



**GCSE (9–1)**

**Classical Greek**

**J292/06: Literature and Culture**

General Certificate of Secondary Education

**Mark Scheme for June 2019**

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.

All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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**Annotations** *These are provisional, to be adjusted after the 2018 marking cycle*

Annotation	Meaning
	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Good response/positive
	Unclear/dubious point
	Benefit of doubt
	Consequential error
	Incorrect translation or interpretation or factual error
	Major error
	Minor error / SPAG
	Harmful addition
	Good response
	Omission mark
highlight	Harmless addition
	Blank Page – this annotation must be used on all blank pages within an answer booklet (structured or unstructured) and on each page of an additional object where there is no candidate response.
	Good reference to evidence
	Valid point, supported by evidence (6-mark questions)
	Valid point not supported by evidence / evidence not explained (6-mark questions)

Question	Answer	Marks	Guidance
1	<b>Accept any one of:</b> <ul style="list-style-type: none"> <li>• Courtesan</li> <li>• Mistress</li> <li>• Prostitute</li> <li>• Entertainer</li> </ul>	<b>AO2 1</b>	Any <b>one</b>
2	<b>Accept any two of:</b> <ul style="list-style-type: none"> <li>• Father (legal) children / son (1)</li> <li>• Assume responsibility for presenting new baby sons to his deme / phratry</li> <li>• Accept legitimate baby daughters as his own responsibility</li> <li>• Choose suitable husbands for his daughters</li> </ul>	<b>AO2 2</b>	Any <b>two</b>
3	<ul style="list-style-type: none"> <li>• Roughly 13-15 years old</li> </ul>	<b>AO2 1</b>	
4	<ul style="list-style-type: none"> <li>• There would have been a significant age gap between the couple - a husband would have been roughly in his 30s when he married (1)</li> <li>• A young Athenian wife would have been brought up in a particularly sheltered environment and may not have any understanding of the husband's lifestyle or outlook (1)</li> <li>• There was a clear expectation that a husband would train his wife in how to behave, talk and run the household – this does not make for a sense of equality (1)</li> <li>• Imagery of training a horse or rearing sheep suggests clearly that a young woman was a wild beast that needed taming and controlling by a husband rather than much understanding (1)</li> <li>• A husband would spend most of his time out of the house – working on the farm or attending to work in the city (1)</li> </ul>	<b>AO2 3</b>	Any <b>three</b> reasonable points

	<ul style="list-style-type: none"> <li>• It was widely thought that it was honourable for a woman to stay in the house but shameful for a man to do so; the couple would be unlikely to have many interests in common (1)</li> <li>• Demosthenes (Source A) makes it clear that men were allowed / expected to spend time with other women, which may have resulted in a husband spending less time at home with his wife and showing her less affection (1)</li> <li>• Women were commonly expected to be quiet, and the lack of conversation may affect the couple's relationships</li> </ul>		
<b>5</b>	<p><b>Assess against criteria in the 6-mark AO3 grid</b></p> <ul style="list-style-type: none"> <li>• Kindly calls her 'dear wife' although he would have barely known her</li> <li>• Makes her feel special for having selected her ('...<i>what led me to choose you as my wife out of all women..</i>'; '<i>..who would be the best partner for house and children...</i>'); he repeats the point for emphasis</li> <li>• Flatters her to make her feel as though she could have had any number of husbands ('...<i>It was certainly not because neither of us could find someone else to share our bed. That I'm sure you know...</i>')</li> <li>• Stresses that her parents have specifically selected him to be her husband ('<i>your parents to entrust you to me of all men...</i>' and '<i>...it was after great consideration...about who would be the best partner...</i>') which emphasises the wisdom and care for her best interests that went into their decision</li> <li>• Expresses the hope for children who would be divinely sanctioned ('<i>if at some future time God grants us children...</i>') – children would likely be one area that the young wife would have understood, not least because she had only just left childhood herself and may have grown up with younger siblings</li> <li>• Makes clear that the task of rearing children would be a joint undertaking and that in this respect they would be equals ('...<i>we will take counsel together how best to bring them up...</i>')</li> </ul>	<b>AO3 6</b>	Accept any reasonable response with direct reference to the source

