



Coimisiún na Scrúduithe Stáit  
State Examinations Commission

**LEAVING CERTIFICATE 2009**

**MARKING SCHEME**

**RELIGIOUS EDUCATION**

**ORDINARY LEVEL**



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**ORDINARY LEVEL**

## UNIT ONE

Mark

### SECTION A THE SEARCH FOR MEANING AND VALUES

#### QUESTION 1.

**1 a) Outline one of the main philosophical ideas of Aristotle.**

20  
Graded

*Marking Criteria*

An excellent answer will show knowledge of the philosophical thought of ancient Greece by setting out accurate information on one of the main philosophical ideas of Aristotle.

*Possible Points:*

- *Aristotle's idea of form and matter* recognised both the essence of something (what makes something unique e.g. 'treeness') and its outward appearance (the physical characteristics it exhibits e.g. 'oak tree'). Aristotle's teaching on the soul was that every living thing possesses a psyche (soul). The soul is form, the body is matter. The person's soul enables him/her to reach his/her true potential, which for Aristotle, is happiness etc.
- *Aristotle's idea of the goal and purpose of life* suggested that nature produces nothing without a purpose. Aristotle's view was that the purpose of every object is to realise its full potential. Aristotle's teachings on ethics holds that a person fulfils his/her task in life by developing intellectual and moral virtues. The person becomes virtuous by doing virtuous things etc.
- Etc.

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

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

**1 b) Explain why one of Aristotle's ideas was important in the development of philosophy.**

20  
Graded

*Marking Criteria*

An excellent answer will show knowledge of the philosophical thought of ancient Greece and the development of philosophy by giving an accurate account of one or more reasons why an idea of Aristotle's was important in the development of philosophy.

*Possible Points:*

- Aristotle's idea that form cannot exist without matter was a development on Plato's dualistic view which stressed the separateness of the body and the soul etc.
- Aristotle's ideas about different ways of knowing (through the senses and through the intellect) led to philosophers using knowledge gained through the senses and the intellect in developing their ideas etc.
- Etc.

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

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

**2 a) Question 2**

10  
Graded

**Outline one myth that expresses a belief people held in ancient times.**

*Marking Criteria*

An excellent answer will show knowledge of the quest for meaning in symbolic languages and mythical thinking by setting out accurate information on one myth that expresses a belief people held in ancient times.

*Possible Points:*

- The Epic of Gilgamesh – Tells of King Gilgamesh setting out to find immortality. His search is frustrated by his own humanity and evil in the world over which he has no control. In the end he places his hope for immortality in the works of culture etc.
- The Genesis Creation Account – Speaks about the creation of the world and the relationship between God and humankind. God creates the world and gives people a special place within creation. All that is created is good etc.
- Etc.

*Note:* If a candidate gives an accurate account of a myth that is not associated with ancient times but does meet some criteria relevant to the question. – Consult 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>
9+	8 - 7	6	5 - 4	3	2	1 - 0	10

**2 b) Profile the understanding of God/gods found in one ancient myth you have studied.**

15  
Graded

*Marking Criteria*

An excellent answer will show knowledge of the understanding of God/gods in ancient societies by accurately tracing the understanding of God/gods found in one ancient myth.

*Possible Points:*

- God/gods are seen as powerful in the Native American creation myth when the Creator enables owls to see in the dark etc.
- God/gods are seen as being cruel to human beings when Zeus punishes Prometheus in the Myth of Prometheus 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>
13+	12 - 11	10 - 9	8 - 6	5 - 4	3 - 2	1 - 0	15

**2 c) Compare the religious beliefs involved in monotheism and polytheism.**

15  
Graded

*Marking Criteria*

An excellent answer will show an understanding of monotheism and polytheism by accurately examining the similarity and the difference between monotheism and polytheism.

*Possible Points:*

- Each are similar in that they each believe in the divine but differ regarding the nature of the divine i.e.
  - Monotheism - a belief system based on the understanding that there is only one God e.g. Christians believe in one God etc.
  - Polytheism - a belief system based on the understanding that there are many gods e.g. followers of Hinduism revere more than one God etc.
- Etc.

