



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

**Leaving Certificate 2016**

**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.

## UNIT ONE

CANDIDATES MUST ANSWER TWO OF THE FOLLOWING THREE QUESTIONS.

### SECTION A THE SEARCH FOR MEANING AND VALUES

#### QUESTION 1. THE TRADITION OF SEARCH

Answer a) and b).

**1 A 1 a) *Imagine that you are taking part in a debate about the value of studying philosophy for young people today.***

**Outline the points you would make about the nature and purpose of philosophy and its value for society today.**

**20M**

#### *Marking Criteria*

An excellent answer will show appreciation of the search for meaning in philosophical thought by setting out accurate information on the characteristics and functions of philosophy and its value for society today.

#### *Possible Points*

- Nature of philosophy – it is a characteristic of people to wonder about the nature of the universe; the human search for wisdom; people want to find answers to the great questions of life; philosophy satisfies a person's intellectual and spiritual needs etc.
- Purpose of philosophy – asking questions is central to a person's development e.g. what is the goal of life? Philosophy provides different disciplines by which people search for the meaning of life i.e. metaphysics, anthropology, ethics 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 A 1 b) Describe how any one of Socrates' ideas played a part in the development of philosophy.**

**20M**

#### *Marking Criteria*

An excellent answer will show knowledge of the search for meaning in philosophical thought by giving an accurate account of how any one of Socrates's ideas played a part in the development of philosophy.

#### *Possible Points*

- Socrates 'ignorant questioner' approach to universal truths was a major development away from the relativist, subjective approach used by Sophists etc.
- Philosophical idea/method of Socrates influenced other philosophers e.g. unlike the Socratic Method, Hegel saw the move towards synthesis as the way in which thought and reality progress etc.
- The way Socrates sought universal principles that hold true for all peoples and times e.g. idea of the moral good had an impact on Plato's student Aristotle who developed a

philosophy of ethics in which Aristotle taught that people learn what is good by doing what is good etc.

- Etc.

Note: A candidate giving an accurate account of one of Socrates' ideas but does not make reference to the part it played in development of philosophy – Consult your Advising examiner.

A candidate giving an accurate account of the development of philosophy but does not make reference to one of Socrates' ideas – 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 2. CONCEPTS OF GOD

Answer a) and b).

- 1 A 2 a) *Different images of God reflect different understandings of God.*  
Examine one traditional and one modern image of God, explaining the understanding of God suggested by each image. 20M**

### *Marking Criteria*

An excellent answer will show understanding of images of God by looking closely at one long established and one newly established image of God and the understanding of God suggested in each image.

### *Possible Points*

- Traditional image of God as all-powerful e.g. in Judaism God is seen as creator, a powerful figure who could save his people from oppression which reflects the understanding that God looks after his people etc.
- Modern image of God e.g. Art - Janet McKenzie's '*Jesus of the People*' portrays Jesus as a young African-American woman to show that God does not belong solely to any ethnic group or gender but is a God to all 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>
10 > 9	8 > 7	6	5 > 4	3	> 2	> 1	10Mx2

- 1 A 2 b) Compare the understanding of God found in two of the following world religions: ♦ CHRISTIANITY ♦ ISLAM ♦ JUDAISM 20M**

### *Marking Criteria*

An excellent answer will show knowledge of monotheism by presenting a similarity and/or a difference in the understanding of God found in two of the world religions listed in the question.

*Possible Points*

- Christianity – Similar in their belief in one God but different in their belief that there are three persons in one God (the father, the Son and the Holy Spirit) etc.
- Islam – Similar in their belief in one God Allah but different in their belief that Muhammad has a special role in Islam as the messenger of Allah etc.
- Judaism – Similar in their belief in one God, the creator and source of all things, revealed in the Torah as being loving and just 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>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

**QUESTION 3. THE TRADITION OF RESPONSE**

**Answer a) and b).**

- 1 A 3 a) Name two key people in the humanist tradition and describe how each contributed to the development of humanism. 20M**

*Marking Criteria*

An excellent answer will show knowledge of the development of humanism by accurately identifying two key people in the humanist tradition and giving an accurate account of how each contributed to the development of humanism.