	<ul style="list-style-type: none"> <li>• Reminds her that children would be something that they would share and an interest they would have in common (<i>For that too will be a common interest, and a common blessing...</i>) This is significant given that a woman often had very little in common with her husband as they would not spend much time together</li> <li>• Suggests that they will grow old together and will both be looked after by their future children (<i>...we will find in them support and aid when we are old...</i>), which also encourages the wife to think of the marriage in the longer term (despite the age gap between them)</li> <li>• Encourages her to think of his house as hers and stresses the shared investment (<i>...it is common property for all that I possess goes into the common fund, and in the same way all that you had was placed by you in the common fund...</i>)</li> <li>• He refers to her dowry as something that she herself has contributed, when in reality as a woman she was not allowed to own property and instead her father would have made all the financial arrangements with the husband</li> <li>• Tries to avoid unfair comparisons of who would do the most for the household and seems keen to recognise the significance of her contribution as well as his own (<i>...we need not stop to calculate in figures which of us contributed most...</i>). This suggests that he is trying to be kind to her, as the wife's role in a household would be significant but would be harder to quantify than a husband's</li> </ul>		
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**Guidance on applying the marking grids for the 6-mark extended response**

This question focuses on candidates' selecting examples from the ancient source material which has been included the Question Paper Insert and expressing conclusions based on the selected examples in relation to the question posed. Therefore candidates will be assessed on the quality of the points made and the range and quality of the examples they have selected.

The expectation is that candidates will base their answer **solely** on the material they can glean from the source material provided.

<u>Level</u>	<u>Marks</u>	<u>Description</u>
<u>4</u>	<u>5–6</u>	<ul style="list-style-type: none"> <li>• very good engagement with the question</li> <li>• draws and expresses a range of relevant points, with development, based on a range of well selected aspects from the stimulus material, with well thought out discussion</li> </ul>
<u>3</u>	<u>3–4</u>	<ul style="list-style-type: none"> <li>• good engagement with the question</li> <li>• draws and expresses sound points, with some development, based on a range of well selected aspects from the stimulus material, with sound discussion</li> </ul>
<u>2</u>	<u>2</u>	<ul style="list-style-type: none"> <li>• some engagement with the question</li> <li>• draws and expresses some points based on a rather limited range of aspects from the stimulus material, with some discussion</li> </ul>
<u>1</u>	<u>1</u>	<ul style="list-style-type: none"> <li>• little or no engagement with the question</li> <li>• draws and expresses points which are of little relevance and are supported with little evidence from the stimulus material</li> </ul>

0 = No response or no response worthy of credit.

**Guidance on applying the marking grids for the 8-mark extended response**

**Two** Assessment Objectives are being assessed in this question – **AO2** (Demonstrate knowledge and understanding of ancient sources) and **AO3** (Analyse, evaluate and respond to ancient sources). The two Assessment Objectives are **equally weighted**. Examiner must use a **best fit** approach to the marking grid. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners should carefully consider which level is the best fit for the performance overall. For example, you should not be able to achieve a mark of 6 made up of AO2 = 5 and AO3 = 1.

Marks for **AO2** should be rewarded for the detail and accuracy of the knowledge of the ancient sources they deploy in their answer and the candidate's understanding of these ancient sources, including their interpretation and an understanding of their limitations.

Marks for **AO3** should be awarded for how well the response is addressing the question / argued, for candidates selecting relevant examples from the ancient sources they have studied and drawing and expressing conclusions based on the selected examples in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they make and the range and quality of the examples they have selected