*Note:* Allow descriptive answers i.e. an example which shows an understanding of the similarity and the difference between monotheism and polytheism.

*Variation:* The candidate identifies the similarity and the difference between monotheism and polytheism but fails to accurately identify the terms monotheism and polytheism – Consult 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>
13+	12 - 11	10 - 9	8 - 6	5 - 4	3 - 2	1 - 0	15

**3 a) QUESTION 3.**  
**People have different religious ways of looking at life -**

10  
Graded

- **Aesthetic**
- **Holy**
- **Poetic**

**Describe what is meant by one of the above religious ways of looking at life.**

*Marking Criteria*

An excellent answer will show an awareness of a religious response to the great questions of life by giving an accurate account of the religious interpretation of human experience from *either* an aesthetic *or* holy *or* poetic point of view.

*Possible Points:*

- **Aesthetic:** In this view the person encounters the divine/transcendent in and through literature, art, music, drama etc. Such a person may express religious beliefs and experiences through the creative arts etc.
- **Holy:** In this view the things that a person experiences in life are seen as sacred. It is in the ordinary and extraordinary experiences of life that a person can encounter and express the divine/transcendent etc.
- **Poetic:** In this view the person encounters the divine/transcendent in and through the aesthetic use of language. Such a person may express religious beliefs and experiences through poetry/the aesthetic use of language, or experience the presence of the divine/transcendent through poetry/the aesthetic use of language etc.

*Note:* Allow descriptive answers i.e. an example which shows an awareness of the religious interpretation of human experience from *either* an aesthetic *or* holy *or* poetic point of view.

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>
9+	8 - 7	6	5 - 4	3	2	1 - 0	10

**3 b) Outline an example of one of the following religious ways of looking at life -**  
 ● **Mystical**      ● **Prophetic**

10  
Graded

### Marking Criteria

An excellent answer will show knowledge of a religious interpretation of human experience by setting out accurate information on an example of *either* a prophetic or mystical interpretation of life.

### Possible Points:

- **Mystical:** In this way of looking at life the person seeks an inner journey. Behaviour, attitudes and lifestyle are altered in order to help the person to experience the divine/transcendent in a deep and personal way. An example of this could be a Buddhist approach to life. Buddhists use meditation and contemplation to achieve enlightenment etc.
- **Prophetic:** In this way of looking at life religious beliefs inspire the person to act for a just and inclusive world. The divine/transcendent is encountered in working with the marginalised. An example of this could be Fr. Peter McVerry for whom the work for justice is an integral part of religious belief etc.

*Note:* Allow descriptive answers i.e. an example which shows an understanding of *either* a prophetic or mystical interpretation of life.

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>
9+	8 - 7	6	5 - 4	3	2	1 - 0	10

- 3 c) Name a key person in the humanist tradition and outline one main point from that person's way of looking at life.**

20  
Graded

### Marking Criteria

An excellent answer will show an understanding of the characteristics of a non-religious world view by identifying one key person within the humanist tradition and setting out accurate information on a main point from his/her way of looking at life.

### Possible Points:

- *Desiderius Erasmus*
- *Erasmus* held the view that the meaning of life could be found in the human capacity for self-improvement through education. Erasmus was a Christian humanist who saw Jesus Christ as the model for his vision of the human person etc.
- *Albert Camus*
- Camus taught that people can create meaning and be happy. He urged people to pursue justice and solidarity. 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 20</i>
9+	8 - 7	6	5 - 4	3	2	1 - 0	10Mx2

## UNIT TWO

### SECTION B CHRISTIANITY: ORIGINS AND CONTEMPORARY EXPRESSIONS

- B a) Describe what happened when Jesus was brought for trial before *either* the Sanhedrin or Pontius Pilate and explain why that trial took place.** 40

*Graded*

*Marking Criteria*

An excellent answer will show an understanding of the circumstances of the death of Jesus by giving an accurate account of what happened and one or more accurate reasons why Jesus was brought for trial before *either* the Sanhedrin *or* Pontius Pilate.