*Possible Points*

- Erasmus – advocated an attitude of scepticism i.e. question everything and then make a judgement which was later adopted and developed by René Descartes etc.
- Karl Marx – emphasised human agency and subjectivity, rejecting religion and believing that human reasoning and consciousness were of the highest importance; contributed to the understanding of society by writing about the human struggle for freedom and need to reach full potential etc.
- Albert Camus – taught that people can live a meaningful life; when the dignity of each individual is recognised and there is respect for human intelligence, then a meaningful society can be achieved 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>
10 > 9	8 > 7	6	5 > 4	3	> 2	> 1	10Mx2

- 1 A 3 b) *The origins of secular humanism can be traced back to ideas that emerged during the Renaissance of the 15<sup>th</sup> and 16<sup>th</sup> Centuries.* Outline another example, from a different point in time, of how non-religious answers emerged to questions about the meaning of life. 20M**

### *Marking Criteria*

An excellent answer will show an understanding of secular sources of communal values by setting out accurate information on an example of how non-religious answers to questions about the meaning of life developed at a key moment in time other than the Renaissance of the 15<sup>th</sup> and 16<sup>th</sup> Centuries.

### *Possible Points*

- The Enlightenment or Age of Reason valued the freedom to make use of one's reason in all fields of discourse which implied the rejection of all traditional forms of authority and the drawing up of the foundations of a secular morality; many of the Enlightenment values found expression as communal values in the Declaration on the Rights of Man and the Citizen etc.
- Kant wrote about how people should behave and developed the idea of the categorical imperative i.e. act as if the maxim of your action were to become a universal law; this contributed to the development of non-religious communal values as it provided a way of establishing what is good without relying on religious sources 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) Explain the reasons why Jesus was brought for trial before both the Sanhedrin and Pontius Pilate. 20M**

#### *Marking Criteria*

An excellent answer will show an understanding of the circumstances of the death of Jesus by giving an accurate account of the reasons why Jesus was put on trial before the Sanhedrin and the Roman authorities in first century Palestine.

#### *Possible Points*

- Trial before the Sanhedrin – the Jewish court of law; accused of blasphemy as Jesus claimed the authority to forgive sins; clashed with the Pharisees etc.
- Trial before Pontius Pilate – the power to execute lay with the Roman authorities so Jesus was sent to the Pontius Pilate for trial; Jesus was a threat to Roman authority as his teachings went against Roman social values and the number of people following him gave rise to a fear of future unrest 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>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

- 2 B b) Describe two ways in which the resurrection of Jesus influenced the first disciples' sense of mission. 20M**

#### *Marking Criteria*

An excellent answer will show an understanding of the resurrection of Jesus by giving an accurate account of two ways that the resurrection of Jesus affected the first disciples' sense of mission.

#### *Possible Points*

- The disciples' understanding of Jesus' teachings took on a new meaning as Jesus' words were now known to be the word of God etc.
- Gave the disciples an impetus to act, carrying out his command to make disciples of all people as they realised that Jesus was once again present with them 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>
10 > 9	8 > 7	6	5 > 4	3	> 2	> 1	10Mx2

2 B c) Explain how returning to the teaching of Jesus played a key role in the establishment of two of the movements listed below:

- - 
  - 
  - 
  - 
  -
- CÉLI DÉ    LIBERATION THEOLOGY    LUTHER'S REFORMS    THE EVANGELICAL MOVEMENT OF EARLY 19TH CENTURY PROTESTANTISM    THE MENDICANT ORDERS    THE SECOND VATICAN COUNCIL**
- 40M**

*Marking Criteria*

An excellent answer will show an understanding of adaptation and reform in the Christian tradition by giving an accurate account of how returning to the teaching of Jesus was central to the establishment of two of the movements listed in the question.

*Possible Points*

- Céli Dé – sought to renew existing monasteries by a renewal of an ascetic tradition based on the Word of God and devotion to the saints; focusing on returning to the teaching of Jesus; 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 etc.
- Liberation Theology – set out to carry on the mission of Jesus by working to transform society so that all people could live in dignity and freedom; teaches that the message of the Gospel is one of liberation and that Jesus is the great liberator etc.
- Luther's Reforms – Martin Luther, a German Augustinian priest believed the Church had lost its connection with the vision of Jesus of Nazareth; emphasised that true faith must be rooted in living as Jesus had done etc.
- Evangelical Movement in early 19<sup>th</sup> Century Protestantism – set out to spread the word of God; emphasised the saving death of Jesus Christ on the cross and personal conversion leading to a change in the way believers live etc.
- The Mendicant Orders – developed an urban form of monastic life which was close to the lifestyle of Jesus as revealed in the Gospels i.e. members held no possessions but were allowed the right to beg etc.
- The Second Vatican Council – sought to re-discover the founding vision of Christianity while expressing its relevance in the modern world etc.