<b>. 8-mark grid for the extended response question AO2 = 4 marks = Demonstrate knowledge and understanding of ancient sources</b>		
<b>AO3 = 4 marks = Analyse, evaluate and respond to ancient sources</b>		
<b><u>Level</u></b>	<b><u>Mark</u></b>	<b><u>Description</u></b>
<b>4</b>	<b><u>S</u> 7–8</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> detailed knowledge with good interpretations of the ancient sources and a good understanding of their limitations (AO2)</li> <li><input type="checkbox"/> well-argued response to the question which is supported by a range of well-selected examples (AO3)</li> </ul> <p><i>The response is logically structured, with a well-developed, coherent line of reasoning.</i></p>
<b>3</b>	<b>5–6</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> some knowledge and with some interpretations of the ancient sources and some understanding of their limitations (AO2)</li> <li><input type="checkbox"/> a good response to the question which is supported by a range of relevant examples (AO3)</li> </ul> <p><i>The response is well structured with a clear line of reasoning.</i></p>
<b>2</b>	<b>3–4</b>	<ul style="list-style-type: none"> <li><input type="checkbox"/> limited knowledge and with limited interpretations of the ancient sources and limited understanding of their limitations (AO2)</li> <li><input type="checkbox"/> a reasonable response to the question which is supported by a few relevant examples (AO3)</li> </ul> <p><i>The response presents a line of reasoning which is mostly relevant but may lack structure.</i></p>



1	1-2	<ul style="list-style-type: none"><li>• very limited knowledge with very little or no interpretation of the sources or understanding of their limitations (AO2)</li><li>• a very limited response to the question with very limited reference to the ancient sources (AO3)</li></ul> <p><i>The information is communicated in an unstructured way.</i></p>
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0 = No response or no response worthy of credit.

