

GCSE (9-1)

Examiners' report

CLASSICAL CIVILISATION

J199

For first teaching in 2017

J199/12 Summer 2024 series

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Introduction

Our examiners' reports are produced to offer constructive feedback on candidates' performance in the examinations. They provide useful guidance for future candidates.

The reports will include a general commentary on candidates' performance, identify technical aspects examined in the questions and highlight good performance and where performance could be improved. A selection of candidate answers is also provided. The reports will also explain aspects which caused difficulty and why the difficulties arose, whether through a lack of knowledge, poor examination technique, or any other identifiable and explainable reason.

Where overall performance on a question/question part was considered good, with no particular areas to highlight, these questions have not been included in the report.

A full copy of the question paper and the mark scheme can be downloaded from OCR.

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Paper 12 series overview

J199/12 (Women in the Ancient World) is one of two thematic studies for GCSE Classical Civilisation. This component focuses on the lives of women in ancient Greece and Rome. To do well on this paper, candidates needed to show knowledge and understanding of the roles and portrayal of life as a woman in these societies and be able to analyse a variety of source material.

Examiners felt that candidates had been very well prepared by centres for the examination. The majority were able to show good knowledge of the lives of women in the ancient world and were able to express their views coherently and persuasively. Indeed, examiners felt that the knowledge that candidates showed was a little better than that seen in previous years.

Relatively few candidates seemed to run out of time, although it was evident that some had written more than they needed on the questions before the final extended response, leading to a shorter 15mark response. Candidates generally used the extra spaces for answers, but some wrote in the margins, at unusual angles or used numerous arrows and asterisks which reflected answers that could have been planned more carefully. Examiners felt there were fewer scripts with poor handwriting.

Some candidates ignored the rubric when asked to make a particular number of points. If the question requires them to make two points, they must make no more than two points. Sometimes two very different points were put in the one line. Where more than two points were made, further points were ignored, even if correct. This idea is in the rubric at the start of the mark scheme, as it always has been, but many candidates seem to think that they get their best points marked in such questions.

There was the usual misapplication of Latin and Greek terms. *Infamis* often appeared in Section A, while *hetairai* and *pornai* appeared in Section B. Candidates need to be careful in using such terms.

Examiners felt candidates fared better than usual on the source questions in Section C. Candidates were able to come up with lots of good ideas linked to the sources and there was less repetition of ideas between questions, although this did happen at times. They were less successful in giving evidence from the sources in Question 27 than in Questions 25 and 26.

Candidates who did well on this paper generally:	Candidates who did less well on this paper generally:
<ul style="list-style-type: none"> focused their responses on the questions that were set, selecting relevant information carefully referred to both the printed sources and other sources in 8 mark questions had minimal introductions, but detailed conclusions that brought ideas together. Conclusions reflected the whole answer were able to distinguish events and terms from the Roman and Greek side and used the correct terminology did not repeat information from one question to another made broad statements with little supporting evidence. 	<ul style="list-style-type: none"> strayed off the question, introducing irrelevant information and simply writing whatever they knew on a topic only referred to either the printed sources or other sources in 8 mark questions wrote lengthy introductions and conclusions that merely repeated ideas and/or did not fit with the main argument stated Roman characters were Greek or used Roman terms in the Greek section and vice versa repeated the same answer in different questions gave detailed opinions, backed up with clear references to named sources.

Section A overview

Section A comprises 30 marks of questions on the roles and portrayal of women in ancient Greece. These include questions that require short factual responses, short analytical statements and an 8 mark detailed response question. All of these are introduced by a stimulus source.

Candidates were able to show good knowledge throughout this section. They knew of the life of the Amazons, but did not always successfully shape their answer to the wording of the question set; there were often irrelevant details in responses to Question 2. The knowledge of festivals was good, but candidates who performed less well muddled up the different festivals at times or were too general, especially in their discussion of the Thesmophoria. Of the festival questions, the Thesmophoria was done best of all. There was impressive knowledge of the lives of *hetairai* in Question 12 and good use of the source, with a pleasing number discussing other *hetairai*, although a few used information from the Roman section.

Question 1

Study **Source A**

- 1 Identify **two** features of the scene shown in **Source A** which suggest that women are behaving in unexpected ways.

1

.....

2

.....

[2]

Most candidates scored full marks, focusing on the Amazons riding horses, fighting and not wearing much clothing.

Question 2

- 2 The female figures in this frieze are Amazons. Why did the Amazons treat male and female children differently? Give **two** reasons.