Code MC x2 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 x2

**SECTION C      WORLD RELIGIONS**

Answer a), b) and c).

2 C a) Choose one of the world religions from list A and one of the world religions from list B below:

- List A      ♦ CHRISTIANITY    ♦ JUDAISM**  
**List B      ♦ BUDDHISM    ♦ HINDUISM    ♦ ISLAM**

**Describe one rite from each of the world religions that you have chosen above which marks a stage in the life of a believer.      20M**

### Marking Criteria

An excellent answer will show knowledge of major world religions by giving an accurate account of the symbolic words and actions used to mark a stage in life by members of a world religion, from each of the lists given in the question.

### Possible Points

- Christianity e.g. Baptism – the priest welcomes the child on behalf of the Christian community; the parents name the child and commit to raise him/her within the Christian faith; a baptismal candle is lit etc.
- Buddhism e.g. naming ceremony during which molten wax is dropped into a bowl of water etc.
- Hinduism e.g. a sacred thread is placed from shoulder to waist on the young Hindu boy etc.
- Islam e.g. Aqiqah – the head of the seven day old child is shaven and the hair weighed to determine how much to donate to charity etc.
- Judaism e.g. Brit Milah – when the child is eight days old a special blessing is said; a boy must be circumcised in accordance with the Torah etc.

Note: A candidate accurately describes one rite associated with a world religion from each of the lists given in the question but makes no reference to the symbolic words and actions that mark a stage in the life of a believer – Consult your Advising Examiner.

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	10Mx2

## **2 C b) Explain the meaning of the rites that you have described above for the members of the world religions with which each is associated. 20M**

### Marking Criteria

An excellent answer will show an understanding of the main features of world religions by giving an accurate account of the meaning of the symbolic words and actions that mark a stage in the life of believers in each of the world religions described in part Ca) of the question.

### Possible Points

- Christianity e.g. the oil of Catechumens used in Baptism is a symbol of protection from evil, strength and healing; water is a symbol that the child has entered a new life in Christianity and is cleansed of original sin; the lighting of the paschal candle symbolises the child sharing in the light of Christ etc.
- Buddhism e.g. in the naming ceremony dropping molten wax into a bowl of water symbolises the union of fire, air and water and the hope of similar harmony in the child's life etc.
- Hinduism e.g. a sacred thread is placed on the shoulder of a Hindu boy to mark the taking on of new responsibilities as a Hindu boy can perform Puja etc.
- Islam e.g. in the Aqiqah ceremony the sacrifice of an animal and the naming of the child are done in accordance with the teaching of Muhammad as a means of pledging the child to Allah etc.

- Judaism e.g. Brit Milah – the ritual circumcision symbolises partnership with God and an entering into of the covenant 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	10Mx2

- 2 C c) ❖ AN AFRICAN TRADITIONAL RELIGION ❖ A CHINESE RELIGION  
❖ A NEW RELIGIOUS MOVEMENT ❖ BAHA'I FAITH ❖ SIKH RELIGION  
Choose one of the above and describe an example of how its  
religious beliefs impact on the lifestyle of believers. 40M**

*Marking Criteria*

An excellent answer will show knowledge of a new religious movement or other living tradition by giving an accurate account of the influence that the beliefs of *either* African Traditional Religion *or* A Chinese Religion *or* A New Religious Movement *or* The Baha'i *or* the Sikh Religion have on the lifestyle of believers.

*Possible Points*

- An African Traditional Religion e.g. believers make offerings to different gods and spirits through prayer, invocation, ritual dance, singing and magic for protection against evil spirits etc.
- A Chinese Religion e.g. Confucianism and Taoism – believers show respect for the divine will by living a life of virtue and being loyal to family and the state etc.
- A New Religious Movement e.g. Jehovah's Witnesses – belief that God communicated his will through the Bible influences believer's literal interpretation of the Bible and rejection of any practice not found in it e.g. forbid blood transfusion based on their literal interpretation of the Bible etc.
- The Baha'i Faith e.g. belief in the Baha'u'llah who taught the unity of all the people of the world influences believers to study all religious texts; work to create an equal world through harmony with all other humans etc.
- Sikh Religion e.g. sacred scriptures influence believers to follow three key duties — bring God to mind; work honestly; practise charity; use sacred scriptures to pray and meditate daily, morning and evening 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

**SECTION D MORAL DECISION - MAKING**

Answer a), b) and c).