<p><b>6</b></p>	<p><b>‘Life in 5<sup>th</sup> century Athens was easier for a woman than for a man’ Do you agree with this statement?</b></p> <p><b>Assess against criteria in the 8-mark essay grid</b></p> <p><b>Candidates may agree or disagree with the statement</b></p> <p><b>Possible arguments may include (AO3):</b></p> <p>(References are given to the prescribed sources booklet and the insert):</p> <p>The candidate should consider their own definition of the word ‘easy’ in this context, namely a life without effort or difficulty and then respond in a way they consider appropriate</p> <p><b>Yes, Athenian women lived easier lives than men</b></p> <ul style="list-style-type: none"> <li>• Women did not fight in wars, but were instead expected to spend the majority of their lives indoors, rearing children and keeping the house safe (A2(i))</li> <li>• Domestic tasks could be quite sedentary and undemanding (A2(iv) and A3(ii))</li> <li>• The vase in Source A2(iii) shows a group of women working peacefully together on a shared project, which could have been entertaining and sociable</li> <li>• The scene in source A2(iii) shows a happy marriage scene. The couple seem young and are smiling; the husband’s physical closeness to the bride suggests intimacy, while the bride’s mother holding the torch also seems happy</li> <li>• The number of horses in A2(iii) suggests wealth</li> <li>• Source C shows a young girl moving into her husband’s home which from now on would belong to her – although a girl’s dowry would be</li> </ul>	<p><b>8</b> made up of <b>AO2 = 4</b> <b>&amp;</b> <b>AO3 = 4</b></p>	<p>An AO2-heavy response may focus on details from the ancient sources but not draw many valid conclusions. This is likely to limit the level at which this work can be rewarded.</p> <p>Response must include references to sources other than those in the Insert</p>
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	<p>contributed to the new household, the revenues would mainly come from the husband's work rather than hers</p> <ul style="list-style-type: none"> <li>• Women were able to leave the house on certain occasions, such as family funerals, which could be a sociable experience (A3(i))</li> <li>• Wealthier Athenian women could use slaves to perform menial tasks such as shopping rather than do the work themselves (A3(i))</li> <li>• Some husbands were thoughtful and considerate of their wives' comfort - A3(i) shows that a husband moved bedrooms and floors so that his wife could look after babies at night with greater ease and not have to climb a ladder</li> </ul> <p><b>No, Athenian women lived more difficult lives than men</b></p> <ul style="list-style-type: none"> <li>• Women were perceived to be weaker and inferior to men – in Source A1 (i) Aristotle comments that the '<i>inequality was permanent</i>' – there was no opportunity to avoid the discrimination</li> <li>• The traditional theory that '<i>silence is a woman's glory</i>' (A1(i)) suggests that women were expected to remain quiet, subservient and in the background throughout their lives; this sentiment is also repeated in Pericles' funeral speech (A1(ii))</li> <li>• The 'Lysistrata' source A1(iii) suggests that women had a good understanding of politics and would try to talk about the decisions made at the Ekklesia with their husbands; however the source says that her husband would tell her to get on with her work on the basis that '<i>war will be the responsibility of men</i>'. Thus women were not encouraged to discuss their views with men or pay an interest in current affairs, even in times of war</li> <li>• Women were at risk of domestic violence A1(iii)</li> <li>• Certain domestic tasks such as weaving (A1(iii)) and balancing the household finances (A3(i)) would have been difficult and also extremely repetitive (A3(ii)); other tasks may have been potentially risky such as caring for sick slaves</li> <li>• Husbands were allowed to interact with other people, including hetairai and pallakai if they wished, whereas Athenian citizen women</li> </ul>		
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	<p>were expected to remain in the house and would be unlikely to meet many people</p> <ul style="list-style-type: none"> <li>• The fact that a wife may know that her husband spends time with other women may have been upsetting and humiliating for her (A2(i))</li> <li>• Girls needed to be married off early at an age when they could be well trained by their husbands (2A(ii)) as otherwise if they knew their own minds they might make their husbands a '<i>laughing-stock to the neighbours</i>'; also, young girls would '<i>ask the fewest questions</i>' (A2(iv)) which is clearly desirable</li> <li>• There was a commonly-held theory that young women needed to be tamed and/or trained to control their appetites (A2(iv))</li> </ul>		
7	<ul style="list-style-type: none"> <li>• Ostraka were broken pot-sherds that enabled names to be scratched onto them (1)</li> <li>• They were used in the context of an ostracism to send into exile (1) a citizen who was thought to be posing a threat to the city or who could be a potential tyrant (1)</li> </ul>	AO2 1	Any <b>one</b> sensible point
8	<ul style="list-style-type: none"> <li>• The pottery on which the names were written have not decayed with time, and although they crack, they can provide archaeologists with valuable information</li> <li>• Ostraka provide evidence of writing from the ancient world as they were often used for purposes such as tax receipts as well as ostracisms which were far less frequent</li> <li>• They give the names of particular individuals perceived to be a threat to Athens by certain citizens; some names enable historians to identify well-known statesmen and others give evidence of other lesser known politicians</li> <li>• Ostraca give valuable primary evidence about the way in which ostracisms were conducted</li> <li>• Names inscribed on the pottery enable archaeologists to date the ostrakon</li> <li>• The type of clay from which the original pottery was made could indicate where it had been made</li> </ul>	AO2 2	Any <b>two</b> sensible ideas

	<ul style="list-style-type: none"> <li>The location in which the ostrakon was found could give information about the area and the people who lived &amp; worked there</li> </ul>		
9	<ul style="list-style-type: none"> <li>The '<i>red rope</i>' was a reference to lengths of rope covered in red dye</li> <li>They would be swung around by 300 Scythian Archers to force citizens loitering in the Agora to move towards the Pnyx to attend the Ekklesia</li> <li>A citizen who ended up with red dye on their clothing could face a penalty and would be considered an '<i>idiotes</i>' by fellow citizens for being so slow to take part in his civic duty</li> </ul>	AO2 2	
10	<p><b>Efficient</b></p> <ul style="list-style-type: none"> <li>Agenda items were decided in advance of meetings by the Boule</li> <li>Certain agenda items were compulsory each month, and emergency meetings were also possible</li> <li>Presiding magistrates would have been selected by lot – would restrict the scope for corruption or one voice dominating</li> <li>Secret ballot for the more serious issues such as <i>atimia</i> (loss of citizen rights)</li> <li>Quorum of 6000 for certain meetings means that a range of opinions could be heard and discussed</li> <li>The central location of the Pnyx meant that it would be relatively easy for most Athenians to attend meetings</li> <li>The introduction of pay meant that even the poorest of citizens could attend without losing a day's wages</li> <li>The system was designed to encourage anyone eligible to speak freely regardless of age, income or background, and allowed them to vote</li> <li>There was significant hostility from fellow citizens towards those who did not bother to get involved, which must have discouraged voter apathy</li> </ul>	AO2 AO3 3	Any three reasonable points

