



Coimisiún na Scrúduithe Stáit
State Examinations Commission

Leaving Certificate 2017

Marking Scheme

Religious Education

Ordinary Level

Note to teachers and students on the use of published marking schemes

Marking schemes published by the State Examinations Commission are not intended to be standalone documents. They are an essential resource for examiners who receive training in the correct interpretation and application of the scheme. This training involves, among other things, marking samples of student work and discussing the marks awarded, so as to clarify the correct application of the scheme. The work of examiners is subsequently monitored by Advising Examiners to ensure consistent and accurate application of the marking scheme. This process is overseen by the Chief Examiner, usually assisted by a Chief Advising Examiner. The Chief Examiner is the final authority regarding whether or not the marking scheme has been correctly applied to any piece of candidate work.

Marking schemes are working documents. While a draft marking scheme is prepared in advance of the examination, the scheme is not finalised until examiners have applied it to candidates' work and the feedback from all examiners has been collated and considered in light of the full range of responses of candidates, the overall level of difficulty of the examination and the need to maintain consistency in standards from year to year. This published document contains the finalised scheme, as it was applied to all candidates' work. In the case of marking schemes that include model solutions or answers, it should be noted that these are not intended to be exhaustive. Variations and alternatives may also be acceptable. Examiners must consider all answers on their merits, and will have consulted with their Advising Examiners when in doubt.

Future Marking Schemes

Assumptions about future marking schemes on the basis of past schemes should be avoided. While the underlying assessment principles remain the same, the details of the marking of a particular type of question may change in the context of the contribution of that question to the overall examination in a given year. The Chief Examiner in any given year has the responsibility to determine how best to ensure the fair and accurate assessment of candidates' work and to ensure consistency in the standard of the assessment from year to year. Accordingly, aspects of the structure, detail and application of the marking scheme for a particular examination are subject to change from one year to the next without notice.

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. In many cases only key phrases are given which contain the information and ideas that must appear in the candidate's answer in order to merit the assigned marks. Words, expressions or phrases must be correctly used in context and not contradicted and where there is evidence of incorrect use or contradiction, the marks may not be awarded.

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. The descriptions and definitions in the scheme are not exhaustive and alternative valid answers are acceptable. If you are unsure of the validity of an alternative answer, contact your Advising Examiner.

QUESTION 2. CONCEPTS OF GOD**Answer a) and b).****1 2 a) Outline one example of how polytheism can be seen in the beliefs of a major world religion. 20M***Marking Criteria*

An excellent answer will show an understanding of polytheism by setting out accurate information on how belief in many gods can be seen in one major world religion.

Possible Points

- In Hinduism there is belief in many gods i.e. Brahma the creator God; Vishnu the God who preserves life; Shiva the God who destroys the world. This Hindu trinity represents the cycle of creation, preservation and destruction etc.
- Etc.

Note: If a candidate sets out accurate information on how belief in many gods can be seen in a tradition other than a major world religion – 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

1 2 b) ♦ CHRISTIANITY ♦ ISLAM ♦ JUDAISM

Explain why polytheism is associated with the founding story of one of the above world religions. 20M

Marking Criteria

An excellent answer will show an understanding of polytheism by giving one or more accurate reasons why belief in many gods is associated with the founding story of *either* Christianity *or* Islam *or* Judaism.

Possible Points

- Christianity — Jesus preached a monotheistic understanding of God to people who were familiar with a polytheistic culture e.g. The Curing of the Roman Officer’s Daughter etc.
- Islam — Muhammad removed images of many gods from the Ka’ba and established Islam as a monotheistic religion etc.
- Judaism — Moses’ Ten Commandments/Covenant with God reflects a context where people were worshipping many gods 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 3. MORAL VALUES**Answer a) and b).**

1 3 a) ♦ BUDDHISM ♦ CHRISTIANITY ♦ HINDUISM ♦ ISLAM ♦ JUDAISM
Explain how the understanding of God/gods/the transcendent in one of the above world religions has implications for the moral values by which its members live today. 20M

Marking Criteria

An excellent answer will show an understanding of religious moral values by giving an accurate account of the effect that the understanding of God/gods/the transcendent, in one of the world religions listed in the question, has on its members idea of what is right and wrong today.