1

.....

2

.....

[2]

While there were lots of good responses, many candidates did not give two sufficiently different responses. They typically wrote that Amazons were a matriarchal society and then went on to say that women held power. Others simply stated what they did with boys, often making sweeping statements that only applied to some boys. Some stated that men were useless to them, not thinking about how they needed men for reproduction. Better responses stated why they needed girls or why they did not need boys.

Assessment for learning



Candidates often highlight words on question papers, but not always the key ones. In this question the key word was 'why'. Too many candidates answered as it was 'how'. Reading the question is as crucial now as it ever was.

Question 3 (a)

- 3
(a) Give **two** ways that the daily life of an Amazon woman was different to that of a Greek woman.

1

.....

2

.....

[2]

There were many fine responses to this question. Lots of candidates focused on how Amazons would train daily and spent time outdoors. A valid approach was to state what Greek women did (usually viewed in terms of Athenian women) that Amazons did not do, stating that Amazons would not weave. A frequently seen wrong answer was that they would fight; examiners felt that they would not fight each day, but rather train to fight.

Question 3 (b)

(b) Why did the Greeks feel that Amazon women posed a threat to their way of life?

.....
..... [1]

Many candidates repeated information that the Amazons were a matriarchal society, but examiners felt that this not really explain why they were a threat. Some stated that they would influence other women, without saying what they would influence them to do. Examiners did not feel that Greek women would be influenced to fight. Better responses stated that they were uncontrollable, they might introduce barbarian customs to Greece or that they took on traditional male roles.

Question 4

Study **Source B**

4 Give **two** requirements for participation in the Thesmophoria festival.

1
.....
2
..... [2]

Most candidates were able to state that participants had to be female and married. The weakest responses stated that participants were chaste or unmarried. As with the other questions on religion, some mixed up the different festivals.

Question 5

5 How were animals important to the Thesmophoria festival? Give **three** ways.

1

.....

2

.....

3

.....

[3]

Some candidates gave very generic responses to this question about sacrifices and eating animals, seeming not to know the specifics. Most did mention killing piglets, but only some mentioned throwing them down a chasm. Many forgot to say the key part of the retrieval and the mixing of the remains with seeds. Many discussed the significance of what the festival represented, but examiners did not feel this was what the question was demanding.

Question 6

6 How did women in Athens participate in the worship of Dionysus as maenads? Give **two** ways.

1

.....

2

.....

[2]

This question was done very well, with the vast majority gaining full marks. It was particularly impressive to see a significant number of responses knowing about *ekstasis*.

Question 7 (a)

7

(a) Give **two** ways women participated in the Great Panathenaia.

1

.....

2

.....

[2]

Most candidates referred to the weaving of the peplos, but getting the second idea proved more difficult. Those that did get full marks tended to refer to their roles as spectators or participants in the procession. Many referred to the role of the *arrephoroi*, but this was not credited as the question asked for what women did, not what young girls did.

Question 7 (b)

(b) Why was **one** of these roles important to the Athenians?

.....

..... [1]

This question proved challenging for many. While it is true that the festival was to honour Athena, examiners did not feel that this fully explained the importance of the role. Better responses commented on how it was important to honour their patron goddess or knew that Athena would be grateful and protect Athens. A few wrote about how it allowed women to participate through weaving, one of their main focuses in life.

Question 8

Study **Source C**

8 What was the title given to an Athenian wife?

..... [1]

The vast majority of candidates got this correct.

Question 9

9 Identify **two** of the areas of domestic life that **Source C** suggests are the responsibility of women.

1

.....

2

.....

[2]

Most candidates got this correct. Sometimes the response given needed to be more precise, such as saying that they had supervisory tasks, but omitting the word 'indoors'.

Question 10

10 Why might it have been hard for women to rear infant children at home?

.....

..... [1]

Most candidates commented on the lack of help they were given or else stated that they had many other jobs to do. Some commented on how young the women were, but this was not credited as it was not just teenagers who had children. Answers which discussed the dangers of childbirth were not credited; it was felt that such candidates had misunderstood the word 'rear'.

Question 11

- 11 How were Athenian women controlled by their husbands to ensure that they fulfilled the roles suggested by **Source C**?

.....
 [1]

Most candidates answered this well, focusing on their confinement in the house. Some sought to find the answer in the passage, misreading it in saying that that they feared punishment from the gods. A few stated wrote that they would beat their wives. Examiners were looking for ideas that were common customs and this was not felt to be such an example.