	<p><b>Inefficient</b></p> <ul style="list-style-type: none"> <li>• The meetings of the Ekklesia took place outside, so it would have been difficult to hear each speaker</li> <li>• Poor weather could have hindered the democratic process</li> <li>• Speakers would have needed to have strong, loud voices</li> <li>• Young, vulnerable or elderly citizens may have felt ill-equipped to participate in front of so many others</li> <li>• Educated, wealthy men would have been more confident as they would have been trained in rhetoric</li> <li>• Poorly educated citizens might be more easily swayed by persuasive oratory</li> <li>• The Ekklesia was open to all male citizens over the age of 18 (roughly 6,000 men) which means that it would have been particularly crowded and busy</li> <li>• All citizens were entitled to voice their opinions, sensible or otherwise, which could have been quite a lengthy process</li> <li>• Presiding magistrates would have been variable in quality as they were selected by lot rather than ability or experience</li> <li>• Source E suggests that citizens often loitered before going into the Ekklesia</li> <li>• Time-keeping could be an issue – meetings of the Ekklesia were meant to start at dawn, but Source E says that the meeting was starting at noon</li> <li>• Discussions on emotive topics could get fraught and rowdy – Source C shows Dikaionpolis saying <i>'I have come prepared to shout and interrupt and slang the speakers...'</i></li> <li>• Voting by a show of hands could lack precision; some voters may have been intimidated by open voting process</li> <li>• Not representative of many members of society: women, slaves &amp; metics had no voice</li> </ul>		
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**Guidance on applying the marking grids for the 6-mark extended response**

This question focuses on candidates' selecting examples from the ancient source material which has been included the Question Paper Insert and expressing conclusions based on the selected examples in relation to the question posed. Therefore candidates will be assessed on the quality of the points made and the range and quality of the examples they have selected.

The expectation is that candidates will base their answer **solely** on the material they can glean from the source material provided.

<u>Level</u>	<u>Marks</u>	<u>Description</u>
<u>4</u>	<u>5-6</u>	<ul style="list-style-type: none"> <li>• very good engagement with the question</li> <li>• draws and expresses a range of relevant points, with development, based on a range of well selected aspects from the stimulus material, with well thought out discussion</li> </ul>
<u>3</u>	<u>3-4</u>	<ul style="list-style-type: none"> <li>• good engagement with the question</li> <li>• draws and expresses sound points, with some development, based on a range of well selected aspects from the stimulus material, with sound discussion</li> </ul>
<u>2</u>	<u>2</u>	<ul style="list-style-type: none"> <li>• some engagement with the question</li> <li>• draws and expresses some points based on a rather limited range of aspects from the stimulus material, with some discussion</li> </ul>
<u>1</u>	<u>1</u>	<ul style="list-style-type: none"> <li>• little or no engagement with the question</li> <li>• draws and expresses points which are of little relevance and are supported with little evidence from the stimulus material</li> </ul>

0 = No response or no response worthy of credit.

