



**Coimisiún na Scrúduithe Stáit**  
**State Examinations Commission**

**Leaving Certificate 2012**

**Marking Scheme**

**Religious Education**

**Ordinary Level**



## **General Introduction**

- 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 Skills 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.

## UNIT ONE

CANDIDATES MUST ANSWER TWO OF THE FOLLOWING THREE QUESTIONS.

### SECTION A THE SEARCH FOR MEANING AND VALUES

Marks

#### Question 1.

- 1 1 a) **Imagine that Aristotle was alive today and giving an interview about the principles that make up the physical world in which we live. Based on your knowledge of the ideas of Aristotle, outline what you think he might say about his theory of matter and form.** **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 Aristotle's philosophical ideas about his theory of matter and form.

#### *Possible Points*

- Aristotle developed the idea that all things are composed of matter and form, which are equally important and cannot be separated etc.
- Aristotle's idea of matter and form recognised both the essence of something i.e. what makes something unique e.g. 'treeness' and its outward appearance i.e. the physical characteristics it exhibits e.g. an 'oak tree' etc.
- Aristotle developed the theory of matter and form which recognises that it is both the essence of something and its physical limitation that makes it unique. There is a part of everything that stays the same and there is a part of everything that changes etc.
- Etc.

Code MC in the 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 | 20M          |

**Question 1.**

**1 1 b) Explain how science has been influenced by any one of Aristotle's ideas.**

**20**  
*Graded*

*Marking Criteria*

An excellent answer will show knowledge of the philosophical thought of ancient Greece by giving an accurate account of the process by which scientific thought and principles have been influenced by any one of Aristotle's ideas.

*Possible Points*

- The foundations for scientific method of observation were laid by Aristotle's idea that there are two ways of knowing i.e. through the intellect and senses; what we see and hear. Through our senses we learn about the changing aspects of things and through our intellect we understand the things that remain unchanging. Aristotle thought all things in nature should be open to examination and subject to reason etc.
- A scientific analysis of the nature of causation shows the influence of Aristotle's ideas because he was the first to recognise that there are four different ways of asking the question why. Aristotle's theory of causation explains a substance in terms of its matter (material cause), its form or essence (formal cause), its parentage (efficient cause) and its purpose (final cause). He thought that observation by the senses should include the four causes: the composition, the shape (or form), the motion (or change) and the end result (or purpose) etc.
- Etc.

Code MC in the 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 | 20M          |

**Question 2.**

- 1 2 a) People have different ways of understanding human experience -  
● THE HOLY ● THE MYSTICAL ● THE PROPHETIC  
Describe an example of what is involved in one of the above ways of  
interpreting human experience.**

**20**  
*Graded*

*Marking Criteria*

An excellent answer will show an understanding of the religious response to human experience by giving an accurate account of the way people interpret human experience as being holy *or* mystical *or* prophetic.

*Possible Points*

- Holy - the person interprets human experience and understands events in life as being sacred. In the ordinary and extraordinary experiences of life a person encounters the divine. When life is seen as holy, then special times in a person's life are celebrated through ritual and prayer etc.
- Mystical - the person seeks to know God/the transcendent in a personal and intense way by making an inner journey. The person may alter his/her behaviour, attitudes and lifestyle in order to experience the divine/transcendent in a deep and personal way etc.
- Prophetic - religious beliefs inspire the person to examine and critique the society in which he/she lives. The divine/ transcendent is encountered in acting for a just and inclusive world; working with the marginalised etc.

Code MC in the 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 | 20M          |

**Question 2.**

- 1 2 b) Explain two reasons why people could find it difficult to search for the meaning of life today.** **20**  
(10Mx2)

*Graded*

*Marking Criteria*

An excellent answer will show appreciation of the factors which can block the search for the meaning of life by giving an accurate account of two reasons why people could find it difficult to search for the meaning of life today.

*Possible Points*

- Basic human need for survival e.g. need for food not being met could preoccupy the person's attention etc.
- A consumerist or instrumental attitude to life e.g. where success is measured in material or monetary terms it leaves little room for the relational, spiritual or ethical dimensions to human happiness etc.
- Hedonism e.g. too interested in enjoying oneself and too interested in chasing today's fashion to think about the search for meaning and values etc.
- Etc.

Code MC in the 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</i> |
|------------------|------------------|-------------|-------------|-------------|-----|-------|--------------|
| 10 > 9           | 8 > 7            | 6           | 5 > 4       | 3 >         | 2 > | 1 > 0 | 10Mx2        |

**Question 3.**

**1 3 a) Describe one key idea associated with humanism.**

**20**  
*Graded*

*Marking Criteria*

An excellent answer will show an understanding of a world view by giving an accurate account of one of the key ideas of humanism.

