



Coimisiún na Scrúduithe Stáit
State Examinations Commission

Leaving Certificate 2016

Marking Scheme

Hebrew Studies

Higher 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 stand-alone 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 first aim of the Hebrew Studies Leaving Certificate syllabus requires candidates to be able to read and understand Classical and Post-Biblical Hebrew. This aim is examined in each question in part (b) which normally, but not always, consists of a question concerning language.

The second aim of the Hebrew Studies Leaving Certificate syllabus requires candidates to display evidence of a deep understanding of the history, religion and civilisation of the Hebrew people by focusing in great depth upon major themes regarding institutions, religious ideas and roles as they were expressed and developed during the course of Israelite history. It is for this reason that part (c) is allocated 50 marks in each question. Examiners look for well-presented, accurate treatment of material. Words, expressions or phrases must be correctly used in context, not contradicted and where there is evidence of incorrect use or contradiction, the marks may not be awarded.

There are 3 parts to each examination question, (a) (b) and (c). The first part (a) seeks knowledge of the background and significance of the specific prescribed text, while part (c) seeks knowledge of the broader related theme. Both (a) and (c) seek to test the second aim of the syllabus. The essay title in part (c) of each question is normally phrased in broad general terms to allow the candidate scope in interpreting it and to encourage originality in answering it.

Part (a)

25 marks

(i.e. Three Points — 8, 8, 9)

It is expected that the candidate can readily translate the passage. The candidate is expected to display the skill and competency required to relate the passage to its historical, literary or cultural/religious background. For example (and depending very much on the specific text under discussion), the candidate is expected to take into account factors such as:

- if and how archaeology ,
- or the history of the Middle East generally,
- or the specific literary style of the author,
- or the theological aims of the author ,
- or the general theme and tenor of the book from which the passage is taken, can help highlight the points made in the passage under discussion.

It obviously depends very much on the passage under discussion but examiners expect to see a wide discussion that helps throw light on the text and not merely a synopsis or summary of the text. Examiners look for any three substantial and well developed points and awards marks to the degree in which these points are developed.

Part (b)

25 marks

Three formats of question are normally found here:

1. *Write a brief note on....* What is expected here are two substantial points which are developed (13, 12 marks). Marks are awarded for two relevant and well developed points. Depending on the passage the candidate is expected to include in the answer any relevant references to archaeology, history, or references to other passages within the Bible or Mishnah. This fulfils the second aim of the syllabus.

2. *Parse and translate*...equal marks are given to the three word for translating (4 marks x3) and parsing (4 marks x3) +1 mark for accurately translating and parsing a longer word containing a possessive or a pronoun attached to a noun or verb. This fulfils the first aim of the syllabus.
3. *Give a suitable title*...this too fulfils the first aim of the syllabus. 15 marks are awarded for correct grammar and 10 marks for appropriateness to the passage. Square script is expected. The candidate may find that a simple phrase he/she has come across in his/her study of this or other prescribed texts, or in the Mishnah, sums up very well the point of the narrative. For example, if a famous Rabbi has a well-known short, succinct, saying that sums up the passage, such a saying would be acceptable to examiners. In that case the candidate is expected to give the name of the Rabbi. However, any appropriate title will be accepted if it is grammatically correct.

Part (c)

50 marks

(i.e. 10, 10, 10, 10, 10)

This part of the examination paper is designed to examine the candidate's knowledge of the theme that corresponds to the theme represented by this section of the syllabus.

In accordance with the aims of the syllabus the candidate is expected to show serious analysis of the topic. Simple descriptive summaries of the theme will be penalised.

The title is always broad and general but, depending on the nature of the question, the candidate may be expected to —

- show knowledge of the development of the theme historically.
- display knowledge of the theme in literature (Biblical and Mishnaic) and include remarks about the literary genre, if this is appropriate.
- evaluate the importance of the theme or the success or failure of an individual ... why he succeeded ... why he failed etc. It is this evaluative or analytical aspect that is demanded by the syllabus.

If it is primarily a historical question, then an evaluation would be welcome. Such an evaluation could take into account recent archaeology which proves or disproves a historical event. If there is a particular theological viewpoint e.g. theological reasons which underpin an understanding of the exile in Babylon or the rise of the monarchy, these should be clearly brought out.

It is essential that candidates should include Biblical/Mishnaic or historical references. This depends very much on the title but generally four references should be included. The candidate is expected to refer specially to a text e.g. Gen.6:9-2 or Ecc. 3:2-6 rather than in vague general terms. Similarly, where appropriate, precise historical dates should be included e.g. 167-163 BCE when dealing with Antiochus. In other cases, one might make a reference to 'the middle of the 7th century'.

Candidates are also expected to quote a short phrase from a Biblical or Mishnaic text. Examiners look for four solid points which are allocated 10 marks each. Each point is expected to be individual and substantial. The final 10 marks are awarded for quotation or reference. The marking can take cognisance of a candidate who develops three points particularly well. It is not the intention of the question or the examiners to be over-prescriptive in the way each question is answered, but there must be serious evidence of well thought-out and analytical answers with appropriate reference or quotation. The candidate is expected to offer a creative evaluative answer and not simply descriptive summary.