*Possible Points:*

- *What happened at the trial before the Sanhedrin* - Night-time; brought by an armed crowd associated with the Temple; witnesses were called; Jesus was questioned; Jesus was found guilty of blasphemy etc.
- *Reason for trial before the Sanhedrin* - Jesus' interpretation of the law clashed with the Pharisees; Sadducees would have seen some of Jesus' actions as a threat to their authority; Jesus was accused of blasphemy as he had claimed the authority to forgive sins etc.
- *What happened at the trial before Pilate* - Pilate questioned Jesus about being King of the Jews; Pilate offered to release either Jesus or Barabbas; Pilate allowed the crowd to decide Jesus' fate; Jesus was crucified for the crime of treason etc.
- *Reason for trial before Pilate* - Jesus was a threat to Roman authority; Jesus' teachings went against Roman values; The number of people following Jesus gave rise to a fear of future unrest; When Jesus spoke of the Kingdom of God others were able to lay a charge of treason against him 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>
17+	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	20M x2

- B b) Explain why one of the early Christian communities listed below experienced difficulties in following the teaching of Jesus.**

20

- **Corinth**   ● **Philippi**   ● **Thessalonica**

*Graded*

*Marking Criteria*

An excellent answer will show knowledge of an early Christian community by giving an accurate account of one or more reasons why the early Christian community in *either* Corinth *or* Philippi *or* Thessalonica experienced difficulties in following the teaching of Jesus.

*Possible Points:*

*Corinth*

- The people of the community came from different backgrounds and different factions began to emerge (1Cor 1: 10f; 1Cor 3:3); There were disputes (1Cor 6:1); People gave more importance to some gifts of the Spirit at the expense of others (1Cor 12-13) etc.
- Some people in the community had difficulty in adapting to Christian sexual morality (1 Cor 5:1); There was disagreement as to whether they were free to eat the meat offered to idols (1 Cor 8:1) etc.
- Etc.



*Philippi*

- Arguments within the community (Phil 4:2f); Disagreement as to whether they should follow Jewish traditions or rituals (Phil 3:3f) etc.
- Different teachers visited the community and people became confused (Phil 1:12f) etc.
- Etc.

*Thessalonica*

- Many non-Christians were hostile and made life difficult for the community (1Thess 1:6f) etc.
- Some in the community expected the Parousia/return of Jesus to be imminent and therefore they questioned the need to work or plan for the future (1Thess 4-5) 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>
17+	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	20

**B c) Outline one way in which members of an early Christian community listed in part b) above put the teaching of Jesus into practice in their lives.**

20  
*Graded*

*Marking Criteria*

An excellent answer will show knowledge of one of the first Christian communities by giving an accurate account of one way in which the teaching of Jesus was followed by the early Christian community in *either* Corinth *or* Philippi *or* Thessalonica.

*Possible Points:*

*Corinth*

- Fostering a sense of repentance, forgiveness and reconciliation in the community (2Cor 2:5f) etc.
- Giving to the poor and helping the community in Jerusalem (1Cor 16:1) etc.
- Etc.

*Philippi*

- Creating a good community structure (Phil 4:2) etc.
- A truly Christian lifestyle was evident in the community (Phil 2-3) etc.
- Etc.

*Thessalonica*

- Persevering with their faith despite persecution (2Thess 1:3) etc.
- Becoming an example upon which other Christian communities in Greece at that time modelled themselves (2 Thess 1:4) 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>
17+	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	20

**SECTION C WORLD RELIGIONS**

**C a) Describe the understanding of salvation/liberation found in one of the following world religions: ♦ Buddhism ♦ Hinduism ♦ Islam**

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Graded

*Marking Criteria*

An excellent answer will show knowledge of the main features of a world religion by giving an accurate account of the vision of salvation/liberation proposed by *either* Buddhism *or* Hinduism *or* Islam.

*Possible Points:*

*Buddhism*

- Salvation/liberation is seen as the overcoming the cycle of Karma-Samsara. This cycle continues until one reaches Nirvana which is the state of enlightenment etc.
- Following the eight-fold path leads one to Nirvana – a state of perfect happiness and peace etc. Some Buddhists (e.g. Mahayana) believe in a celestial paradise where one lives in the light of Buddha etc.
- Etc.