*Possible Points*

- The humanist idea that the great questions of life can be answered through reason and science with no reference to a higher power etc.
- The idea of scepticism i.e. questioning and withholding judgement on an issue before making a decision, as the best decisions will be arrived at if one looks at all sides of an argument etc.
- The idea of Albert Camus that the purpose of life is to create meaning and a meaningful society will be created when people work to respect the dignity of each individual etc.
- The humanist idea that the happiness of humankind depends on people rather than on religion and dogma etc.
- Etc.

*Note:* A candidate gives an accurate account of a world view but makes no reference to a key idea associated with humanism. – Consult your Advising Examiner.

Code MC in the 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 | 20M          |

**Question 3.**

- 1 3 b) Explain how any idea associated with humanism could help a person searching for the meaning of life today.**

**20**  
*Graded*

*Marking Criteria*

An excellent answer will show an understanding of a world view by giving an accurate account of the process by which any idea associated with humanism could help a person searching for the meaning of life today.

*Possible Points*

- The humanist idea of using reason and science to answer questions of meaning could help people as it could encourage people to think for themselves and apply what they learn from science to the great questions of life etc.
- Desiderius 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 held the view that people can create meaning and be happy. He urged people to pursue justice and solidarity as he held the view 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 the 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 | 20M          |

## UNIT TWO

CANDIDATES MUST ANSWER TWO OF THE FOLLOWING THREE SECTIONS.

### SECTION B CHRISTIANITY: ORIGINS AND CONTEMPORARY EXPRESSIONS *Marks*

- 2 B a) Describe what the Jewish people expected the Kingdom of God to be like at the time of Jesus. 20  
*Graded*

#### *Marking Criteria*

An excellent answer will show knowledge of the religious context in Palestine at the time of Jesus by giving an accurate account of one or more expectation(s) that the Jewish people had about the Kingdom of God at the time of Jesus.

#### *Possible Points*

- The people of Israel believed that Yahweh/YHWH promised Abraham that his descendants would become great nations, a Kingdom of God (Gen 17:5-6). They believed that since Yahweh/YHWH was transcendent, created everything and sustained the Jewish nation, he was the one and only King of Israel. But as time went on they felt they needed an earthly king who would rule them with Yahweh/YHWH's justice and be his representative among the people. Around the time of King David there was a belief that one day a son of David would be raised up who would let Yahweh/YHWH rule and bring his peace to the land etc.
- The Pharisees looked to a future Messiah whom Yahweh/YHWH would send to deliver them from Roman rule and restore the Kingdom of God among the people of Israel etc.
- Rabbis taught the Jewish people that they ought to live as though the Kingdom of Yahweh/YHWH had already come. They called for repentance and conversion (metanoia) to protect the people of Israel from Roman rule etc.
- Etc.

Code MC in the 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 | 20M          |

**2 B b) Outline one way in which the understanding of the Kingdom of God in Jesus' preaching was different to the expectations of the Jewish people that you have described in part a) above.**

**20**  
*Graded*

*Marking Criteria*

An excellent answer will show an understanding of the 'Kingdom of God' in Jesus' preaching by setting out accurate information on one way in which Jesus' teaching about the 'Kingdom of God' was different to the expectations of the Jewish people of his time.

*Possible Points*

- Jesus preached that the 'Kingdom of God' is carried in the hearts of people and has to do with the way human beings live in relationship with God and other people, whereas the Jewish people expected the Messiah would also be a political leader in Israel. This militaristic image of the Messiah clashed with the life and message of Jesus. Jesus' reluctance to use the title of Messiah may have been because of the wide range of socio-political expectations that were associated with it (Mk 8:31). Jesus showed that the 'Kingdom of God' was a place of salvation for all where the community of Israel was restored on a just and inclusive basis etc.
- In Jesus' teaching the 'Kingdom of God' was presented as the work of God, something that people could not bring about by their own efforts. At the time of Jesus, with the hoped for Son of David in mind, the rabbis taught the people that they ought to live as though the Kingdom of God had already come so that their quality of life would change. They knew that God's kingdom was not yet established, but they felt that if people started living a quality of life that was ruled by law they would find their relationships with people changing. What was unique about Jesus' teaching was his announcement that the 'Kingdom of God' had indeed arrived etc.
- Etc.

Code MC in the 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 | 20M          |

**Examine the effect that returning to the founding vision of Jesus had on one of the movements listed above.**

*Marking Criteria*

An excellent answer will show an ability to recognise moments of adaptation and reform in the Christian tradition by looking closely at the effect that returning to the founding vision of Jesus, had on one of the movements listed in the question.