Misconception



Some candidates seem to have felt that the wording of the question suggested that they had to pick out a phrase from the source, but examiners felt that the wording did not lead itself to that interpretation.

Question 12

Study **Source D**

- 12 'The role of hetairai was always scandalous in Athenian society.' How far do you agree with this statement?
 Use **Source D** as a starting point and your own knowledge in your answer. [8]

This question produced many fine responses. Candidates knew what *hetairai* were and what sorts of occasions they were used in. There was good discussion of symposia and most were able to give details about the non-sexual services they offered. The passage was handled very well and most chose to pick out two relevant quotations that suggested scandalous behaviour, often stating that public lovemaking or even displays of affection were frowned on. Weaker responses overly focused on the difference between *pornai* and *hetairai* or introduced the Roman idea of *infamia*. Others talked about why they pitied Neaira which was irrelevant to the question. Candidates who considered scandal from an ancient point of view (e.g. noting that women seen publicly would be frowned on) tended to do better than those who looked from a purely modern perspective.

The best responses went on to show impressive wider knowledge. There was often fine discussion of Aspasia and the rest of the life of Neaira was commented on. Even Rhodopis got a mention by some candidates. Occasionally responses were a little too heavy on AO1 facts, without analysing why they was scandalous.

Exemplar 1

to entertain and have an affair with. However, it was considered scandalous to be a hetairai because she was a prostitute and is depicted to wear revealing clothing at a symposium in the andron. This would be considered scandalous as women were expected to remain modest and in their own home in private which hetairais don't do. On the other hand, Aspasia, a hetairai was admired as she was influential and in an affair with Pericles, a politician. She would be listened to by many high figures like Socrates and was known to be a skillful in conversation and languages. This was admired about her so could show how they were not always seen as scandalous as it was ^{as it was uncommon}. Admired to see an educated woman in Greece. However, she was also looked down on for being influential and using her attractiveness to gain attention as women were expected to stay hidden from public criticism.

Exemplar 1 was part of a response that achieved 7 marks. It starts off with an idea about scandalous clothing (a point often omitted by candidates) and how women would be modestly dressed at home. There was good discussion of Aspasia, with her intelligence seen as both scandalous and praiseworthy; giving correct alternative viewpoints from the same piece of evidence is something typical of top level candidates. Had there been mention of Aspasia with Socrates, or mention of the view of how she influenced Pericles, it would have achieved full marks.

Section B overview

Section B comprises 30 marks of questions on the roles and portrayal of women in ancient Rome. These included questions that required short factual responses, short analytical statements and an 8 mark detailed response question. All of these were introduced by a stimulus source.

Candidates showed a good knowledge of the facts about Cleopatra's life, but did not always shape their answer to the requirements of the question, often failing to take account of the date in Question 14 and her background in Question 16(a). Most were able to identify aspects of the Pudicitia statue, but there was widespread confusion about who was entitled to worship her. Most were then able to pick out praiseworthy elements from the source about Sempronia, but found it hard to recall specific details from after the passage.

There were some fine answers to the questions on romance in marriage with balanced arguments. The source was used well and there was plenty of other evidence provided, notably Turia. It was pleasing to read of the cynicism of some candidates about the gushing praise some husbands gave their wives; most candidates took the sources at face value.

Question 13

Study **Source E**

13 Give the name of Egypt's ruling family in the time of Cleopatra.

..... **[1]**

This question was quite well answered. Examiners accepted any close spelling of Ptolemy. There were lots of responses that gave Pharoah as the response.

Question 14

- 14** Give **three** reasons why Cleopatra could not be described as the sole ruler of Egypt before 47 BC.

1

.....

2

.....

3

.....

[3]

The key to answering this question well was reading it carefully and being precise over the chronology. Many candidates did not do this, and so discussed why she wasn't sole ruler in or after 47BC, featuring discussion of her rule with her younger brother or Antony. Others were too vague in saying that her father ruled, but not saying that she shared power with him. Some stated that she was too young to rule or that she couldn't rule as a woman. However, there were many responses that knew she shared power with her father and brother and discussed her relationship to Julius Caesar's and Egypt's relationship to Rome.

Question 15

- 15** What happened to Cleopatra after this battle?

.....

..... **[1]**

This question was answered very well, although a few candidates thought she escaped to Rome.

Question 16 (a)

16

(a) Give **two** ways that the Romans were suspicious of Cleopatra's background and origins.