*Hinduism*

- The goal of life is to be liberated from the temporal and temporary in order to achieve Moksha, union of the soul with Brahman etc. Hindus believe that reincarnation will continue until the person achieves Moksha etc.
- In the Hindu tradition a person lives life according to their caste and their stage in life, each of which has different duties and responsibilities etc.
- Etc.

*Islam*

- Salvation/liberation is seen as involving obedience, submission to the will of Allah. Everything depends on Allah for its existence - therefore all must submit to Allah etc.
- After death, the Day of Resurrection will occur whereby people will be judged by their deeds and sent to either heaven or hell. Not to submit to Allah results in spending eternity in hell. Allah is merciful and therefore most followers of Islam who are sent to hell will be admitted to heaven etc.
- Etc.

*Variation:* The candidate gives an account of the vision of salvation/liberation proposed by a world religion but fails to accurately identify the vision of salvation/liberation proposed by *either* Buddhism *or* Hinduism *or* Islam – Consult 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>
17+	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	20

**C b) Examine the understanding of salvation/liberation found in *either* Christianity *or* Judaism.**

20

Graded

*Marking Criteria*

An excellent answer will show knowledge of the main features of a world religion by looking closely at the understanding of salvation/liberation proposed by *either* Christianity *or* Judaism.

*Possible Points:*

*Christianity*

- A Christian believes that faith in Jesus' death and resurrection brings salvation etc. The initiative in salvation is with God, who in the person of Jesus Christ entered history to redeem humanity etc.
- After death a Christian believes that God will judge all at the end of time. Those who are redeemed will live in the Kingdom of God etc.
- Etc.

*Judaism*

- Yahweh/YHWH guides history and gives a promise of future redemption. In accepting the covenant one is accepting Yahweh/YHWH's salvation. Within Judaism men and women are understood as being free to obey or disobey Yahweh/YHWH etc. The Exodus from Egypt is the great event of salvation/liberation etc.
- Judaism teaches that Yahweh/YHWH's judgement will be based on how people live their lives in accordance with the covenant. The question of life after death is less important than how people live before death 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>
17+	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	20

**C c) Outline the main religious beliefs of one the following:**

- **African Traditional Religion**
- **A New Religious Movement**
- **Baha'i Faith**
- **Chinese Religion**
- **Sikh Religion**

40  
*Graded*

*Marking Criteria*

An excellent answer will show knowledge of the religious belief of a new religious movement or other living religion by setting out accurate information on the main religious beliefs of *either* African Traditional Religion *or* The Baha'i Faith *or* Chinese Religion *or* a New Religious Movement *or* Sikh Religion.

*Possible Points:*

*The Bahá'í Faith*

- Baha'u'llah is the chosen one of God etc. Members study all religious texts to see how Baha'u'llah fulfils earlier prophecies etc.
- Daily prayer is an obligation etc. Work done in a spirit of service to God and to others is an act of worship etc.
- Etc.

*Sikh Religion*

- The three duties are to bring God to mind, to work honestly, to practice charity etc. The sacred scripture (Adi Granth) guides you through life etc.
- Any suitably educated Sikh can lead community worship etc. Worship, service and humility bring union with God etc.
- Etc.

*African Traditional Religion*

- A lot of traditional African religions are polytheistic etc. Masks, stones, drums etc. can be sacred as they represent the presence of a spirit and may offer protection against evil etc.
- There is a spirit world etc. The spirits can be contacted by religious leaders such as

traditional doctors etc.

- Etc.

*Chinese Religion* e.g. Confucianism and Taoism

- There is a divine will, which people should respect etc. Mysticism and meditation are valued etc.
- Ancestral rites should be honoured etc. One should strive to live a virtuous life etc.
- Etc.

*A New Religious Movement* i.e. 'New' in that it presents itself as an alternative to official institutional religion. 'Religious' in that it offers a religious vision of the world and responds to fundamental questions of life etc.

e.g. International Society for Krishna Consciousness (ISKCON)

- It is important to have a personal relationship with Krishna etc. Krishna has many incarnations etc. Reincarnation etc.
- Spiritual exercises and an organised lifestyle will lead to Krishna consciousness etc.
- Etc.