Possible Points

- Buddhism — the example of bodhisattvas (people who achieved enlightenment but chose to reincarnate so as to help alleviate suffering in the world) can influence Buddhists to strive for compassion, wisdom and devotion to the teachings of the Buddha in their daily lives etc.
- Christianity — the example of life, death and resurrection of Jesus of Nazareth believers idea of what is right and wrong etc.
- Hinduism — the various gods are seen as manifestations of Brahman and believers try to live good lives to achieve Moksha – complete union and peace with a god etc.
- Islam — belief in Allah, who is compassionate and merciful influences believers to also be compassionate especially to the poor and needy e.g. the Zakat etc.
- Judaism — God is understood as all-powerful and a liberator who sets out his demand for faithfulness in the Covenant and the Decalogue; believers are expected to allow the world to evolve in the way that God would wish e.g. Thou shalt not kill 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

1 3 b) Examine how the values of a major world religion relate to values promoted within secular society today. 20M

Marking Criteria

An excellent answer will show an understanding of values by looking closely at how the values put forward by a major world religion interact with those found in secular society today.

Possible Points

- Islam — the way Zakat, donating to charity each year, helps those who are needy within a community is mirrored in the work done by charitable organisations in secular society today who help those who live in poverty etc.
- Christianity — the values placed on compassion, inclusion and care for the poor in Jesus’ teaching can be a challenge for the values of a secular culture where materialism and the accumulation of wealth is encouraged 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

Answer a), b) and c).

2 B a) ● CORINTH ● PHILIPPI ● THESSALONICA

Describe what everyday life was like for people living in one of the above places in Pre-Christian times. 20M

Marking Criteria

An excellent answer will show knowledge of a first Christian community by giving an accurate account of what everyday life was like before Christianity became established in one of the places listed in the question.

Possible Points

- Corinth — a thriving economic city; large numbers of people travelled through the city etc.
- Philippi — most of the people of the city were Gentiles (non-Jews); the small Jewish community were often discriminated against and persecuted etc.
- Thessalonica — on a main trade route where traders and people of various cultures met and exchanged goods and views etc.

Code MC in the 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	20M

2 B b) Outline two ways that Christians had to adapted their lifestyle when a Christian community was first formed in the place that you have described in part a) above.

30M (15Mx2)

Marking Criteria

An excellent answer will show knowledge of the first Christian communities by setting out accurate information on how the first Christians had to adapt their lives when a community was first formed in the place described in part a) of the question.

Possible Points

- Corinth — Christianity calls for love, sharing and unity all of which were difficult to live out in a society divided economically and culturally; the issue of eating meat caused problems within the community and the Early Christians had to adapt their views to function as a community etc.
- Philippi — they had to adapt and overcome persecution from non-believing Gentiles; different views within their own community about adhering to Jewish laws etc.
- Thessalonica — they had to adapt because of persecution within the city; they struggled to adapt their faith in the second coming of Jesus with their daily Christian living etc.

Code MCx2 in the left margin where the Marking Criteria is first evident in the candidate's answer.

Excellent	Very Good	Good	Fair	Weak	Marks
15 > 13	12 > 11	10 > 9	8 > 6	5 > 4 3 > 2 1 > 0	15Mx2

2 B c) ● ESSENES ● PHARISEES ● SADDUCEES ● ZEALOTS

Compare the way in which two of the above groups responded to Roman rule in Palestine at the time of Jesus of Nazareth. 30M

Marking Criteria

An excellent answer will show knowledge of Palestine at the time of Jesus by giving an accurate account of a similarity and/or difference in the way that two of the groups listed in the question reacted to Roman control of Palestine at the time of Jesus of Nazareth.

Possible Points

- Neither the Pharisees nor the Sadducees were in favour of Roman control; both groups believed that the people of Israel should have their own leader and follow the laws of the Covenant etc.
- The Essenes retreated to the desert and would not interact with Roman rule. Whereas the Zealots used violence against the Romans to free the Jewish people of foreign 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>
30 > 26	25 > 21	20 > 17	16 > 12	11 > 8	7 > 3	2 > 0	30M

SECTION C WORLD RELIGIONS

Answer a), b) and c).

2 C a) ● MANA ● TABU ● TOTEM ● SHAMAN

Outline what is involved in any two of the above features of primal religion.

20M (10Mx2)

Marking Criteria

An excellent answer will show an understanding of religious belief by setting out accurate information on what is involved in any two of the features of primal religion listed in the question.