*Possible Points*

- The Céli Dé (the Culdees) — a movement which sought to renew existing monasteries by a renewal of an ascetic tradition based on the Word of God and devotion to the saints. The central aim was to base one's life completely on the centrality and supremacy of God. The Céli Dé was particularly effective in educating priests in their founding message and thus moving away from the abuse of position and authority. It re-emphasised the importance of prayer, labour, study and commitment to a distinctly Christian way of life, embodied in their vows of poverty and chastity. It emphasised Sunday as day of rest and prayer etc.
- Evangelical Movement in early 19<sup>th</sup> century Protestantism — a trend in Christianity which pays particular attention to the place of scripture in the life of a Christian. There is a particular emphasis on the saving death of Jesus Christ on the cross. It emphasises personal conversion, leading to a change in the way one lives. A concern for the sharing of the Christian faith is paramount e.g. the Methodist Church, founded by John Wesley, places a strong emphasis on the need to integrate personal faith with social action. This comes from its understanding of the gospel as involving both the personal and the social. The Gospels and epistle of Paul were central to this revival. It led to people travelling overseas and dedicating themselves to social reform as an expression of God's Kingdom etc.
- Liberation Theology — a social and theological movement that emerged principally in Latin American in the late 1960s. The 1968 conference of Latin American Roman Catholic bishops held that the Christian vision compelled Christians to work for social justice. Religious leaders saw Jesus as a man who sided with the powerless and oppressed. The option for the poor was not simply a choice to live in poverty but a desire to tackle the structural causes of poverty and injustice etc. The message of the Gospel is seen as one of liberation and Jesus is seen as the great liberator. This theology of liberation upset a lot of people in positions of power in Latin America. Some activists suffered torture and others were killed in their struggle to speak out for the poor e.g. Archbishop Oscar Romero etc.

- Luther's Reforms — Martin Luther, a German Augustinian priest, who became conscious of the great gap between the life of the early Church and the lifestyle displayed by the Church leaders of the time. He believed that God's forgiveness is a gift given to those who have faith in God through Jesus Christ. This raised issues such as - If forgiveness and salvation could be given by faith alone, then what role did the clergy have as mediators between God and humanity? What was the role of the sacraments? If forgiveness was to be given as a gift on the basis of faith rather than good works then what was the need for obtaining indulgences? Pope Leo X condemned Luther's views. At the Diet of Worms Luther refused to retract and was excommunicated. Thus began the split between the Roman Catholic Church and Luther and his supporters, which gave rise to the reformation etc.
- Second Vatican Council — a gathering of the bishops of the Roman Catholic Church in the 1960s. Inspired by the early Christian communities it wanted to rediscover the founding vision of Christianity while expressing its relevance to a modern world. Vatican II called for more active involvement of the laity in the life of the Roman Catholic Church. It also considered relations between Christians and those of other religions. The Council stressed the importance of the social aspect of the Christian faith and called for Christians to be active in the areas of human rights, race relations, and social justice in general. Liturgical celebrations would now be celebrated in the language of the country with the priest facing the congregation during the celebration. Rules about religious dress were relaxed etc.

Code MC in the 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 | 40M          |

- 2 C a) The variety of religions in the world include those that can be described as - ● NON - THEISTIC ● PRIMAL ● THEISTIC 20  
Graded  
Outline the main characteristics of one of the types of religion listed above.

*Marking Criteria*

An excellent answer will show an understanding of a type of religion by setting out accurate information on one or more distinctive qualities associated with a type of religion listed in the question.

*Possible Points*

- Non - Theistic religions (i.e. categorised in terms of their concept of deity) do not believe in a god or gods etc.
- Primal religions (i.e. categorised in terms of their evolutionary history/earliest manifestations of religion in human culture and history) characterised by a belief in spirits; sacrifice as a means of gaining benefits from them and the existence of gods and lesser deities who relate to different aspects of life and the agricultural year e. g. Tribal Religion etc.
- Theistic religions – belief in a God/gods/divine; Polytheistic or monotheistic etc.

Code MC in the 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 | 20M          |

**2 C b) ◆ BUDDHISM ◆ CHRISTIANITY ◆ HINDUISM ◆ ISLAM ◆ JUDAISM 30**  
**Outline the origins of inter-faith dialogue between two of the major world religions listed above. Graded**

*Marking Criteria*

An excellent answer will show an appreciation of inter-faith dialogue by setting out accurate information on the beginning of inter-faith dialogue between two of the religions listed in the question.

