions:
◆ Christianity ◆ Buddhism ◆ Hinduism ◆ Islam ◆ Judaism (S85/07)**

Marking Criteria

Excellent coursework will show knowledge of a world religion's perspective on justice and peace by accurately examining the relationship between justice and peace that is evident in the teaching of one of the world religions listed in the title.

SECTION I: RELIGION: THE IRISH EXPERIENCE

- I. 1. Compare the main trends in young people's religious practice in one locality today with the pattern of religious practice in Ireland as a whole. (S85/07)**

Marking Criteria

Excellent coursework will show knowledge of the changing pattern of religious practice in Ireland by accurately examining the patterns of religious practice among young people in one place or district in Ireland and showing how it is similar and/or different to the pattern of religious practice in Ireland as a whole today.

- I. 2. Looking back to the past inspires people to see the way forward.
An investigation into the evidence for this statement in one reform movement associated with the Christian tradition in Ireland. (S85/07)**

Marking Criteria

Excellent coursework will show knowledge of the development of religion in Ireland by looking closely at the way in which looking back to the past can be seen to inspire one reform movement associated with the Christian tradition in Ireland.

-
- Candidates are required to submit coursework on **one** title only.
 - Titles for coursework are **common to Ordinary Level and Higher Level**. A candidate's Coursework Booklet should be **marked at the level at which he/she took the examination**.
 - Candidates wishing to illustrate their coursework, may do so in the blank spaces provided at the foot of each page. All graphics or images used by the candidate must be drawn or scanned directly onto the booklet. They should not, however, attach or affix material to the Coursework Booklet.

PART A – A SUMMARY OF THE INVESTIGATION ON THE CHOSEN TITLE

Marks Marking Criteria as evident in Part A

- 0 - 15 If the answer is weak in its treatment of the set points i.e.
- It is a trivial or irrelevant piece of work and provides little or no supporting evidence for the conclusions drawn in relation to the chosen 2009 prescribed title
 - It shows inadequate personal engagement with the chosen 2009 prescribed title
 - It shows poor evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2009 prescribed titles
 - It gives little or no information on the steps taken and the skills used in investigating the chosen 2009 prescribed title and shows poor use of research, analysis, evaluation, critical thinking, communication and reflection skills
 - It shows little or no evidence that a range of sources of information were used in completing coursework on the chosen 2009 prescribed title.
- 16 - 21 If the answer is fair in its treatment of the set points i.e.
- It is an adequate piece of work. A limited summary is given of the findings from the investigation of the chosen 2009 prescribed title, with some supporting evidence given for the conclusions drawn
 - It shows some personal engagement with the chosen 2009 prescribed title
 - It shows some evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2009 prescribed titles
 - It gives general information on the steps taken and the skills used in investigating the chosen 2009 prescribed title with some evidence of engagement in extended research, analysis, evaluation, critical thinking, communication and reflection skills
 - It shows some evidence that a range of sources of information were used in completing coursework on the chosen 2009 prescribed title.
- 22 - 27 If the answer is good in its treatment of the set points i.e.
- It is a fine piece of work.
 - It shows adequate personal engagement with the chosen 2009 prescribed title
 - It shows accurate evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2009 prescribed titles
 - It shows adequate engagement in extended research, analysis, evaluation, critical thinking, communication and reflection skills
 - It shows fair evidence that a range of sources of information were used in completing coursework on the chosen 2009 prescribed title
 - It gives general information on the steps taken and the skills used in investigating the chosen 2009 prescribed title
 - It gives a general summary of the findings from the investigation of the chosen 2009 prescribed title, with good supporting evidence for the conclusions drawn.
- 28 - 33 If the answer is very good in its treatment of the set points i.e.
- It is a worthwhile piece of work
 - It shows clear personal engagement with the chosen 2009 prescribed title
 - It shows accurate and substantial evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2009 prescribed titles
 - It shows clear evidence of engagement in extended research, analysis, evaluation, critical thinking, communication and reflection skills
 - It shows good evidence that a range of sources of information were used in completing coursework on the chosen 2009 prescribed title
 - It gives a detailed summary of the findings from the investigation of the chosen 2009 prescribed title, with good supporting evidence given for the conclusions drawn.

34 – 40 If the answer is excellent in its treatment of the set points i.e.

- It is a really worthwhile piece of work
- It shows substantial personal engagement with the chosen 2009 prescribed title
- It shows accurate and substantial evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2009 prescribed titles
- It shows substantial engagement in extended research, analysis, evaluation, critical thinking, communication and reflection skills
- It gives substantial evidence that a range of sources of information were used in completing coursework on the chosen 2009 prescribed title
- It sets out in detail the main points of information on the steps taken and the skills used in investigating the chosen 2009 prescribed title
- It gives a full and relevant summary of the findings from the investigation of the chosen 2009 prescribed title, with substantial supporting evidence given for the conclusions drawn. The summary reflects one or more of the following:
 - the ability to select, analyse and evaluate information
 - the ability to sort and edit information
 - the ability to present ideas concisely and cogently.