Possible Points

- MANA — belief that some people/places/things are embedded with the power that comes from kinship with gods and ancestor's e.g. tribal chiefs embody the Mana of their community etc.
- TABU — belief that certain people/objects/places are set apart to channel the power of the spirit world etc.
- TOTEM — something in nature that symbolises the spiritual essence of an individual group; connects with spiritual ancestors etc.
- SHAMAN — person who inherits gifts from his/her ancestors; a living mediator between humanity and the spirits; spiritual leaders who have a prophetic and/or healing role etc.

Code MCx2 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>
10 > 9	8 > 7	6	5 > 4	3 >	2 >	1 > 0	10Mx2

2 C b) Explain how the influence of primal religion can be seen in a major world religion that you have studied. 30M

Marking Criteria

An excellent answer will show an understanding of religious belief by giving an accurate account of how the influence of primal religion features in a major world religion.

Possible Points

- Hinduism — The belief of primal religion in particular gods controlling specific aspects of nature (i.e. rain, crops, and thunder) can be seen in the Hindu belief that various gods are associated with different aspects of life etc.

- Christianity — St. Patrick’s adapted Pre-Christian primal religious practices to the celebration of the Christian faith e.g. Croagh Patrick pilgrimage etc.
- Etc.

Note: If a candidate sets out accurate information on how primal religion features in a tradition other than a major world religion – 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 C c) Choose one world religion from *List A* and one world religion from *List B* below:
List A: ♦ CHRISTIANITY ♦ JUDAISM *List B:* ♦ BUDDHISM ♦ HINDUISM ♦ ISLAM
 Compare how the human person is viewed in the teaching of each of the world religions that you have chosen above. 30M**

Marking Criteria

An excellent answer will show knowledge of major world religions by giving an accurate account of the similarities and/or differences in the understandings of the human person found in the teaching of one major world religion from *list A* and one major world religion from *list B* in the question.

Possible Points

- Christianity and Buddhism have a similar understanding of the human person in that for both believers are expected to follow the example of their founder and practise compassion; both Judaism and Islam believe that humans must be faithful, obedient and loyal to one God etc.
- Hinduism and Christianity differ in their understanding of the human person in that within Hinduism the person is understood as having to go through a cycle of rebirth before he/she can reach a state of perfection or complete union with the one supreme Brahman; whereas within Christianity the person is understood as achieving salvation through following the example of Jesus Christ etc.
- Etc.

Note: Allow descriptive answers.

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

SECTION D MORAL DECISION - MAKING Answer a), b) and c).

2 D a) Outline what Jesus taught his followers about the idea of 'right relationship' in his preaching. 20M

Marking Criteria

An excellent answer will show knowledge of Christian morality by setting out accurate information on Jesus’ preaching about living in ‘right relationship’.

Possible Points

- Jesus summarizes the Law in the Sermon on the Mount/Plain: ‘do to others as you would have them do to you; for this is the law and the prophets’ etc.
- Jesus preached that living a life of love would ultimately bring about the Reign of God 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) ♦ BUDDHISM ♦ HINDUISM ♦ ISLAM ♦ JUDAISM

Choose two of the above world religions and outline what is taught by each as a principle of right and wrong. 30M (15Mx2)

Marking Criteria

An excellent answer will show knowledge of non-Christian perspectives on morality by setting out accurate information on a basic ethical standard or judgment of right behaviour in two of the world religions listed in the question.

Possible Points

- Buddhism — the 'Five Precepts' state that people are not to harm living creatures; not to take what is not given etc.
- Hinduism — a basic principle is to avoid intentional injury to any being e.g. 'This is the sum of duty; do nothing to others that you would not have them do to you' etc.
- Islam — the 'Five Pillars of Islam' refer to a duty of almsgiving i.e. give a proportion of one's wealth to the needy in the community (Zakat) etc.
- Judaism — the Torah prescribes various specific duties to the poor etc.

Code MCx2 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>
15 > 13	12 > 11	10 > 9	8 > 6	5 > 4	3 > 2	1 > 0	15Mx2

2 D c) ● CAPITAL PUNISHMENT ● CHILD LABOUR ● SLAVERY

Examine how there has been a change in thinking since the Enlightenment about what is right and wrong on one of the issues listed above. 30M

Marking Criteria

An excellent answer will show an understanding of morality by looking closely at the way that the understanding of what is right and wrong on one of the issues listed in the question has changed since the Enlightenment.