*Possible Points*

- Some inter-faith dialogue has its origins in historic events e.g. Buddhism/Christianity/Hinduism/Islam/Judaism all had speakers at the first World Parliament of Religions in Chicago in 1893 etc. Some inter-faith dialogue originated in response to historical events e.g. the anti-Semitism that contributed to the Holocaust led to greater dialogue between Christianity and Judaism; the visit of Pope John Paul II to a synagogue in Rome in 1986 where he spoke of Jews as ‘beloved elder brothers’ of Christians etc.
- Some inter-faith dialogue originates in particular initiatives that promote dialogue between different faiths i.e. a discussion or exchange of ideas and opinions, especially with a view to resolving conflict or achieving agreement etc.
- Some inter-faith dialogue has its roots in significant gestures/leaders. Gandhi reached out across the religious divide. He showed reverence towards the sacred texts of other faith traditions and quoted from them. Pope John Paul II made significant progress in reaching out to other world religions e.g. 1985 he referred to Catholics and followers of Islam as “brothers and sisters in the faith of Abraham” etc. Some inter-faith dialogue has its roots in ecumenism. The World Council of Churches, formed in 1948, had representatives from many major Christian denominations. Dialogue between Christian denominations has led to dialogue between Christianity and other religions etc.
- Those engaged in contemporary inter-faith dialogue sometimes trace the origin of inter - faith dialogue to the sacred texts of religions e.g. In Islam reference is made to Sura 5:48; Hindus consider the message of Rig-Veda 1.164.46 etc.
- Some inter-faith dialogue has political/social origins e.g. Multi-faith societies like India have encouraged inter-faith dialogue especially between Christianity, Hinduism and Islam etc.
- Some inter-faith dialogue has cultural origins e.g. as more people travelled in the Far East, people became more curious about Buddhism. The use of meditation as a form of relaxation and prayer has encouraged communities of faith to explore the prayer traditions of other religions etc.
- Some inter-faith dialogue has theological origins e.g. Inter-faith dialogue progressed after Vatican II issued *Nostra Aetate* etc.
- Etc.

Code MC in the 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> |
|------------------|------------------|-------------|-------------|-------------|-------|-------|--------------|
| 30 > 26          | 25 > 21          | 20 > 17     | 16 > 12     | 11 > 8      | 7 > 3 | 2 > 0 | 30M          |

2 C c)◆ BUDDHISM ◆ CHRISTIANITY ◆ HINDUISM ◆ ISLAM ◆ JUDAISM 30

Compare the way in which the death of a person is marked by the members of two of the world religions listed above. *Graded*

*Marking Criteria*

An excellent answer will show knowledge of major world religions by examining the similarities and/or differences in the way the death of a person is marked by the members of two of the world religions listed in the question.

*Possible Points*

- Islam/Christianity — Both believe that after the death of a person the soul is carried to the divine; the person will be judged according to the good and bad deeds done during his/her life. In the Islamic tradition when a person dies the body is prepared for burial, which takes place as soon as possible after the death has occurred. However in the Christian tradition burial can take place up to a day or more after the person's death. Instead of burial some Christians are cremated, however in the Islamic tradition there is no cremation etc.
- Judaism/Buddhism — Both religions place the body of the dead person in a simple wooden coffin. There are no flowers or wreaths in the Jewish tradition whereas Buddhists bring offerings of flowers for the Puja at the shrine. Special rites are carried out seven days after the death of the person in both religions. In Judaism the mourners remain in the house and do not wash etc. as a sign that the death had disrupted all aspects of their lives. The mirrors in the house are covered to indicate that the mourners have no regard for their appearance. In Buddhism ceremonies of remembrance for the deceased are held after seven days, three months and annually on the anniversary of the death of the person etc.
- Hinduism/Christianity — The last rite performed in the life of any Hindu is a funeral rite, which is similar to the last rites in the Roman Catholic tradition. When a Hindu dies the body is washed and anointed with sandalwood paste. After death all Hindus are cremated so as to allow the soul to be released from the body and the ashes are usually scattered in a river to symbolise their return to the earth etc.
- Etc.

*Note:* A candidate examines the way the death of a person is marked by members of one religion listed in the question – Consult your Advising Examiner.

Code MC in the 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> |
|------------------|------------------|-------------|-------------|-------------|-------|-------|--------------|
| 30 > 26          | 25 > 21          | 20 > 17     | 16 > 12     | 11 > 8      | 7 > 3 | 2 > 0 | 30M          |

- 2 D a) Outline the circumstances that led to the development of the Decalogue (Ten Commandments).

20  
Graded

*Marking Criteria*

An excellent answer will show an understanding of how a religious perspective on morality emerges from a religious tradition by setting out accurate information on the context in which the Decalogue emerged.

*Possible Points*

- The Ten Commandments emerge from the Covenant between Yahweh/YHWH and the people of Israel. They are set within the context of the Israelites' escape from slavery in Egypt. The Covenant describes the special relationship between Yahweh/YHWH and the people of Israel and this relationship is the motivation for their following of the commandments etc.
- The Ten Commandments emerge from the need for continuity between morality and religion e.g. the people of Israel must honour Yahweh/YHWH and behave in a way that shows their commitment to the reign of Yahweh/YHWH etc.
- Etc.