*Note:* Allow descriptive answers i.e. an example which shows knowledge of the main religious beliefs of *either* African Traditional Religion *or* The Baha'i Faith *or* Chinese Religion *or* a New Religious Movement *or* Sikh Religion.

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>
34+	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	40

## SECTION D MORAL DECISION-MAKING

- D a) Describe two characteristics of moral maturity.**

20  
Graded

*Marking Criteria*

An excellent answer will show an understanding of moral growth and development by giving an accurate account of two characteristics associated with moral maturity.

*Possible Points:*

- The person through thought and reflection comes to an understanding of right and wrong etc.
- The person thinks and acts in a selfless way when deciding what is right or wrong and is guided by ethical principles that seek the common good 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>
9+	8 - 7	6	5 - 4	3	2	1 - 0	(10M x 2)

- D b) Outline what is involved in one stage of moral development a person might go through before reaching moral maturity.**

20  
Graded

*Marking Criteria*

An excellent answer will show an understanding of moral growth and development by setting out accurate information on one stage of moral development that a person may go through before reaching moral maturity.

*Possible Points:*

- Jean Piaget identified two distinct phases.
  - In childhood (5-8yrs) morality is seen as a set of rules imposed by others. From

- the age of 10 approx a child will consider the intentions of others etc.
- As thought processes develop, a person will establish his/her own value system etc.
  - Lawrence Kohlberg identified three levels, each of which has two stages -
    - In pre-conventional morality moral values are related to a person's needs. In stage one, decisions are guided by the need to avoid punishment. In stage two, decisions are guided by the need to satisfy ones own desires etc.
    - In conventional morality moral values are related to pleasing others and keeping conventional order. In the first stage decisions are guided by the need to avoid disapproval. In the second stage decisions are guided by the need to avoid criticism etc.
    - In post-conventional morality moral values are derived from principles. Firstly decisions are guided by respect for social order. In the second stage decisions are guided by one's own conscience etc.
  - Etc.

*Note:* Allow descriptive answers i.e. an example which shows an understanding of one stage of moral development that a person may go through in becoming morally mature.

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>
17+	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	20

**D c) Examine how a morally mature person would decide what is right and wrong about one moral issue you have studied.**

40  
Graded

*Marking Criteria*

An excellent answer will show appreciation of moral decision-making and openness to the moral dimension of an issue by looking closely at the way in which a morally mature person might decide what is right and wrong on an issue studied.

*Possible Points:*

- The use of conscience, moral principles (e.g. The Golden Rule) or a consideration of rights and responsibilities to reach a moral decision on an issue such as political and economic questions; relationships and sexuality; medical ethics; violence; crime and punishment etc.
- The use of a particular method to decide what is right and wrong about a moral issue (e.g. STAR or LISTEN method) etc.
- The consideration of what religious and civil authorities say about what is right and wrong 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>
34+	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	40

## UNIT THREE

### SECTION E RELIGION AND GENDER

40  
Graded

- E a) Outline two examples which show the influence that a person's gender can have on his/her experience of religion in the world today.**

An excellent answer will show an understanding of the significance of gender in the experience of religion today by setting out accurate information on two examples of how a person's experience of religion can be influenced by his/her gender.

*Possible Points:*

- The influence of gender on the religious obligations a person might have to fulfil e.g. In Judaism men are obliged to observe some religious practices that women are not obliged to observe - wearing Tefillin etc.
- The influence of gender on the roles a person might have within a community of faith e.g. In the Roman Catholic Church the ordained priesthood is exclusively male; In Hinduism the care of the family shrine has traditionally been the responsibility of women etc.
- Etc.

*Note:* Allow descriptive answers where the candidate sets out accurate information from two different religions which exemplify how a person's experience of religion today can be influenced by his/her gender.