- 2 D a) Describe two examples from modern culture which show that thinking about morality is part of the natural human condition. 20M**

### Marking Criteria

An excellent answer will show an understanding of morality as a natural human phenomenon by giving an accurate account of two examples from modern culture which show that thinking about right and wrong is a concern common to all humans.

### Possible Points

- e.g. the United Nations Declaration of Human Rights expresses common basic standards of right behaviour that allow all people to be treated with respect regardless of nationality, race, gender, religion 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>
10 > 9	8 > 7	6	5 > 4	> 3	> 2	> 1 > 0	10M x2

- 2 D b) Examine how a balance between personal and community values is expressed in either a moral code or charter that you have studied. 20M**

### Marking Criteria

An excellent answer will show an awareness of the relationship between personal and communal values by looking closely at the way either a moral code or charter expresses a balance between personal and community values.

### Possible Points

- e.g. The Ten Commandments – the first three refer to personal values to do with the believers' relationship with God; the remaining seven commandments stress the importance of communal values e.g. 'You shall not murder', 'You shall not bear false witness against your neighbour' 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) ● FUNDAMENTALISM ● RELATIVISM  
Using examples describe how each of the above would guide a person in deciding what is right and wrong on an issue that you have studied. 40M**

### Marking Criteria

An excellent answer will show an understanding of morality in a pluralist society by giving an accurate account of one or more examples of how a person's moral choices could be influenced by the literal and dogmatic interpretations of scripture or moral laws and the view that morality is subjective and depends upon the situation.

*Possible Points*

- Fundamentalism e.g. honour killings - revenge murders carried out to restore the reputation of a person deemed to have broken a moral code etc.
- Relativism e.g. stealing as a means of getting food is understood as morally correct as it will prevent the person from dying of starvation 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	20M x2

## UNIT THREE

CANDIDATES MUST ANSWER ONE OF THE FOLLOWING FOUR SECTIONS.

### SECTION F ISSUES OF JUSTICE AND PEACE

Answer a) and b).

3 F a)i.

			
<b>World Religions:</b>	<b>BUDDHISM —</b>	<b>ISLAM —</b>	<b>JUDAISM —</b>
<b>Teachings:</b>	<b>THE FIVE PRECEPTS</b>	<b>VICEREGENT OF THE EARTH</b>	<b>SABBATH, SCHMITTAH &amp; JUBILEE</b>
<b>Choose one of the above world religions and explain how care for the environment can be seen in its religious teachings listed above.</b>			<b>20M</b>

#### *Marking Criteria*

An excellent answer will show knowledge of the teaching of a religious tradition by giving an accurate account of the way in which care for the environment can be seen in one of the world religion's teachings listed in the question.

#### *Possible Points*

- Buddhism – The Five Precepts focus on living in harmony with one's body, nature and other people; the first precept directly relates to caring for the environment as it says to abstain from killing living beings; the second precept 'not to take what is not given' encourages an ecological concern as it calls on followers to reflect on their consumption of natural resources etc.
- Islam – Viceregent of the Earth is an Islamic concept for stewardship of the earth; followers of Islam are called by Allah to look after creation as its guardians etc.
- Judaism – Sabbath, Schmittah & Jubilee e.g. the Sabbath (every seventh day) is a time for rest and spiritual enrichment which expresses the need to stop and appreciate the earth as belonging to 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

3 F a)ii. **Examine how the teachings of the world religion that you have chosen in part Fa) i above could impact on the lifestyle of believers today.** **20M**

#### *Marking Criteria*

An excellent answer will show knowledge of the teaching of religious traditions by looking closely at how the world religion's teachings chosen in part Fa) i of the question could affect the lifestyle of believers today.

#### *Possible Points*

- Judaism – the Sabbath with its emphasis on rest calls on believers to halt the relentless drive for the accumulation of wealth through constant work etc.