Possible Points

- CAPITAL PUNISHMENT — Scientific Method emphasises using evidence e.g. research showing that capital punishment did not act as a deterrent changed people's views about its use etc.
- CHILD LABOUR — the Enlightenment ideas about human rights led to a new understanding of the rights of children e.g. limits were placed on the types of work children could do etc.
- SLAVERY — the ideas about equality that emerged during the Enlightenment led to the understanding that every person's freedom has to be respected; slavery came to be understood as morally wrong etc.

Note: Allow descriptive answers.

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

UNIT THREE

CANDIDATES MUST ANSWER ONE OF THE FOLLOWING FOUR SECTIONS.

SECTION E RELIGION AND GENDER

Answer a) and b).

3 E a) ● BIOLOGY ● PHILOSOPHY ● PSYCHOLOGY ● SOCIOLOGY

Outline how one of the above has influenced the changing roles of men and women in society today. 40M

Marking Criteria

An excellent answer will show an understanding of gender and society by setting out accurate information on one way that Biology *or* Philosophy *or* Psychology *or* Sociology has influenced a change in the position of men and women in society today.

Possible Points

- BIOLOGY — changing roles of men as hunter-gatherers and women in child rearing etc.
- PHILOSOPHY — in answering the question ‘what does it mean to be human?’ philosophy considers what it means to be male or female raising issues around equality etc.
- PSYCHOLOGY — new psychological testing focusing on women as well as men has found that women develop differently to men etc.
- SOCIOLOGY — research has shown that people are influenced by the environment in which they learn to socialise with others; the change in gender roles today has facilitated more partnership between the sexes 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

3 E b) ● FOUNDERS & REFORMERS ● RELIGIOUS WRITERS ● SOCIAL REFORMERS ● SPIRITUAL THINKERS

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

i. Her key insights/actions. 20M

Marking Criteria

An excellent answer will show knowledge of the contribution of a woman to a religious tradition by setting out accurate information on the key insights/actions seen in the life story of one woman from any of the categories listed in the question.

Possible Points

- FOUNDERS OF RELIGIOUS ORDERS e.g. Nano Nagle was outraged by the treatment of the poor in Ireland and her life was dedicated to helping the poor of her time through education and founding a religious order etc.
- RELIGIOUS WRITERS e.g. Teresa of Avila’s insight into the benefits of silent prayer helped her to develop contemplation as a form of prayer which she outlined in her religious writings - The Book of Life, The Interior Castle and The Way of Perfection which are regarded as among the greatest spiritual reflections in the Christian tradition etc.
- SOCIAL REFORMERS e.g. Dorothy Day always saw God as the centre of her life. She established homes for the poor and she lived in solidarity with them etc.

- SPIRITUAL THINKERS e.g. Catherine of Siena tended the sick and worked for the conversion of sinners; she encouraged the people of her day to think about God 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

ii. Her faith/commitment. 20M

Marking Criteria

An excellent answer will show knowledge of the contribution of a woman to a religious tradition by setting out accurate information on how faith/commitment can be seen in the life story of one woman from any of the categories listed in the question.

Possible Points

- FOUNDERS OF RELIGIOUS ORDERS e.g. Nano Nagle had a strong Catholic faith and she was inspired by Jesus's commitment to helping the poor and oppressed, her life was committed to educating the poor of her native Cork etc.
- RELIGIOUS WRITERS e.g. Teresa of Avila was deeply committed to a life of prayer; founded an Discalced Carmelite order; established houses for woman and two houses for men; canonised in 1622 and was the first woman to become a doctor of the Catholic Church etc.
- SOCIAL REFORMERS e.g. Dorothy Day was deeply committed to living to a religious life despite the difficulties she faced, she lived her life in solidarity with the poor and the marginalised in society etc.
- SPIRITUAL THINKERS e.g. Catherine of Siena believed she had been instructed by Christ to reform, evangelise, and to comfort the poor, sick and condemned and she remained committed to this throughout her life 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

SECTION F ISSUES OF JUSTICE AND PEACE

Answer a) and b).