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>
17 +	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	(20Mx2)

- E b) i World religions have been influenced by women who were -**

20  
Graded

- |   |  |   |   |
|---|--|---|---|
| <ul style="list-style-type: none"> <li>• <b>FOUNDERS OF RELIGIOUS ORDERS</b></li> </ul> | <ul style="list-style-type: none"> <li>• <b>RELIGIOUS WRITERS</b></li> </ul> | <ul style="list-style-type: none"> <li>• <b>SOCIAL REFORMERS</b></li> </ul> | <ul style="list-style-type: none"> <li>• <b>SPIRITUAL THINKERS</b></li> </ul> |
|---|--|---|---|

**Choose one woman in any of the above categories and outline her life story under each of the following headings:**

- i. Her work.**

*Marking Criteria*

An excellent answer will show knowledge of the contribution of a woman to a religious/spiritual tradition by setting out accurate information on the work done by one woman from any of the above categories.

*Possible Points:*

- *Founder of Religious Orders -*
  - E.g. Nano Nagle founded the Presentation order. Her work involved helping the poor etc.
  - Etc.
- *Religious Writers -*
  - E.g. Joyce Rupp has written many books on the area of spirituality which are designed to help readers reflect, ritualise and re-orient themselves etc.
  - Etc.

- *Social Reformers* -
  - E.g. Dorothy Day lived her life in solidarity with people who were marginalised etc.
  - Etc.
- *Spiritual Thinker* -
  - E.g. Hildegard of Bingen was a spiritual thinker and religious writer whose work inspired many religious and political leaders in the Middle Ages 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>
17+	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	20

E b) ii *World religions have been influenced by women who were -*

20

- **FOUNDERS OF  
RELIGIOUS ORDERS**
- **RELIGIOUS  
WRITERS**
- **SOCIAL  
REFORMERS**
- **SPIRITUAL  
THINKERS**

*Graded*

**Choose one woman in any of the above categories and outline her life story under each of the following headings:**

**ii. The impact of her life on her religious tradition.**

*Marking Criteria*

An excellent answer will show knowledge of the contribution of a woman to a religious/spiritual tradition by setting out accurate information on the contribution of a woman, in any of the above categories, to her religious tradition.

*Possible Points:*

- *Founder of Religious Orders* -
  - E.g. Nano Nagle's life and work have inspired many women and men to reach out to the poor. Some of her Sisters travelled abroad after her death and, today, hundreds of Presentation schools can be found throughout the world. Nano Nagle's impact can be seen in the number of Presentation schools that have been founded and her popularity in Ireland etc.
  - Etc.
- *Religious Writers* -
  - E.g. Joyce Rupp writings help people in their quest for a deeper spirituality in a busy world etc.
  - Etc.
- *Social Reformers* -
  - E.g. Dorothy Day's beliefs pose a challenge for society today on how to live a deeply committed religious life amid the complexities of our world etc.
  - Etc.
- *Spiritual Thinkers* -
  - E.g. Hildegard of Bingen's impact was far-reaching in terms of geography and political position. Her work is often used by people reflecting on creation spirituality. Her writings bring science, art and religion together 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>
17+	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	20

## SECTION G WORSHIP, PRAYER AND RITUAL

20  
Graded

**G a) i Outline the understanding of sacrament in one Christian denomination you have studied.**

### *Marking Criteria*

An excellent answer will show an understanding of sacrament in the Christian tradition by setting out accurate information on the understanding of sacrament in one Christian denomination.

### *Possible Points:*

- Denominations differ in their understanding of sacrament. Denominational differences occur in the way sacraments may be a promise of grace, a sign of grace and a means of grace. Denominational differences also occur as to what is considered a sacrament etc.
- In the Anglican Communion a sacrament is 'an outward and visible sign of an inward and spiritual grace given to us, ordained by Christ himself, as a means whereby we receive the same, and as a pledge to assure us thereof'. God's action through the sacraments is stressed but there is also a stress on the importance of faith within the individual. There are two sacraments: Baptism and Eucharist and five sacramental ministries of grace etc.
- Other Protestant denominations have two sacraments, Baptism and Eucharist as these are clearly instituted by Jesus Christ in the Gospels etc.
- In the Roman Catholic Church a sacrament is a sign instituted by Christ to give grace. There are seven sacraments which are understood as an encounter with Christ etc.
- Etc.