- Buddhism – The Five Precepts provide a practical basis for moral living; the first precept (not to harm any living creature) is interpreted by many Buddhists as a call to practise a vegetarian lifestyle etc.
- Islam – as vicereagents of the earth, followers of Islam must live a life in tune with nature according to the Quran; the ritual of Halal is considered to show compassion for animals by allowing them to be slaughtered in the most painless and humane way possible 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 F b) ◆ JUSTICE AS FAIR PLAY ◆ JUSTICE AS RETRIBUTION  
◆ JUSTICE AS THE PROMOTION OF EQUALITY**  
**Outline the main strengths and weaknesses of two of the above understandings of justice in promoting good relationships between people.**  
**40M**

*Marking Criteria*

An excellent answer will show knowledge of different understandings of justice by setting out accurate information on the main strengths and weaknesses of two of the understandings of justice listed in the question in promoting positive relationships between people.

*Possible Points*

- Justice as fair play – a sense that all are equal, entitled to the same opportunity; allows everyone in society to be treated equally and all will benefit when the basic equality of all is respected; injustice arises when people do not experience the same opportunity etc.
- Justice as retribution – involves punishment for an injustice that has been committed; a means of restoring the moral order by balancing society in the right way; fails to balance mercy with justice and can create fear of punishment in society etc.
- Justice as the promotion of equality – everyone having equal rights regardless of gender, race etc.; promotes social harmony; does not account for the differences between people and sometimes positive discrimination is necessary in society etc.

Note: Allow descriptive answers.

A candidate accurately sets out information on two understandings of justice as listed in the question but makes no reference to their main strengths and weaknesses – Consult your Advising Examiner.

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	20M x2

**SECTION G WORSHIP, PRAYER AND RITUAL**

**Answer a) and b).**

- 3 G a)i. Explain two reasons why reflection is important in the life of young people today.**  
**20M**

*Marking Criteria*

An excellent answer will show an understanding of the need for reflection in human life by giving an accurate account of two reasons why deep thought can be important in the life of young people today.

*Possible Points*

- Thinking in a deep way could heighten a young person’s awareness of the realities of life today etc.
- Reflection allows young people to think about the transition from childhood to adulthood and what they want to do with their lives 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>
10 > 9	8 > 7	6	5 > 4	3	2	1 > 0	10Mx2

**3 G a)ii. Describe the characteristics of religious experience, referring to the role reflection plays in it. 20M**

*Marking Criteria*

An excellent answer will show an understanding of religious experience by giving an accurate account of the main features associated with an experience of God/gods/the divine and the role thinking deeply plays in such an experience.

*Possible Points*

- Religious experience can reveal the relationship between the self and the transcendent; opening individuals to a new realm of meaning by causing them to reflect on their place in the world and the meaning of life etc.
- Religious experiences can be life-changing; allowing individuals to reflect on the wisdom, stories and symbols of a religious community in order to interpret their own experiences 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>
20 > 17	16 > 14	13 > 11	10 > 8	7 > 5	4 > 2	1 > 0	20M

**3 G b) Outline the meaning of sacrament and its relationship to ritual and symbol, for the members of two Christian denominations that you have studied. 40M**

*Marking Criteria*

An excellent answer will show an understanding of the meaning of sacrament in the Christian tradition by setting out accurate information on the meaning of sacrament and its relationship to ritual and symbol in two Christian denominations.

### Possible Points

- In the Christian tradition, word and symbol are used in sacraments to reveal a deeper reality called grace; signs/symbols instituted by Christ to reveal a deeper reality called grace; denominational differences occur in the way sacraments may be a promise of grace, a sign of grace and a means of grace and in terms of what is considered a sacrament etc.
- E.g. Roman Catholic tradition — the seven sacraments are understood as an encounter with Christ; by the action of Christ and the power of the Holy Spirit the sacraments make present what they signify etc.
- E.g. Anglican Communion — ‘an outward and visible sign of an inward and spiritual grace ...’; there are two sacraments, Baptism and Eucharist and five sacramental ministries of grace etc.

Note: Allow descriptive answers i.e. an example which shows an understanding of sacrament and its relationship to ritual and symbol in two Christian denominations.

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	20M x2

## SECTION I THE IRISH EXPERIENCE

Answer *either* a)i or a)ii and b).

- 3 I a)i. Examine how Pre-Christian beliefs and/or practices are expressed in one Irish myth or saga. 40M**

### Marking Criteria

An excellent answer will identify evidence of religious belief in ancient Ireland by looking closely at how pre-Christian beliefs and/or practices are expressed in *either* an Irish myth *or* an Irish saga.