Code MC in the 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 | 20M          |

**2 D b) Explain how moral freedom plays a part in a person's growth to moral maturity.**

**20**  
*Graded*

*Marking Criteria*

An excellent answer will show an understanding of moral growth and development by giving an accurate account of how a person's freedom to decide what is right and wrong plays a part in developing moral maturity.

*Possible Points*

- Moral freedom gives people the right and duty to use their conscience etc.
- A morally mature person has a personal moral code. People need freedom in order to develop personal moral codes and principles etc.
- A morally mature person develops a habit of acting virtuously. Some argue that virtuous living needs to be practised in order to be learnt. Moral freedom enables a person to identify what is virtuous and apply it to his/her life etc.
- Etc.

Code MC in the 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 | 20M          |

**2 D c) Describe how Jesus' teaching on the 'law of love' would guide a person in deciding what is right and wrong about an issue.**

**40**  
*Graded*

*Marking Criteria*

An excellent answer will show familiarity with the ethical dimensions of the teachings of Jesus by giving an accurate account of how Jesus' teaching on the 'law of love' would guide a person in deciding what is right and wrong about an issue.

*Possible Points*

- All of Jesus' moral teaching is concentrated in one command — the 'law of love' teaches love of God and love of neighbour. Jesus is recovering the original spirit of morality by presenting the 'law of love' e.g. Jesus washing his disciples' feet (John 13:34-35). The influence of this can be seen in the way it would guide a person to do charitable work and help others in need e.g. Christian Aid etc.
- In the gospel accounts Jesus repeatedly reiterates the 'love' commandment and places it at the heart of the religious and moral response, which he asks of his disciples. Jesus summarises the 'law of love' in the Sermon on the Mount. This could guide a person in deciding what is right or wrong about the way in which a person should relate to others e.g. forgiveness of enemies etc.
- Etc.

Code MC in the 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 | 40M          |

## UNIT THREE

**CANDIDATES MUST ANSWER ONE OF THE FOLLOWING FOUR SECTIONS.**

### SECTION E RELIGION AND GENDER

*Marks*

**3 E a) Compare the part played in salvation history by one woman and one man whose stories are told in the Hebrew Scriptures.**

**80**  
*Graded*

*Marking Criteria*

An excellent answer will show an understanding of the place of men and women in the Hebrew Scriptures by accurately identifying the similarities and/or differences in the roles played in salvation history by one woman and one man whose stories are told in the Hebrew scriptures.

*Possible Points*

- Miriam, Aaron's sister is seen as a prophet. Her song suggests that she contributed to ritual celebrations. The people looked to her as well as to Moses for leadership. Her role in salvation history is one of leadership and guidance etc.
- Deborah is very clearly a military leader. Under Deborah's leadership the people of Israel enjoy 40 years of peace etc.
- Ruth is one of three women to have a book named after her. Her story is that of a gentile who became part of the Hebrew people. Her faith and loyalty led to marriage. Ruth, a poor, foreign woman who showed great loyalty and perseverance was the grandmother of King David. Her role in salvation is one which shows the importance of faith and steadfastness to YHWH/Yahweh etc.
- Joseph's story is one of a favoured son who is sold into slavery. His talents lead him to rise up the ranks and he eventually ensures the survival of his own family. His role shows that YHWH/Yahweh is steadfast to those who have faith. Joseph's story shows that YHWH/Yahweh always triumphs over evils etc.
- Moses emerged as a leader of the Hebrews who secured their freedom from slavery in Egypt. Under his guidance they forged their identity as the people of Israel. Moses' role is that of liberator. Under him the promise of the covenant became more visible and is marked still every year by celebrating Passover etc.
- Etc.

Code MC in the 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 | 80M          |

*or*

**3 E b) Describe the roles given to men and women in one of the first Christian communities.**

**80**  
*Graded*

*Marking Criteria*

An excellent answer will show an understanding of the place of men and women in the early Christian communities by giving an accurate account of the roles given to men and women in one of the first Christian communities.

*Possible Points*

- Romans 16 – Phoebe is named as a deacon of the Church. Other women are named too e.g. Priscilla is praised for her work and bravery. Both men and women are named and are praised for their missionary work, the persecution they have endured and for their faith i.e. Aquila, Rufus, Nereus among the men and Julia, Mary and Rufus’ mother among the women etc.
- Act 16: 11 – 15 Gives the story of the founding of the first recorded Christian community in Europe at Philippi. The leader of the community was a woman named Lydia. When Paul visited he taught her and a group of women from the community etc.
- Etc.

Code MC in the 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 | 80M          |

or

- 3 E c) **Examine the way in which Mary, the mother of Jesus is portrayed in one Christian denomination that you have studied.**

**80**  
*Graded*

*Marking Criteria*

An excellent answer will show an understanding of the role of Mary in a religious tradition by looking closely at the way in which Mary, the mother of Jesus, is portrayed in one Christian denomination.