*Note:* Allow descriptive answers i.e. an example which shows an understanding of sacrament in one Christian denomination.

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>
17+	16 - 14	13 - 11	10 - 8	7 - 5	4 - 2	1 - 0	20

20  
Graded

**G a) ii Examine the part played by two symbols in a sacramental celebration you have studied.**

### *Marking Criteria*

An excellent answer will show understanding of the power of symbols used in a religious context by looking closely at the function of two symbols in a sacramental celebration.

### *Possible Points:*

- Denominations differ in the stress they place on the role of symbols in revealing, bringing about and participating in sacred realities etc.



- Water in baptism reveals and/or brings about sacred realities. Water is life-giving, when it is used in Baptism it is life-giving in that the person being baptised begins a new life in Christ etc.
- Etc.

*Note:* Allow descriptive answers i.e. an example which shows an understanding of the function of two symbols in a sacramental celebration.

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>
9+	8 - 7	6	5 - 4	3	2	1 - 0	(10M x 2)

**G b) Compare the way in which people pray in two of the following major world religions making reference to where and when people pray.**

40  
Graded

◆ **Buddhism** ◆ **Christianity** ◆ **Hinduism** ◆ **Islam** ◆ **Judaism**

*Marking Criteria*

An excellent answer will show knowledge of a variety of prayer traditions by accurately examining similarities and/or differences in where and when people pray in two of the world religions listed in the question.

*Possible Points:*

*Where people pray -*

- Major world religions can be compared regarding the role of a place of worship in the prayer life of the community e.g. In Christianity, the Church is the primary focus for communal worship whereas in Judaism, much communal worship takes place in the family home etc.
- Major world religions can be compared regarding the design and décor of the communal place of worship e.g. Many Orthodox churches are highly decorated, with murals, icons etc. This contrasts with mosques which are very plainly and simply furnished etc.
- Etc.

*When people pray -*

- Major world religions can be compared regarding whether they have one special day of prayer a week. Christians place a special emphasis on Sunday as this is the day of the Resurrection. However in Buddhism one day of the week is not set aside from the others as a special day of prayer etc.
- Major world religions can be compared regarding when followers pray during the day e.g. In Islam followers are expected to pray five fixed prayer rituals a day. In other world religions such as Christianity daily prayer is encouraged rather than prescribed and it can take many forms 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>
34 +	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	40

**SECTION H THE BIBLE: LITERATURE AND SACRED TEXT**

**H a)**

**Discuss the influence of the Bible on one group you have studied.**

40  
Graded

*Marking Criteria*

An excellent answer will show an understanding of the Bible as a classic text by examining and drawing a conclusion about the influence of the Bible on one group of people.

*Possible Points:*

- One group of people who have been influenced by the Bible would be Christians working for justice who have been influenced by Jesus’ teaching in the Bible on the Kingdom of God and by the writings of the prophets etc.
- In contemplative orders the day is punctuated by times for prayer and times for reading the Bible etc.
- Etc.

*Note:* Allow descriptive answers i.e. an example that shows an understanding of the influence of the Bible on one group of people.

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>
34+	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	40

**H b) Examine the meaning of one of the following texts from the Hebrew scriptures and explain why that text is important in a religious tradition.**

40  
Graded

- **The Ten Commandments (Exodus 20:1-21)**
- **Hannah’s Song of Thanks (1 Samuel 2:1-10)**
- **Israel Restored (Isaiah 52:13-53:12)**

*Marking Criteria*

An excellent answer will show knowledge of a key biblical text by looking closely at the meaning of one prescribed text listed in the question and by giving an accurate account of the reason(s) why the text is important in a religious tradition.

*Possible Points:*

*The Ten Commandments*

- The Ten Commandments outline the rules by which Yahweh/YHWH’s people should live. The first four concern the relationship between Yahweh/YHWH and his people. The remaining rules govern the behaviour of people towards others etc.
- The Ten Commandments are important because they are an expression of the covenant between Yahweh/YHWH and the Hebrew people etc.
- Etc.