### Possible Points

- A myth is an ancient traditional story of gods or heroes that may embody the shared ideals of a people e.g. the story of the Children of Lir is a myth that tells the tragic tale of what happened to Lir’s children and gives an insight into some of the religious beliefs and practices of pre-Christian times etc.
- A saga is a detailed story usually recounting heroic events from the past that take place over a long period of time e.g. pre-Christian belief in supernatural powers can be seen in the references to the magical powers described in the sagas associated with Cúchulainn etc.
- Etc.

Note: A candidate sets out accurate information on one Irish myth *or* Irish saga but makes no reference to how it expresses pre-Christian religious beliefs — Consult your Advising Examiner.

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

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

or

- 3 I a)ii. Explain how one act of Christian worship practised in Ireland today can be traced back to Pre-Christian times. 40M**

*Marking Criteria*

An excellent answer will identify evidence of religious belief in ancient Ireland by giving an accurate account of how one religious practice found in Ireland today can be traced back to Pre-Christian times.

*Possible Points*

- Christian celebration on February 1<sup>st</sup> of St. Brigid of Kildare has been linked with the pre-Christian feast of Imbolc in which Brigid the goddess of fertility was central etc.
- Christian pilgrimage to Croagh Patrick can be traced back to a pre-Christian site of pilgrimage associated with Lughnasa etc.

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

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

- 3 I b) Describe the pattern of Christian belief found in another part of Europe at the time that Saint Patrick came to Ireland. 40M**

*Marking Criteria*

An excellent answer will show knowledge of the changing pattern of religious belief at the time that Saint Patrick came to Ireland by giving an accurate account of Christian belief in another part of Europe at the time that Saint Patrick came to Ireland.

*Possible Points*

- In parts of Europe under the control of the Romans — the trade routes of the Roman Empire facilitated Christian missionaries; the first churches were modelled on the architecture of basilicas (Roman public buildings); the cult of the martyrs and saints grew and pilgrimages to their shrines were popular etc.
- In Britain by 400 CE there was evidence of a clerical structure as Christians were ministered to by bishops; in Gaul by 400 CE bishops ministered in towns and rural parishes; monasteries were being founded e.g. Martin of Tours 360 CE etc.
- Etc.

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

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

## SECTION J RELIGION AND SCIENCE

Answer a) and b).

- 3 J a) ‘Science, like theology, needs to be seen as an activity of a community of motivated believers...’ (God, Humanity and the Cosmos by C. Southgate et al)  
Discuss the accuracy of this statement referring to the role being part of a community plays in both religion and science. 40M**

### Marking Criteria

An excellent answer will show an understanding of religion and science by examining different perspectives and drawing accurate conclusions about the importance of community in both the scientific and religious enterprises.

### Possible Points

- Both science and religion are communal in nature as they are governed by the accumulated wisdom of the past in the present (tradition) which is always in the process of refinement and development; both depend on teamwork as they build on the work of those that have gone before them etc.
- Both seek out the support and advice of their communities for confirmation, affirmation and acceptance of their discoveries 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

- 3 J b) Explain how any one of Descartes’ ideas influenced the relationship between religion and science. 40M**

### Marking Criteria

An excellent answer will show an understanding of the relationship between science and theology by giving an accurate account of the influence of one of Descartes’ ideas on the relationship between science and religion.

### Possible Points

- Descartes’ idea about the separation of mind from body and that human reason was the way to find truth, led to the view that ideas about God were no longer important in the world (the disappearance of God); some religious leaders became critical of science, seeing it as completely God-less and irreligious; some scientists disregarded religion as not having any merit as an academic discipline etc.
- Descartes’ idea that scepticism was the only way to be certain of anything led people to doubt everything and encouraged a drive for a systematic scientific approach to understanding the world where people looked to science alone in order to solve the mysteries of life etc.
- Descartes inaugurated the ‘Age of Reason’ which was characterised by a self-belief that by the power of the mind alone the secrets of the world could be unlocked; the relationship between religion and science became strained as people began to see

themselves as ‘masters of the fish of the sea, the birds of heaven and all living animals on the earth’ instead of seeing themselves as protectors etc.

- Etc.