*Possible Points*

- Roman Catholicism portrays Mary as the mother of God. Roman Catholicism also holds the dogma of the Immaculate Conception — a belief that from the moment of her conception Mary was without sin etc.
- Anglicanism portrays Mary as the mother of God. Anglicanism also celebrates her birth on September 8<sup>th</sup> every year. She is portrayed as the Blessed Virgin etc.
- Many denominations portray Mary as an example of discipleship and as a champion of the poor etc.
- Etc.

Code MC in the 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 | 80M          |

- or*
- 3 E d) **Outline two examples of how a person’s gender could influence his/her experience as a member of a world religion.**

**80**  
(40Mx2)  
*Graded*

*Marking Criteria*

An excellent answer will show an understanding of the role gender plays in religious traditions by setting out accurate information on two examples of how a person’s gender could influence his/her experience of exclusion *or* oppression *or* empowerment *or* freedom in a world religion.

*Possible Points*

- Exclusion means that people are not given an opportunity to participate, be considered or included in something. An example of exclusion in a world religion being influenced by gender is the debate over the ordination of women in Christianity etc.
- In Judaism Regina Jones, the first woman rabbi, was ordained in Germany in 1935. In Orthodox Judaism many do not agree that women should become rabbis. Instead they hold that women should hold complementary roles etc.
- In Christianity Edwina Gately sought to empower and liberate women street workers in Chicago who had previously been victimised because of their gender etc.
- In Islam the Qur’an addresses men and women equally. At the time of Muhammad women were involved in business and trade. Men and women are both expected to observe the Five Pillars of Islam etc.
- Etc.

Code MC in the 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</i> |
|------------------|------------------|-------------|-------------|-------------|-------|-------|--------------|
| 40 > 34          | 33 > 28          | 27 > 22     | 21 > 16     | 15 > 10     | 9 > 4 | 3 > 0 | 40Mx2        |

- 3 F a) Name one commentator whose work is associated with the ‘greening’ of religion and explain why an interest in religion and the environment developed during the person’s life.** **40** *Graded*

*Marking Criteria*

An excellent answer will show an understanding of religion and the environment by accurately identifying one commentator associated with the ‘greening’ of religion and giving an accurate account of why an interest in religion and the environment developed during his/her life.

*Possible Points*

- e.g. Thomas Berry –
  - An American who grew up surrounded by the beauty of nature. He spent his childhood roaming the fields around his home. It was this early childhood experience of wonder and amazement at the beauty of nature that inspired his interest in religion and the environment. He wrote poems about nature because he felt very close to it etc.
  - He was also interested in religion and he joined a monastery in the 1930s because he hoped to find meaning in the monastery tradition which followed the rhythms of nature e.g. liturgies reflecting the seasonal cycles 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 |
|-----------|-----------|---------|---------|---------|-------|-------|-------|
| 40 > 34   | 33 > 28   | 27 > 22 | 21 > 16 | 15 > 10 | 9 > 4 | 3 > 0 | 40M   |

**3 F b) Outline two of the main ideas about religion and the environment that were developed by the person that you have named in part a) above.**

**40**  
(20Mx2)  
*Graded*

*Marking Criteria*

An excellent answer will show an understanding of religion and the environment by setting out accurate information on two of the main ideas about religion and the environment developed by the person named in part a) of the question.

*Possible Points*

- Berry used his writings and lectures to talk about his great love of nature and taught that all people should take care of the earth. He held that everything people do should have a good effect on the earth. If people are in touch with nature it would be healthier for all etc.
  
- Berry was of the view that people have to avoid taking from the earth in the name of progress. He believed that when people lose touch with nature they are all the poorer as a result e.g. when people infringe on nature (chopping down trees or remove the wildlife to build houses) they pay a price through the effects of floods, hurricanes 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 |
|-----------|-----------|---------|--------|-------|-------|-------|-------|
| 20 > 17   | 16 > 14   | 13 > 11 | 10 > 8 | 7 > 5 | 4 > 2 | 1 > 0 | 20Mx2 |

- 3 G a) ● HERMITAGE ● PILGRIMAGE ● POUSTINIA ● RETREAT 40  
 Describe what is involved in two of the above contemplative traditions. (20Mx2)  
*Graded*

*Marking Criteria*

An excellent answer will show knowledge of some of the techniques of prayer used by major religious traditions by giving an accurate account of what is involved in two of the contemplative traditions listed in the question.