- 3 F a) ● DISCRIMINATION IN IRELAND ● POVERTY IN IRELAND ● WORLD HUNGER**
Outline how the teaching of a major world religion encourages its members to address the causes of one of the above issues. 40M

Marking Criteria

An excellent answer will show knowledge of a religious perspective on justice by setting out accurate information on how the teaching of a major world religion encourages its members to tackle the causes of either discrimination in Ireland *or* poverty in Ireland *or* world hunger.

Possible Points

- The Eightfold Path encourages Buddhists to work for social justice as it encourages people to think and act in ways that are fair and compassionate etc.
- Zakat can be seen as involving the redistributing of wealth and encourages followers of Islam to tackle the causes of world hunger/poverty in Ireland/discrimination in Ireland etc.

- Jesus' teaching on the Kingdom of God encourages Christians to tackle the causes of world hunger etc.
- Etc.

Note: Allow descriptive answers.

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

3 F b) Explain how the teaching of a major world religion is reflected in two key principles of the 'Just War' theory. 40M (20Mx2)

Marking Criteria

An excellent answer will show an understanding of a religious perspective on violence by giving an accurate account of how two key principles of the 'Just War' theory are connected to the teaching of a major world religion.

Possible Points

- Just cause — the principle that war must only be entered into if there is a just cause (the protection of innocent people etc.) is reflected in the religious teaching of Islam where a Jihad (holy war) is allowed to defend the name of Islam etc.
- Right intention — Jesus teaching on helping those who are oppressed or suffering is reflected in the principle of the 'Just War' theory that promoting justice for the innocent and oppressed is the 'right intention' for going to war etc.
- Etc.

Note: Allow descriptive answers.

Code MCx2 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	20Mx2

SECTION G WORSHIP PRAYER AND RITUAL

Answer a) and b).

3 G a) *Different world religions have particular times of year or seasons that they regard as sacred.* ♦ BUDDHISM ♦ CHRISTIANITY ♦ HINDUISM ♦ ISLAM ♦ JUDAISM

- Describe the way that a particular calendar time or season is marked as sacred by members in one of the above world religions. 20M**

Marking Criteria

An excellent answer will show understanding of sacredness by giving an accurate account of the way that a time or season is marked as sacred in one of the major world religions listed in the question.

Possible Points

- Buddhism — Wesak Day is marked by processions, representations of events from Buddha's life, flower shrines are built, incense is burnt, offerings are made etc.

- Christianity — Easter is marked by Christians gather for religious services between Holy Saturday and Easter Sunday e.g. Stations of the Cross, Eucharist etc.
- Hinduism — Diwali is marked by the lighting of lamps, fireworks and offering prayers to the goddess of wealth, fertility and prosperity etc.
- Islam — Ramadan is a time of fasting during sunlight where followers of Islam make an extra effort to pray and read the Qur'an etc.
- Judaism — Passover recalls the story of the Israelites escape from slavery in Egypt and is marked by a Seder meal with symbolic foods that symbolise the story 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

- ii. Explain how the beliefs of a world religion are reflected in the way members mark the sacred time or season that you have described in part a)i above. 20M**

Marking Criteria

An excellent answer will show understanding of ritual and worship by giving an accurate account of how one or more beliefs of a world religion can be seen in the way that members mark the sacred time or season described in part a)i of the question.

Possible Points

- Buddhism — Wesak expresses the belief in the enlightenment of the Buddha; people go to the Temples to make offerings to him and Buddhist monks lead the meditations and give sermons on the Buddha's enlightenment and teaching etc.
- Christianity — the belief that Jesus rose from the dead is celebrated in Easter ceremonies; lighting the Paschal Candle symbolises Jesus' victory over death etc.
- Hinduism — at Diwali, the lighting of lamps signifies goodness and the victory of Lord Rama of light over darkness, good over evil etc.
- Islam — during Ramadan fasting is undertaken to so that believers can focus completely on Allah etc.
- Judaism — Passover celebrates the Hebrew belief that God liberated his people and believers recall the events of the Exodus through the celebration of the Seder Meal 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

- 3 G b) Examine how sacred text is used as a meditation technique in prayer by the members of two major world religions. 40M (20Mx2)**

Marking Criteria

An excellent answer will show an understanding of meditation as a type of prayer by looking closely at the use of sacred text by the members of two major world religions as a way of promoting deep thought or reflection in communicating with God/gods/the divine.