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

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

<i>Excellent</i>	<i>Very Good</i>	<i>Good</i>	<i>Fair</i>	<i>Weak</i>			<i>Marks</i>
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 ghnáthrata a bhronnadh ar iarrthóirí nach ghnóthaíonn 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 ngnáthrata 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 —*

<b>QUESTION DESCRIPTOR</b>	<b>EXCELLENT</b>	<b>VERY GOOD</b>	<b>GOOD</b>	<b>FAIR</b>	<b>WEAK</b>	<b>VERY WEAK</b>	<b>NO GRADE</b>
<b>EVIDENCE IN ANSWER OF SYLLABUS AIMS/ OBJECTIVES/ OUTCOMES</b>	SUBSTANTIAL EVIDENCE	VERY GOOD EVIDENCE	GOOD EVIDENCE	ADEQUATE EVIDENCE	INADEQUATE EVIDENCE	LITTLE EVIDENCE	VERY LITTLE/NO EVIDENCE
<b>RELEVANCE OF ANSWER TO QUESTION</b>	COMPLETELY & CLEARLY RELEVANT	CLEARLY RELEVANT	GENERALLY RELEVANT	LIMITED RELEVANCE	LITTLE RELEVANCE	VERY LITTLE RELEVANCE	NO RELEVANCE
<b>ACCURACY</b>	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
<b>EVIDENCE OF ENGAGEMENT WITH THE SKILL(S)</b>	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 2016*

*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 2016* —S 92/14

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

**SECTION E: RELIGION AND GENDER**

**E. 1 An examination of the extent to which a person's gender influences the roles he/she performs within one of the following world religions:**

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

*Marking Criteria*

An excellent coursework will show an understanding of the roles of men and women in religious traditions by looking closely at the influence a person's gender can have on the roles he/she carries out within one of the world religions listed in the title.

**E. 2 An investigation into the impact of Jesus' treatment of women on the role they played in one early Christian community, as presented in the Christian Scriptures.**

*Marking Criteria*

An excellent coursework will show an understanding of the role of women in an early Christian community by examining the Christian Scriptures and drawing accurate conclusions about the influence of Jesus' treatment of women on the role they played in one early Christian community.

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

**H.1 ● 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)**

**A case study on how Jesus' use of story in one of the above parables impacted on the original audience and on an early Christian community.**

*Marking Criteria*

An excellent coursework will show detailed knowledge of certain Biblical texts by looking closely at a particular story told by Jesus and drawing accurate conclusions about how it influenced the original audience and an early Christian community.

**H.2 *The written word can preserve the past and picture the potential.* An assessment of the evidence for this statement in the reasons why the Bible has been described as a 'classic' text.**

*Marking Criteria*

An excellent coursework will show an understanding of the Bible as a classic text by accurately evaluating the extent to which preserving the past and picturing the potential form part of the Bible's literary genre.