*Possible Points*

- Hermitage – A hermit is a person who lives in seclusion from society. A hermit is seeking God in solitude. 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. In Ireland contemplatives often lived the life of a hermit within the safety of the monastery e.g. Glendalough, Skellig Islands, etc.
- Pilgrimage – A journey to a holy place usually associated with a person or event of religious significance. Pilgrims believe that they can communicate with God/the transcendent in a special way at this site. Pilgrimage can be a penitential act. The sense of exile from the normal world that is inherent in pilgrimage can complement the spiritual quest, etc.
- Poustinia – An expression of hermitage as it is the Russian word for ‘desert’. Its origins are 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. The true poustinia is the desert of the heart. The place can be an attic, a spare room, etc. It is a place to seek God and to open one's heart to God. 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 – 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 can be a contemplative experience i.e. a time for prayer, for considering one's relationship with God, for repentance 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</i> |
|------------------|------------------|-------------|-------------|-------------|-------|-------|--------------|
| 20 > 17          | 16 > 14          | 13 > 11     | 10 > 8      | 7 > 5       | 4 > 2 | 1 > 0 | 20Mx2        |

**3 G b) Explain why any two of the above contemplative traditions have appeal for people today.**

**40**  
(20Mx2)  
*Graded*

*Marking Criteria*

An excellent answer will show knowledge of a prayer tradition by giving an accurate account of why two of the contemplative traditions listed in question *G a)* have appeal for people today.

*Possible Points*

- Hermitage describes living alone, although this may be within the confines of a monastery e.g. the appeal of hermitage for people today can be seen in the people who visit St. Aidan’s in Ferns where they have an opportunity to experience hermitage for a short period of time. People like the peace and the quiet, as it affords them an opportunity to reflect and pray etc.
- Pilgrimage is a journey, undertaken for religious reasons, to a sacred site e.g. the annual Reek Sunday pilgrimage to Croagh Patrick has become increasingly popular. People seem to be attracted to the physicality of such a pilgrimage. For some there is a sense of sacrifice and endurance that makes the pilgrimage similar in appeal to fasting etc.
- Retreat is a stepping back from everyday life for a limited time in order to pray and reflect. Many young people participate in school retreats. Part of the appeal of retreats as a form of prayer is that a person can step back and get a better perspective on life. It gives people an opportunity to think about what is important to them 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</i> |
|------------------|------------------|-------------|-------------|-------------|-------|-------|--------------|
| 20 > 17          | 16 > 14          | 13 > 11     | 10 > 8      | 7 > 5       | 4 > 2 | 1 > 0 | 20Mx2        |

- 3 H a) Outline the way in which two of the Synoptic Gospels reflect the interests of the people for whom they were written.** **40**  
(20Mx2)

*Marking Criteria*

*Graded*

An excellent answer will show knowledge of how the Bible came to be written by setting out accurate information on the way in which two of the following Gospels: Matthew, Mark or Luke, reflect the interests of the people for whom they were originally written.

*Possible Points*

- The Gospel of Mark was written for Roman Christians who were suffering persecution because of their faith. This may have influenced the author to emphasise suffering as a part of discipleship. Mark is also concerned with the person of Jesus and emphasises Jesus' actions rather than his words etc.
- The Gospel of Matthew was written for a Jewish Christian community. This may have influenced the way in which Matthew focuses on Jewish customs, rituals and laws. Matthew is also concerned to give a more complete picture of Jesus than is available in Mark's Gospel as evidenced by his using not only the Gospel of Mark as a source but also the Q document etc.
- The Gospel of Luke appears to have been written for Greek gentiles. Luke was also a gentile and so one of the concerns of his Gospel is to show that the Kingdom of God was open to Jews and gentiles. Luke is also concerned to emphasise Jesus' compassion and forgiveness etc.

*Note:* A candidate sets out accurate information on the way in which St. John's Gospel reflects the interests of the people for whom it was written – Consult your Advising Examiner.

Code MC in the 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</i> |
|------------------|------------------|-------------|-------------|-------------|-------|-------|--------------|
| 20 > 17          | 16 > 14          | 13 > 11     | 10 > 8      | 7 > 5       | 4 > 2 | 1 > 0 | 20Mx2        |

3 H b)

●  
**The Sower**  
(Mt 13:1 – 9)

●  
**The Ten Wedding Attendants**  
(Mt. 25: 1 – 13)

**40**  
*Graded*

**Examine the context in which one of the above parables was told by Jesus and its impact on the first Christians.**

*Marking Criteria*

An excellent answer will show knowledge of literary genre and certain key texts within the Bible by looking closely at the context in which Jesus told *either* the parable of the Sower (Mt 13:1 – 9) *or* the parable of the Ten Wedding Attendants (Mt. 25: 1 – 13) and its impact on the first Christians.