Possible Points

- Christianity — meditation is often associated with prayer or scripture study; the early Christian monastic practice of reading the Bible slowly; thoughtful reading and reflection on sacred texts;

Christians also use scripture passages as the basis for a mantra — a syllable or series of words repeated in order to support meditation etc.

- Hinduism — the Vedas were believed to contain certain verses that held special powers that can bring the mind into a meditative state for example the Shanti mantra is used at the start of prayer as it expresses a desire to be granted clear thinking etc.
- Etc.

Code MCx2 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	20Mx2

SECTION H THE BIBLE: LITERATURE AND SACRED TEXT **Answer a) and b).**

3 H a) Profile how the influence of the Bible can be seen in one example of *either* art or music. 20M

Marking Criteria

An excellent answer will show an understanding of the Bible as living classic by accurately tracing the way that the Bible has influenced *either* one piece of art *or* music.

Possible Points:

- Art — Church mosaics; Irish High Crosses; biblical themes are common in art in Europe e.g. Leonardo Da Vinci's Last Supper etc.
- Music — composers have written works inspired by the Bible; the Bible inspired popular musicals e.g. Joseph and the Amazing Technicolor Dream Coat etc.

<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

- 3 H b)**
- **THE LABOURERS IN THE VINEYARD (Matthew 20:1-16)**
 - **THE SOWER (Matthew 13:1-9)**
 - **THE TEN WEDDING ATTENDANTS (Matthew 25:1-13)**
 - **THE UNJUST STEWARD (Luke 16:1-13)**

- i. Describe the circumstances in which three of the parables listed above were first told by Jesus to his disciples. 30M (10Mx3)**

Marking Criteria

An excellent answer will show knowledge of parable as a literary genre found in the Bible by giving an accurate account of the setting in which three of the parables listed in the question were first told by Jesus to his disciples.

Possible Points

- THE LABOURERS IN THE VINEYARD — tells of a householder who hires workers for different amounts of time but pays them all the same; it a story of generous giving that was originally told to Jesus' disciples etc.
- THE SOWER — this parable was told by Jesus while sitting in a boat on the lake teaching his disciples who were discouraged by the lack of success of their preaching etc.

- THE TEN WEDDING ATTENDANTS — set in the Last Judgement, Jesus is urging his disciples to prepare for the appearance of God in their lives and generated an attitude of alertness to the coming of God etc.
- THE UNJUST STEWARD — this parable was first told to the disciples, in the hearing of the Pharisees, encouraging them to be responsible and faithful etc.

Code MCx3 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>
10 > 9	8 > 7	6	5 > 4	3	2	1 > 0	10Mx3

ii. Outline how two of the parables listed above had an influence on Early Christian communities. 30M (15Mx2)

Marking Criteria

An excellent answer will show knowledge of parable as a literary genre found in the bible by setting out accurate information on how two of the parables listed in the question influenced an Early Christian community.

Possible Points

- THE LABOURERS IN THE VINEYARD — for the Early Christian communities the parable may have been seen to defend God's freedom to extend salvation to whomever he chooses; God loves all and rewards all equally; the parable challenges discrimination between people etc.
- THE SOWER — this parable influenced the Early Christian communities by encouraging them to withstand the trials and tribulations that may affect them etc.
- THE TEN WEDDING ATTENDANTS — the message for the Early Christian communities in this parable is that they must be prepared for the Lord's return etc.
- THE UNJUST STEWARD — the Early Christian communities were urged to make prudent use of material possessions; the importance of faithfulness and responsibility were emphasised the Early Christians etc.

Code MCx2 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>
15 > 13	12 > 11	10 > 9	8 > 6	5 > 4	3 > 2	1 > 0	15Mx2

Marcanna Breise as ucht freagairt trí Ghaeilge

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

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

Tábla I

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

- **Religious Education – Higher & Ordinary Level**

Iomlán: 320 Gnathráta: 10%

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

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

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

In relation to what is being assessed in the Ordinary Level MARKING CRITERIA for each question