*Hannah’s Song of Thanks*

- This text is a hymn of praise which shows Yahweh/YHWH is powerful, yet on the side of the oppressed and powerless etc.
- The text is important because it shows Yahweh/YHWH’s concern for a woman who was oppressed by Elkanah’s other wife. This would have given comfort to the Hebrews who were oppressed by the Philistines. Yahweh/YHWH answers Hannah’s

prayer by giving her a son, Samuel, whom Hannah then dedicated to Yahweh/YHWH etc.

- Etc.

*Israel Restored*

- In this text the suffering servant is praised and exalted by Yahweh/YHWH because he atones for the sins of the people through his own suffering etc.
- This text is important because it shows that the suffering of one can atone for the sins of the many. The suffering servant is innocent of wrongdoing but willingly accepts suffering for the good of the people 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>
34+	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	40

**SECTION J RELIGION AND SCIENCE**

**J a) Describe one of Galileo's discoveries about the universe.**

40  
Graded

*Marking Criteria*

An excellent answer will show familiarity with a key moment in the relationship between science and theology by giving an accurate account of one of Galileo's discoveries about the universe.

*Possible Points:*

- Galileo discovered imperfections on the surface of the moon and sun. These observations led Galileo to conclude that the things of the heavens were imperfect like earth and may be subject to the same rules of physics as the earth etc.
- In observing Venus, Galileo discovered that it went through phases like the moon and that it was not bright because of its own light. Therefore Copernicus' theory that the planets orbited the sun was correct 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>
34+	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	40

**J b) Explain why Galileo's discoveries about the universe affected the relationship between religion and science.**

40  
Graded

*Marking Criteria*

An excellent answer will show Knowledge of tension between science and theology by giving an accurate account of the reason(s) for the impact of Galileo's work on the relationship between science and religion.

*Possible Points:*

- Galileo’s work presented a difficulty for the ‘Two Book Theory’ because the book of God’s work (the universe) now seemed to be different to the book of God’s word (the Bible). Galileo spoke of two books – the Book of Scripture and the Book of Nature e.g. Bible is intended to teach - “not how the heavens go but how one goes to heaven” etc.
- It led to questions regarding the role of science i.e. was science’s role to describe what existed or was it to predict future events 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>
34+	33 - 28	27 - 22	21 - 16	15 - 10	9 - 4	3 - 0	40

## 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 1

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

## *Marking Scheme*

### *Leaving Certificate Examination 2009*

### *Religious Education Coursework - Ordinary 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 Section 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 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 - 16 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 sources of information were used in completing coursework on the chosen 2009 prescribed title.

17 - 24 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.
- 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 sources of information were used in completing coursework on the chosen 2009 prescribed title.

25 - 32 If the answer is 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 gives good evidence that 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 given for the conclusions drawn.

33 – 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 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 shows substantial engagement in

extended research, analysis evaluation, critical thinking, communication and reflection skills.

- It gives substantial evidence that sources of information were used in completing coursework on 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.

## **Part B – Personal reflection on the learning, skills and experiences gained through undertaking coursework**

*Marks*     *Marking Criteria as evident in Part B*

0 - 16     If the answer is weak in its treatment of the set questions i.e.

- It is a trivial piece of work, giving a reason / explanation for choosing the coursework title that has little or no relevance to the chosen 2009 prescribed title.
- It shows inadequate personal engagement with the chosen 2009 prescribed title, with little or no 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 evidence of identifying different perspectives encountered and questions that arose through doing coursework on the chosen 2009 prescribed title.
- It shows little or no 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.

17 - 24     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 some identification of different perspectives encountered and questions that arose through doing coursework on the chosen 2009 prescribed title.
- It shows 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.

25 - 32     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. A general explanation is given with some 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 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 identification of different perspectives encountered and questions that arose through 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
  - Showing the skills of judgement and evaluation.

33 – 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. 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.
- 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 clear identification of different perspectives encountered and questions that arose through doing coursework on the chosen 2009 prescribed title.
- It gives substantial 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.

- The assessment of Religious Education at Leaving Certificate Ordinary 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.