*Possible Points*

- The parable of the Sower was first told within the context of an agricultural community who would immediately have understood the images in the parable etc. It shows that religious belief and practice have their challenges. Only one who loves God with all their heart, soul and strength truly receives God’s word. It may have encouraged the first Christians to remain faithful when faced with persecution etc.
- The Ten Wedding Attendants reflects the wedding customs in Palestine at the time of Jesus. The parable showed the first Christians that they needed to sustain an attitude of readiness for the Kingdom of God, emphasising that even when their enthusiasm or commitment weakens they needed to remain faithful etc.

Code MC in the 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 | 40M          |

### *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 ghnáthráta 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 2012***

### ***Leaving Certificate Examination 2012***

#### ***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)*

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.

***Prescribed Titles for Religious Education Coursework  
for Leaving Certificate 2012 - S88/10***

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

***SECTION I: RELIGION: THE IRISH EXPERIENCE***

- I. 1. *The foundation of the first Irish monasteries played a large part in the development of Christianity in Ireland.***

**Research one such monastery and examine the contribution it made to the development of Christianity in Ireland.**

*Marking Criteria*

An excellent coursework will show knowledge of the development of religion in Ireland by identifying information on one monastery in Ireland as a centre of learning, healing, worship etc. and drawing accurate conclusions about its contribution to the development of Christianity in Ireland.

- I. 2. *A case study on the way in which one pre-Christian ritual has been adapted by members of the Christian tradition in Ireland today.***

*Marking Criteria*

An excellent coursework will show an understanding of how the Christian message was inculcated in the Irish context by examining one particular pre-Christian ritual and drawing accurate conclusions about the way in which it has been adapted by members of the Christian tradition in Ireland today.

***SECTION J: RELIGION AND SCIENCE***

- J. 1. *An examination of the implications of Darwin's theory of evolution for the understanding of creation in one of the following world religions:***

**◆ BUDDHISM ◆ CHRISTIANITY ◆ HINDUISM ◆ ISLAM ◆ JUDAISM**

*Marking Criteria*

An excellent coursework will show knowledge of a key moment in the relationship between science and theology by looking closely at the repercussions of Darwin's theory of evolution on the understanding of creation in one of the world religions listed in the title.

- J. 2. *Questions about the ending of life are common to religion and science.***

**An investigation into the similarities and differences in the way in which questions about the ending of life are dealt with by religion and science.**

*Marking Criteria*

An excellent coursework will show knowledge of the questions, common and particular to the theological and scientific enterprises by examining how religion and science ask questions about the ending of life and drawing accurate conclusions about the similarities and differences in the way such questions are dealt with by each.

## 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 2012 prescribed title
  - It shows inadequate personal engagement with the chosen 2012 prescribed title
  - It shows poor evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2012 prescribed titles
  - It gives little or no information on the steps taken and the skills used in investigating the chosen 2012 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 2012 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 2012 prescribed title, with some supporting evidence given for the conclusions drawn
  - It shows some personal engagement with the chosen 2012 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 2012 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 2012 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 2012 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 2012 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 2012 prescribed title
  - It gives general information on the steps taken and the skills used in investigating the chosen 2012 prescribed title
  - It gives a general summary of the findings from the investigation of the chosen 2012 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 2012 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 2012

prescribed titles

- It sets out in detail the main points of information on the steps taken and the skills used in investigating the chosen 2012 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 2012 prescribed title
- It gives a full and relevant summary of the findings from the investigation of the chosen 2012 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/fair 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 2012 prescribed title
  - It shows inadequate personal engagement with the chosen 2012 prescribed title, with little or no description of the personal insights gained through doing coursework on the chosen 2012 prescribed title
  - It shows poor evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2012 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 2012 prescribed title
  - It shows little or no evidence of -
    - Assessing what has been the most valuable part of doing coursework on the chosen 2012 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 2012 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 2012 prescribed title. It gives a general description of the personal insights gained through doing coursework on the chosen 2012 prescribed title
  - It shows accurate evidence of the knowledge, understanding, skills and attitudes in the objectives of the section chosen for coursework from the 2012 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 2012 prescribed title
  - It shows some evidence of –
    - Assessing what has been the most valuable part of doing coursework on the

- chosen 2012 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 2012 prescribed title. A general explanation is given with some evidence of personal interest/enthusiasm/concern about the chosen 2012 prescribed title. It gives a general description of the personal insights gained through doing coursework on the chosen 2012 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 2012 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 2012 prescribed title
- It gives good evidence of –
  - Assessing what has been the most valuable part of doing coursework on the chosen 2012 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 2012 prescribed title. Detailed explanation is given with clear evidence of personal interest/enthusiasm/concern about the chosen 2012 prescribed title. It gives a detailed description of the personal insights gained through doing coursework on the chosen 2012 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 2012 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 2012 prescribed title
- It gives substantial evidence of –
  - Assessing what has been the most valuable part of doing coursework on the chosen 2012 prescribed title
  - Balancing different perspectives
  - Showing the skills of judgement and evaluation.