QUESTION DESCRIPTOR	EXCELLENT	VERY GOOD	GOOD	FAIR	WEAK	VERY WEAK	NO GRADE
EVIDENCE IN ANSWER OF SYLLABUS AIMS/ OBJECTIVES/ OUTCOMES	SUBSTANTIAL EVIDENCE	VERY GOOD EVIDENCE	GOOD EVIDENCE	ADEQUATE EVIDENCE	INADEQUATE EVIDENCE	LITTLE EVIDENCE	VERY LITTLE /NO EVIDENCE
RELEVANCE OF ANSWER TO QUESTION	COMPLETELY & CLEARLY RELEVANT	CLEARLY RELEVANT	GENERALLY RELEVANT	LIMITED RELEVANCE	LITTLE RELEVANCE	VERY LITTLE RELEVANCE	NO RELEVANCE
ACCURACY	NO MAJOR ERROR(S)	VERY LITTLE EVIDENCE OF MAJOR ERROR(S)	LITTLE EVIDENCE OF MAJOR ERROR(S)	SOME MAJOR ERRORS	MANY MAJOR ERRORS	VERY MANY MAJOR ERRORS	SUBSTANTIAL MAJOR ERRORS
EVIDENCE OF ENGAGEMENT WITH THE SKILL(S)	EXCELLENT USE OF SKILL(S)	VERY GOOD USE OF SKILL(S)	GOOD USE OF SKILL(S)	SOME USE OF SKILL(S)	LITTLE USE OF SKILL(S)	VERY LITTLE USE OF SKILL(S)	NO USE OF SKILL(S)

Leaving Certificate Examination 2017

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 2017 —S 88/15

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 A profile of the ways in which an understanding of land as sacred played a role in Pre-Christian religious practice in Ireland and Jewish religious practice at the time of Jesus.

Marking Criteria

An excellent coursework will show understanding of the relationship between religion, spirituality and land by accurately tracing one or more ways that an understanding of land as sacred can be seen in Pre-Christian religious practice in Ireland and one or more ways that it can be seen in Jewish religious practice at the time of Jesus.

I. 2 A comparison between the range of different religious beliefs at a national level in Ireland today and the current pattern of religious beliefs in another European country.

Marking Criteria

An excellent coursework will show knowledge of patterns of religious beliefs by accurately describing a similarity and/or difference between the variety of different religious beliefs in Ireland and the pattern of religious beliefs in another European country today.

SECTION J: RELIGION AND SCIENCE

J.1 A profile of a theologian's perspective and a scientist's perspective on the challenges posed by environmental issues today.

Marking Criteria

An excellent coursework will show an understanding of the relationship between religion and science by accurately tracing the views of a theologian and a scientist on the challenges posed today by one or more environmental issues.

J.2 An investigation into the impact that any one of Galileo's discoveries about the universe had on the relationship between religion and science.

Marking Criteria

An excellent coursework will show an understanding of the relationship between science and theology by looking closely at one of Galileo's discoveries about the universe and drawing accurate conclusions about its influence on the relationship between religion and science.

Religious Education

Coursework - Ordinary Level

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.

***In relation to what is being assessed in Ordinary Level Coursework Part A –
A Summary of the Investigation on 2017 Prescribed Title***

Part A Descriptor:	EXCELLENT	GOOD	FAIR	WEAK
	Evidence of 2017 title marking criteria (syllabus' knowledge; understanding; skills; attitudes) Code MC	SUBSTANTIAL ACCURATE EVIDENCE 40 > 33	GOOD ACCURATE EVIDENCE 32 > 25	SOME EVIDENCE 24 > 17
Sources of information on 2017 title. Code SI	SUBSTANTIAL INFORMATION	GOOD INFORMATION	SOME INFORMATION	LITTLE/ NO INFORMATION
Information on steps taken and the skills used on 2017 Title (research; analysis; evaluation, critical thinking; communication; reflection) Code SS	DETAILED INFORMATION	GENERAL INFORMATION	VERY GENERAL INFORMATION	LITTLE/ NO INFORMATION
Summary of findings on 2017 title (ability to – select, analyse and evaluate information; sort and edit information; present ideas concisely and cogently) Code SF	<ul style="list-style-type: none"> • VERY WORTHWHILE PIECE OF WORK. FULL AND RELEVANT SUMMARY • SUBSTANTIAL SUPPORTING EVIDENCE FOR CONCLUSIONS • SUBSTANTIAL PERSONAL ENGAGEMENT WITH 2017 TITLE 	<ul style="list-style-type: none"> • WORTHWHILE PIECE OF WORK. GENERAL SUMMARY • GOOD SUPPORTING EVIDENCE FOR CONCLUSIONS • CLEAR PERSONAL ENGAGEMENT WITH 2017 TITLE 	<ul style="list-style-type: none"> • ADEQUATE PIECE OF WORK LIMITED SUMMARY • SOME SUPPORTING EVIDENCE FOR CONCLUSIONS • SOME PERSONAL ENGAGEMENT WITH 2017 TITLE 	<ul style="list-style-type: none"> • TRIVIAL/ IRRELEVANT PIECE OF WORK. POOR/NO SUMMARY • LITTLE/ NO SUPPORTING EVIDENCE FOR CONCLUSIONS • INADEQUATE/ NO PERSONAL ENGAGEMENT WITH 2017 TITLE
Personal engagement with 2017 Title.	<ul style="list-style-type: none"> • SUBSTANTIAL PERSONAL ENGAGEMENT WITH 2017 TITLE 	<ul style="list-style-type: none"> • CLEAR PERSONAL ENGAGEMENT WITH 2017 TITLE 	<ul style="list-style-type: none"> • SOME PERSONAL ENGAGEMENT WITH 2017 TITLE 	<ul style="list-style-type: none"> • NO PERSONAL ENGAGEMENT WITH 2017 TITLE