11	<p><b>Assess against criteria in the 6-mark AO3 grid</b></p> <p><b>Answers may include:</b></p> <p><b>Content</b></p> <ul style="list-style-type: none"> <li>• Theseus is proud of the fact that the city is free from tyranny <i>'This city is free, not under one man's rule.'</i></li> <li>• The citizens have full control: <i>'the people are sovereign...'</i></li> <li>• Citizens hold the power, irrespective of income <i>'They do not allow the rich supremacy. The poor have equal rights.'</i></li> <li>• Theseus brings out a sense of efficiency and order in his statement <i>'...in annual rota by turns'</i>, using <i>'annual'</i>, <i>'rota'</i> and <i>'turns'</i> together to stress the fairness of the democratic process</li> <li>• The reference to the rule of law <i>'Once laws are framed...'</i> stresses that this city is not the <i>'mob-rule'</i> mentioned by the herald but instead runs according to agreed statutes</li> <li>• The power of image and perception in the eyes of the people is noticeable: <i>'badly spoken of'</i> or <i>'the man who responds wins renown'</i> Clearly it was highly important to keep public opinion on side, which emphasises the power of democracy</li> </ul> <p><b>The language Euripides uses</b></p> <ul style="list-style-type: none"> <li>• Theseus replies to the herald in a cheerful but firm way: <i>'A bad start, my friend, to look for a dictator here.'</i> Stops the herald in his tracks and then sets him straight on the kind of city he has come to</li> <li>• Use of <i>'my friend'</i> serves to show the king's politeness to strangers</li> <li>• Theseus uses a list of short brusque statements, clearly establishing the basic tenets of democracy <i>'This city is free... equal rights'</i></li> <li>• Clear distinction is made between wealth and power, emphasised by the pause between the two statements <i>'They do not allow the rich supremacy. The poor have equal rights'</i></li> <li>• Use of different types of contrast in his second speech: weak vs wealthy (wealth); man of standing vs weaker brethren (status); little</li> </ul>	AO3 6	Responses must include reference to Euripides' use of language to achieve marks in Level 4
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	<p>man vs great (size or power); the man who responds vs those who keep quiet (level of participation)– these phrases serve to emphasise the <i>'political equality'</i> that Theseus is promoting</p> <ul style="list-style-type: none"> <li>• Theseus' use of vocabulary contrasts with that of the herald: the king speaks calmly and relatively formally, whereas the herald's vocabulary is quite emotive and more colloquial, using phrases like <i>'mob-rule'</i>, <i>'buttering it up'</i>, <i>'utter fool'</i></li> <li>• Effective pause after the short but powerful statement <i>'This is liberty:'</i></li> <li>• Theseus' use of direct speech <i>'Who wishes to offer the city good advice publicly?'</i> is powerful and echoes the herald's repeated invitation to the citizens throughout an Ekklesia meeting of <i>'Who wishes to address the Assembly?'</i></li> </ul>		
12	<ul style="list-style-type: none"> <li>• The distaste shown by the herald towards <i>'mob-rule'</i> is understandable – the deliberative process would be much easier if decisions were made by the 'one man in command'</li> <li>• Thousands of citizens gathered together could be easily influenced by flattery and persuasive oratory</li> <li>• These same citizens could also be tricked by clever politicians <i>'varying his policy to his own advantage...then turning and damaging it, evading the consequences of his own mistakes by blaming others...'</i></li> <li>• The huge number of citizens needed to manage the running of a city would have been particularly challenging</li> <li>• Uneducated citizens would find it difficult to listen to a range of arguments and reach a consensus <i>'The people don't know how to weigh arguments or keep a city straight'</i></li> <li>• Busy working citizens would find it difficult to focus their attention on the needs of the city as they would naturally focus on their own situations and needs</li> <li>• Working citizens would not have time to spend on making key decisions <i>'Time is needed for wisdom, not off-the-cuff judgements'</i>; the implication is that a single wealthy ruler would be better suited to making the decisions</li> </ul>	<b>AO2</b> <b>AO3</b> <b>3</b>	Any three sensible points based on the source

	<ul style="list-style-type: none"> <li>Officials in post for a single year may lack the time to improve or develop their skills in the role</li> </ul>		
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**Guidance on applying the marking grids for the 12-mark extended response**

**Two** Assessment Objectives are being assessed in this question – **AO2** (Demonstrate knowledge and understanding of ancient sources) and **AO3** (Analyse, evaluate and respond to ancient sources). The two Assessment Objectives are **equally weighted**. Examiner must use a **best fit** approach to the marking grid. Where there are both strengths and weaknesses in a particular response, particularly imbalanced responses in terms of the assessment objectives, examiners should carefully consider which level is the best fit for the performance overall. For example, you should not be able to achieve a mark of 10 made up of AO2 = 8 and AO3 = 2.