- 1
-
- 2
-
- [2]

Candidates gave many facts about Cleopatra, but often these made no mention of her background or origins. Typical of this were statements relating to her love affairs. Better responses discussed Roman attitudes to non-Romans and her links with Egyptian gods or aspects of Egyptian culture she associated herself with that would be seen as barbaric.

Question 16 (b)

(b) Why was Cleopatra seen as such a threat to Rome?

-
- [1]

There were lots of good and varied responses to this question. Many stated that she had manipulated rulers and might continue to do so. Others expressed ideas about her or her son ruling Rome or her moving the capital to Alexandria. Weaker responses simply stated that she was foreign or female, without saying why this was a threat.

Question 17

Study **Source F**

17 What feminine quality does this statue show?

- [1]

This question was excellently answered, and it was pleasing (although not essential) to see many candidates using the term 'pudicitia' in their answer.

Question 18

18 Identify **two** ways that a Roman woman was expected to look when appearing in public.

1

.....

2

.....

[2]

This was another question that was answered very well, with most candidates scoring full marks. Some candidates gave a response where the second statement repeated the first, stating that she was covered up and not showing much skin.

Question 19

19 What **two** things were needed for a woman to be allowed to make sacrifices in the Cult of Patricia Pudicitia?

1

.....

2

.....

[2]

This question discriminated candidates well. There were very many candidates who felt a woman needed to be virginal or unmarried. There were equally many who stated that she had to be married, but examiners insisted on being married only once or being a *univira*, as women who repeatedly married were not allowed in. More candidates got the mark for knowing that she had to be noble – this was often pleasingly stated with the use of the term 'patrician'.

Question 20

20 What rights did a husband have that his wife did not have? Make **two** points.

1

.....

2

.....

[2]

This was another question that differentiated candidates well. There was a wide variety of correct answers. However, many focused on things that were not true, stating that a wife could not inherit, buy property, get a divorce or own slaves; all were legally permissible in Rome. If an answer was half correct, such as buying and selling property or slaves, this was given credit.

Question 21

Study **Source G**

21 What political position had Catiline failed to achieve?

..... [1]

While many did know this, there was widespread support for senator and ranks from the *cursus honorum* elicited some support.

Question 22

22 Identify **three** things about Sempronia that a Roman audience would have admired.

- 1
- 2
- 3
- [3]

Candidates did not need to do any more than quote or refer precisely to the passage, but this proved a little trickier than anticipated for some. At times, the references were too vague; this was particularly seen in Sallust's comment about her being more educated in music and dancing than an honourable woman should be. Candidates were allowed to say she was talented in these areas, but not that she liked music and dancing or else they stated that she was elegant, which is not what the source said. Similarly, too many simply stated that she spoke Latin and Greek, without realising that the first was hardly a skill as all Romans would. Others stated that she was married and had children, but the key was the nobility of her family, not just having a family.

Question 23 (a)

23

(a) State **two** things mentioned in the lines **after** this passage that Sempronia did to disgrace herself.

- 1
- 2
- [2]

Candidates often ignored the emboldened instruction here to discuss things that were after the passage. Others described things before the passage. A number stated that she murdered someone, but this was not quite what the text said. It did appear that there was a lot of guessing going on, with candidates being unaware of the rest of the source. Despite this, many did mention her affairs or her modesty and all the ideas on the mark scheme were seen quite regularly.

Question 23 (b)

- (b) Why would Sempronia's involvement in the plot of the Catiline have been seen by Romans as a dangerous thing?

.....
..... [1]

Many candidates stated that she could influence other people, but this was felt to be true of anyone in a conspiracy. Candidates instead needed to say why she in particular might be influential. Others wrote about how she herself might murder people including her husband, which was felt to be very unlikely. Better responses focused on her nobility making her more influential or how a woman involved with politics would alarm the Romans.

Question 24

Study **Source H**

- 24** 'A Roman wife's relationship with her husband was a romantic one.' How far do you agree with this statement?

Use **Source H** as a starting point and your own knowledge in your answer.

[8]

Many candidates answered this question well. Most began by using the source and quoting appropriately to state that it does show longing and affection. Many went on to give other examples of love, including Turia. It was rare to see candidates state that these examples were written from a male perspective and might have been written to credit the husbands as much as their wives. Such ideas often separated out the very best responses.