**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 2016 Prescribed Title***

<b>Part A Descriptor:</b>		<b>EXCELLENT</b>	<b>GOOD</b>	<b>FAIR</b>	<b>WEAK</b>
<b>Evidence of 2016 title marking criteria (syllabus' knowledge; understanding; skills; attitudes)</b> <b>Code MC</b>	<b>SUBSTANTIAL ACCURATE EVIDENCE</b>	<b>40 &gt; 33</b>	<b>GOOD ACCURATE EVIDENCE</b>	<b>SOME EVIDENCE</b>	<b>POOR/ NO EVIDENCE</b>
	<b>40 &gt; 33</b>	<b>32 &gt; 25</b>	<b>24 &gt; 17</b>	<b>16 &gt; 0</b>	
<b>Sources of information on 2016 title</b> <b>Code SI</b>	SUBSTANTIAL INFORMATION	GOOD INFORMATION	SOME INFORMATION	LITTLE/NO INFORMATION	
<b>Information on steps taken and the skills used on 2016 Title</b> (research; analysis; evaluation, critical thinking; communication; reflection) <b>Code SS</b>	DETAILED INFORMATION	GENERAL INFORMATION	VERY GENERAL INFORMATION	LITTLE/NO INFORMATION	
<b>Summary of findings on 2016 title</b> (ability to – select, analyse and evaluate information; sort and edit information; present ideas concisely and cogently) <b>Code SF</b>	<ul style="list-style-type: none"> <li>• VERY WORTHWHILE PIECE OF WORK. FULL AND RELEVANT SUMMARY</li> </ul>	<ul style="list-style-type: none"> <li>• WORTHWHILE PIECE OF WORK. GENERAL SUMMARY</li> </ul>	<ul style="list-style-type: none"> <li>• ADEQUATE PIECE OF WORK LIMITED SUMMARY</li> </ul>	<ul style="list-style-type: none"> <li>• TRIVIAL/ IRRELEVANT PIECE OF WORK. POOR/NO SUMMARY</li> </ul>	
Supporting evidence for conclusions drawn.	<ul style="list-style-type: none"> <li>• SUBSTANTIAL SUPPORTING EVIDENCE FOR CONCLUSIONS</li> </ul>	<ul style="list-style-type: none"> <li>• GOOD SUPPORTING EVIDENCE FOR CONCLUSIONS</li> </ul>	<ul style="list-style-type: none"> <li>• SOME SUPPORTING EVIDENCE FOR CONCLUSIONS</li> </ul>	<ul style="list-style-type: none"> <li>• LITTLE/NO SUPPORTING EVIDENCE FOR CONCLUSIONS</li> </ul>	
Personal engagement with 2016 Title.	<ul style="list-style-type: none"> <li>• SUBSTANTIAL PERSONAL ENGAGEMENT WITH 2016 TITLE</li> </ul>	<ul style="list-style-type: none"> <li>• CLEAR PERSONAL ENGAGEMENT WITH 2016 TITLE</li> </ul>	<ul style="list-style-type: none"> <li>• SOME PERSONAL ENGAGEMENT WITH 2016 TITLE</li> </ul>	<ul style="list-style-type: none"> <li>• INADEQUATE/ NO PERSONAL ENGAGEMENT WITH 2016 TITLE</li> </ul>	

**Part B – Personal reflection on the learning, skills and experiences gained through undertaking coursework on 2016 Prescribed Title**

<b>Part B Descriptor:</b>		<b>EXCELLENT</b>	<b>VERY GOOD</b>	<b>GOOD</b>	<b>FAIR/WEAK</b>
<b>Evidence of 2016 title marking criteria (syllabus' knowledge; understanding; skills; attitudes)</b>	<b>Code MC</b>	SUBSTANTIAL ACCURATE EVIDENCE	GOOD ACCURATE EVIDENCE	SOME EVIDENCE	POOR/ NO EVIDENCE
	<b>40 &gt; 33</b>	<b>32 &gt; 25</b>	<b>24 &gt; 17</b>	<b>16 &gt; 0</b>	
<b>USE OF SKILLS on 2016 Title</b> (research; analysis; evaluation; critical thinking; communication; reflection judgement, evaluation).	<b>Code S</b>	SUBSTANTIAL USE OF SKILLS	CLEAR USE OF SKILLS	ADEQUATE USE OF SKILLS	INADEQUATE/NO USE OF SKILLS
<b>Why was the 2016 title of INTEREST?</b> (enthusiasm/concern)	<b>Code I</b>	VERY WORTHWHILE PIECE OF WORK DETAILED EXPLANATION CLEAR PERSONAL INTEREST	WORTHWHILE PIECE OF WORK GENERAL EXPLANATION SOME PERSONAL INTEREST	FINE PIECE OF WORK RELEVANT INSUFFICIENT PERSONAL INTEREST	TRIVIAL/VERY TRIVIAL PIECE OF WORK LITTLE/NO RELEVANCE PERSONAL INTEREST
<b>What DIFFERENT PERSPECTIVES</b> were encountered in doing coursework on the chosen 2016 title?	<b>Code P</b>	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
<b>What QUESTIONS</b> arose through doing coursework on the 2016 title?	<b>Code Q</b>	SUBSTANTIAL IDENTIFICATION OF QUESTIONS	CLEAR IDENTIFICATION OF QUESTIONS	SOME IDENTIFICATION OF QUESTIONS	LITTLE/NO IDENTIFICATION OF QUESTIONS
<b>What PERSONAL INSIGHTS</b> were gained through doing coursework on the 2016 title?	<b>Code PI</b>	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
<b>What has been the MOST VALUABLE</b> part of doing coursework on the title?	<b>Code V</b>	SUBSTANTIAL ASSESSMENT OF VALUE	GOOD ASSESSMENT OF VALUE	SOME ASSESSMENT OF VALUE	LITTLE/ NO ASSESSMENT OF VALUE

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