Marks for **AO2** should be rewarded for the detail and accuracy of the knowledge of the ancient sources they deploy in their answer and the candidate's understanding of these ancient sources, including their interpretation and an understanding of their limitations. Knowledge of the modern world does *not* count towards AO2, but may be used to support and explain arguments for AO3.

Marks for **AO3** should be awarded for how well the response is addressing the question / argued, for candidates selecting relevant examples from the ancient sources they have studied and drawing and expressing conclusions based on the selected examples in relation to the question posed. Candidates will be assessed on the quality of the conclusions and points they make and the range and quality of the examples they have selected.

<b>12-mark grid for the extended response question AO2 = 6 marks = Demonstrate knowledge and understanding of ancient sources AO3 = 6 marks = Analyse, evaluate and respond to ancient sources</b>		
<b>Level</b>	<b>Marks</b>	<b>Description</b>
<b>4</b>	<b>10–12</b>	<input type="checkbox"/> detailed knowledge with good interpretations of the ancient sources and a good understanding of their limitations (AO2) <input type="checkbox"/> well-argued response to the question which is supported by a range of well-selected examples (AO3)  <i>The response is logically structured, with a well-developed, coherent line of reasoning.</i>
<b>3</b>	<b>7–9</b>	<input type="checkbox"/> some knowledge and with some interpretations of the ancient sources and some understanding of their limitations (AO2) <input type="checkbox"/> a good response to the question which is supported by a range of relevant examples (AO3)  <i>The response is well structured with a clear line of reasoning.</i>
<b>2</b>	<b>4–6</b>	

		<input type="checkbox"/> limited knowledge and with limited interpretations of the ancient sources and limited understanding of their limitations (AO2) <input type="checkbox"/> a reasonable response to the question which is supported by a few relevant examples (AO3)  <i>The response presents a line of reasoning which is mostly relevant but may lack structure</i>
<b>1</b>	<b>1-3</b>	<ul style="list-style-type: none"> <li>• very limited knowledge with very little or no interpretation of the sources or understanding of their limitations (AO2)</li> <li>• a very limited response to the question with very limited reference to the ancient sources (AO3)</li> </ul> <i>The information is communicated in an unstructured way.</i>