PART B – PERSONAL REFLECTION ON THE LEARNING, SKILLS AND EXPERIENCES GAINED THROUGH UNDERTAKING COURSEWORK

Marks *Marking Criteria as evident in Part B*

- 0 - 15 If the answer is weak in its treatment of the set questions i.e.
- It is a trivial or irrelevant piece of work.
 - It shows inadequate personal engagement with the chosen 2009 prescribed title. It gives no or little description of the personal insights gained through doing coursework on the chosen 2009 prescribed title.
 - It shows poor evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2009 prescribed titles
 - It shows inadequate engagement in extended research, analysis, evaluation, critical thinking, communication and reflection skills
 - It shows little or no identification of questions that arose and the variety of different perspectives encountered in doing coursework on the chosen 2009 prescribed title
 - It gives no or little evidence of -
 - Assessing what has been the most valuable part of doing coursework on the chosen 2009 prescribed title
 - Balancing different perspectives
 - Showing the skills of judgement and evaluation.
- 16 - 21 If the answer is fair in its treatment of the set questions i.e.
- It is an adequate piece of work
 - It shows some personal engagement with the chosen 2009 prescribed title
 - It shows some evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2009 prescribed titles
 - It shows little evidence of engagement in extended research, analysis, evaluation, critical thinking, communication and reflection skills
 - It shows some evidence of the identification of questions that arose and the variety of different perspectives encountered in doing coursework on the chosen 2009 prescribed title
 - It gives some evidence of -
 - Assessing what has been the most valuable part of doing coursework on the chosen 2009 prescribed title
 - Balancing different perspectives
 - Showing the skills of judgement and evaluation.
- 22 - 27 If the answer is good in its treatment of the set questions i.e.
- It is a fine piece of work
 - It shows adequate personal engagement with the chosen 2009 prescribed title in that it gives an explanation for choosing the coursework title that is relevant but has insufficient evidence of personal interest / enthusiasm / concern about the chosen 2009 prescribed title; It gives a general description of the personal insights gained through doing coursework on the chosen 2009 prescribed title
 - It shows accurate evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2009 prescribed titles
 - It shows adequate engagement in extended research, analysis, evaluation, critical thinking, communication and reflection skills
 - It shows fair evidence of the identification of questions that arose and the variety of different perspectives encountered in doing coursework on the chosen 2009 prescribed title
 - It shows fair evidence of –
 - Assessing what has been the most valuable part of doing coursework on the chosen 2009 prescribed title
 - Balancing different perspectives
 - Showing the skills of judgement and evaluation.

- 28 - 33 If the answer is very good in its treatment of the set questions i.e.
- It is a worthwhile piece of work
 - It shows clear personal engagement with the chosen 2009 prescribed title. It gives a detailed description of the personal insights gained through doing coursework on the chosen 2009 prescribed title. A general explanation is given with some evidence of personal interest / enthusiasm / concern about the chosen 2009 prescribed title
 - It shows accurate and substantial evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2009 prescribed titles
 - It shows clear evidence of engagement in extended research, analysis, evaluation, critical thinking, communication and reflection skills
 - It shows clear identification of questions that arose and the variety of different perspectives encountered in doing coursework on the chosen 2009 prescribed title
 - It gives good evidence of –
 - Assessing what has been the most valuable part of doing coursework on the chosen 2009 prescribed title
 - Balancing different perspectives
 - It shows the skills of judgement and evaluation.
- 34 – 40 If the answer is excellent in its treatment of the set questions i.e.
- It is a really worthwhile piece of work
 - It shows substantial personal engagement with the chosen 2009 prescribed title. A detailed explanation is given with clear evidence of personal interest/enthusiasm/concern about the chosen 2009 prescribed title. It gives a detailed description of the personal insights gained through doing coursework on the chosen 2009 prescribed title with evidence of the ability to reflect on one's own learning and the effect of that learning on one's ideas, attitudes and experience
 - It shows accurate and substantial evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2009 prescribed titles
 - It shows substantial engagement in extended research, analysis, evaluation, critical thinking, communication and reflection skills
 - It shows substantial evidence of a depth of understanding of the chosen 2009 prescribed title and approaching it from a variety of perspectives that reflect one or more of the following:
 - the ability to interpret, contrast and evaluate different opinions / approaches to a topic
 - the ability to develop counter-arguments
 - It shows substantial evidence of identifying questions that arose through doing coursework on the chosen 2009 prescribed title, including ability to question the authority of different sources of information and ability to distinguish between fact and opinion
 - It gives substantial evidence of -
 - Personal, critical reflection on the learning gained through coursework
 - Assessing what has been the most valuable part of doing coursework on the chosen 2009 prescribed title
 - Balancing different perspectives
 - Showing the skills of judgement and evaluation.

- The assessment of Religious Education at Leaving Certificate Higher Level is based on the aims, objectives and outcomes of each section of the Leaving Certificate Religious Education syllabus published by the Department of Education and Science in 2003.
- Where a mark is graded in the examination marking scheme, the mark for the candidate's answer is awarded within a range from excellent to very good, good, fair, weak, very weak or no grade.
- The 'Possible Points' presented in this marking scheme are neither exhaustive nor complete. Further relevant points presented by candidates will be marked and rewarded on their merits.