Part B – Personal reflection on the learning, skills and experiences gained through undertaking coursework on 2017 Prescribed Title

Part B Descriptor:		EXCELLENT	VERY GOOD	GOOD	FAIR/WEAK
Evidence of 2017 title marking criteria (syllabus' knowledge; understanding; skills; attitudes) Code MC		SUBSTANTIAL ACCURATE EVIDENCE	GOOD ACCURATE EVIDENCE	SOME EVIDENCE	POOR/ NO EVIDENCE
		40 > 33	32 > 25	24 > 17	16 > 0
USE OF SKILLS on 2017 Title (research; analysis; evaluation, critical thinking; communication; reflection judgement, evaluation) Code S		SUBSTANTIAL USE OF SKILLS	CLEAR USE OF SKILLS	ADEQUATE USE OF SKILLS	INADEQUATE/NO USE OF SKILLS
	Why was the 2017 title of INTEREST? (<i>enthusiasm/concern</i>) Code I	VERY WORTHWHILE PIECE OF WORK DETAILED EXPLANATION CLEAR PERSONAL INTEREST	WORTHWHILE PIECE OF WORK GENERAL EXPLANATION SOME	FINE PIECE OF WORK RELEVANT INSUFFICIENT PERSONAL INTEREST	TRIVIAL/VERY TRIVIAL PIECE OF WORK LITTLE/NO RELEVANCE PERSONAL INTEREST
	What DIFFERENT PERSPECTIVES were encountered in doing coursework on the chosen 2017 title? Code P	SUBSTANTIAL IDENTIFICATION AND BALANCING DIFFERENT PERSPECTIVES	CLEAR IDENTIFICATION AND BALANCING DIFFERENT PERSPECTIVES	SOME IDENTIFYING AND BALANCING DIFFERENT PERSPECTIVES	LITTLE/NO IDENTIFYING AND BALANCING DIFFERENT PERSPECTIVES
	What QUESTIONS arose through doing coursework on the 2017 title? Code Q	SUBSTANTIAL IDENTIFICATION OF QUESTIONS	CLEAR IDENTIFICATION OF QUESTIONS	SOME IDENTIFICATION OF QUESTIONS	LITTLE/NO IDENTIFICATION OF QUESTIONS
What PERSONAL INSIGHTS were gained through doing coursework on the 2017 title? Code PI	DETAILED DESCRIPTION WITH SUBSTANTIAL PERSONAL ENGAGEMENT	GENERAL DESCRIPTION WITH CLEAR PERSONAL ENGAGEMENT	GENERAL DESCRIPTION WITH ADEQUATE PERSONAL ENGAGEMENT	LITTLE/NO DESCRIPTION WITH INADEQUATE/NO PERSONAL ENGAGEMENT	
What has been the MOST VALUABLE part of doing coursework on the title? Code V	SUBSTANTIAL ASSESSMENT OF VALUE	GOOD ASSESSMENT OF VALUE	SOME ASSESSMENT OF VALUE	LITTLE/ NO ASSESSMENT OF VALUE	
Set questions in Part B					