<p>13</p>	<p><b>‘Athens’ success relied entirely on the work of the male citizens.’ To what extent do you agree?</b></p> <p><b>Access against criteria in the 12-mark essay grid</b></p> <p><b>AO2 Responses</b> Candidates should show a good level of understanding of both topics, Women in Ancient Greece and Athenian Society including subject areas such as</p> <ul style="list-style-type: none"> <li>• The practical and logistical workings of democracy in Athens</li> <li>• The types of people that made up Athenian society – slaves, metics and citizens</li> <li>• The contributions that slaves and metics made to the Athenian economy</li> <li>• The role that women and slaves performed in the household</li> <li>• Candidates should show an understanding of the limitation of the sources and the fact that any piece of evidence will provide the modern historian with some answers but not all</li> </ul> <p>Possible discussion could include the following points (References are given to the prescribed sources booklet and the insert):</p> <p><b>Athens’ success relied <u>entirely</u> on the male citizens</b></p> <ul style="list-style-type: none"> <li>• Source A1(i) suggests that male citizens were by nature more suited to command than women or slaves, and as a result Athenian society was wholly dominated by citizen men both in private and in public</li> <li>• Citizen men made all the political decisions and fought wars (A1(iii)), while women were expected to run the household</li> <li>• All of the workings of democracy were performed by male citizens (B3(i – x) and the remarkable processes of the law courts, meetings of the Boule and Ekklesia as well as Ostracisms were all managed and attended entirely by them</li> </ul>	<p><b>12 made up of AO2=6 &amp; AO3=6</b></p>	<p>An AO2-heavy response may focus on details from the ancient sources but not draw many valid conclusions. This is likely to limit the level at which this work can be rewarded.</p> <p>12 separate points are not required, provided that detail is given from the sources</p> <p>Response must include references to sources other than those in the Insert</p> <p>Explanation of reference to sources: Topic A: Women in Ancient Greece Topic B: Athenian Society</p> <p>Candidates that argue both sides of the question are likely to achieve higher marks in AO3 than ones who do not</p> <p>Reference to sources must be as detailed as possible; expect reference to sources from the booklet but credit other relevant sources also</p>
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	<ul style="list-style-type: none"> <li>• Citizen men would have been responsible for much of the funding, design and planning of Athens' most prominent buildings such as the Acropolis, and although the manual labour would in most cases have been left to slaves and metics, the imposing ideas and designs of the temples were completed by citizens such as Pheidias, Mnesikles and Pericles (B1(i-iii))</li> </ul> <p><b>Athens' success relied also on other members of society</b></p> <ul style="list-style-type: none"> <li>• The work of women within the oikos rearing children, making clothes and maintaining the house enabled male citizens to spend the majority of their time out in the city or on their farms without having to worry about basics such as meals or childcare (A1-3)</li> <li>• The well-accepted idea that women were physically and mentally inferior and should stay in the background was designed to ensure that the oikos would be inherited by legitimate heirs; girls would be kept innocent by their parents, married very young and rarely allowed out as adults. The aim of this was to protect the woman from predatory men (A1(i); A1(iv))</li> <li>• Women were required to produce the citizen men of the future, and the mother's status would partly determine whether a man could be classed as a citizen or not (B2(i))</li> <li>• Women played a significant role in certain aspects of public life such as marriages, births and deaths as well as religious festivals (A2(iii), A3(i))</li> <li>• Source A1(i) legitimises the dominance of the citizen master over his slave on the basis that <i>'the slave has no deliberative faculty at all...'</i>; nonetheless the work that slaves performed for free in the both public and private spheres cannot be underestimated</li> <li>• The fact that the high number of slaves in Athens were unpaid had a profound effect on the city's economy; the legitimacy of slavery was never questioned by the Athenians, and this must surely be a significant reason why</li> </ul>		
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	<ul style="list-style-type: none"> <li>• The unpaid work of slaves on farms and in businesses enabled male citizens to attend regular meetings of the Ekklesia, participate as jurors in the law courts and spend time in the city discussing matters of interest</li> <li>• Slaves were given a range of particularly menial tasks within the household (B2(vii)) which saved citizens from having to do the work; they also worked the land, often side-by-side with their master which meant that in many cases the relationship between slave and owners would have involved a great degree of trust</li> <li>• Metics performed a range of vital roles within the city and were known for their skills at many artisan trades (A3(i); B2(ii-iv))</li> <li>• Metics were crucial to the Athenian economy: they paid a Metic Tax to the city but were granted a lower status, and wealthy metics were subject to paying liturgies; metics who wished to sell goods in the Agora were also expected to pay a separate tax</li> <li>• Metics were expected to perform military service and slaves were drafted into the navy at certain points in Athenian history</li> <li>• Source A2(i) shows that metic and slave women were expected to play an important role in satisfying men's physical needs - the fact that this speech was made in a court of law to a large number of male jurors implies that what Demosthenes says would have been wholly accepted</li> <li>• Slaves and metics from around the world (B2(v)) helped to make Athens the multi-cultural environment that it became, and enabled trade to take place throughout the Mediterranean and beyond; <i>'The greatness of our city brings it about that all good things from all over the world flow in to us, so that to us it seems just as natural to enjoy foreign goods as our own local products'</i> (B3(x))</li> <li>• Slaves and metics would have played a significant role in the building of prominent Athenian buildings that enhanced the city's reputation, particularly the Acropolis (B1(iii))</li> <li>• Scythian Archers were state-owned slaves who performed an important function almost like a modern police force. They facilitated the workings of Athenian democracy by forcing citizens from the Agora to the Pnyx to attend meetings of the Ekklesia</li> </ul>		
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	<ul style="list-style-type: none"><li>• The fact that more affluent citizen men were educated in literacy, mathematics and public speaking (among other subjects) while most women and slaves were not served to perpetuate the male citizens' power and superiority over them</li></ul>		
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