There was some excellent discussion of how the ages of brides and the idea of arranged marriages for business, political or financial reasons did not suggest love. Some suggested that the lack of time that partners spent with each other would mean love was difficult or that the presence of a dowry was often the only thing that kept partners together.

Weaker responses often focused a bit too much on the passage and only made one or two other ideas. Similarly, some overused the mythical stories to suggest that it proved wives loved husbands. A few used the example of Clodia's affairs well to show she didn't love her husband, but other tried to use her turbulent relationship to Catullus, not focusing on the idea of marriage.

Misconception



Many candidates interpreted the phrase 'not a little affected' to mean that Calpurnia was not affected at all by Pliny's absence to show a lack of love.

Section C overview

Section C comprises 30 marks of questions, requiring candidates to compare aspects of the lives of Greek and Roman women. Candidates are required to respond to a series of questions based on source material and write one 15 mark extended response from a choice of two.

Examiners felt that candidates coped better with the source comparison questions than they had done in previous years. It was very rare to see them only refer to one of the sources in the 6 mark questions, unlike in previous years, and fewer missed these questions out than in the past. Candidates came up with sensible ideas and generally backed them up with evidence well, especially when discussing the fresco. They were much more confident in dealing with the fresco than the passage of Aristophanes.

Question 29 proved more popular than 28, even though both were done to similar standards. In Question 28, there was quite a wide interpretation of 'worried' including both concern for women and fear of women. In the latter, candidates often used women from mythology, although there were some who discussed women who were not mythological. Responses to Question 28 showed a very good knowledge of a range of women from mythology, with the main differentiator being how many direct comparisons were made between individual Greek and Roman women.

Question 25

Study Sources I and J

25 Explain how Aristophanes highlights the cunning of Athenian women in **Source I**.

..... [3]

Many candidates discussed the disguise of the women which was credited as this is indicated in the scene by the phrase 'my good man'. Very few candidates quoted this, so did not gain the AO1 mark this way. There was some good mention of Praxagora's talent at speaking, although this was often not backed up with evidence. There were lots of phrases candidates could have picked out to show cunning, but many chose to pick out phrases that showed their capability.

Misconception



Many candidates struggled to differentiate cunning here and skilful in the next question. Candidates need to think carefully about the precise wording of a question and are advised to read all the questions on a source (or pair of sources) to reflect on what each question requires

Question 26

- 26** Explain how **both** sources show that women were skilful and capable. Use **Source I** and **Source J**.

1

.....

.....

2

.....

.....

[6]

There was some excellent discussion of the 'Sappho' fresco with virtually all candidates picking out the stylus or tablet and suggesting that this showed a level of literacy and education. The only issue was that many candidates stated that this was a fresco of Sappho, although this did not impact their mark. Many candidates commented well on the rhetorical skills of Praxagora, although they did not always give a quotation to back it up. Many correctly identified other pieces of evidence that the source showed, although they did not always do analyse their quotations. In general, they found it harder to score 3 marks on the Aristophanes passage than the fresco.

Exemplar 2

1 source 1 shows that women are skilful as they use cunning tricks to fool the men, such as making jokes against women to relate to their perspective, like 'they distress their husbands'. It also shows how they use reason to make serious points arguing for women, like 'they are mothers, so ~~will~~^{will} be eager to protect our soldiers'.

2 source 1 shows that ^{upper-class} women are good writers, as Sappho holds a ~~pen~~^{stick} and wax tablet in her hands. They are also shown as careful thinkers, as she holds the stick to her lips as if she is pondering.

The opening sentence of Exemplar 2 did not gain any marks as it referred more to the cunning of the woman rather than her skill or capability. There was then an excellent AO2 idea about how Praxagora made serious points to argue for women with a good AO1 reference. This reference could have been developed further or another idea added for the third mark. The second part of the response was very good, with an AO1 mark for the stick (stylus was not necessary) and AO2 marks for her being a good writer and an excellent idea about her thoughtful pose. The incorrect naming of the woman as Sappho did not affect the ideas about her.

Question 27

- 27** Explain which of the **two** sources is more reliable in portraying the lives of Greek and Roman women. Use **Source I** and **Source J**.

1

.....

.....

2

.....

.....

[6]

There was some very fine analysis in responses to this question. Many candidates questioned the reliability of Aristophanes by noting that it was a comedy and the humour of the play derived from exaggeration. Some mentioned the list of everyday duties that women undertook. There was also fine discussion of the 'Sappho' fresco, with candidates generally noting that it displayed an upper class woman who did not reflect the population as a whole. Some seemed confused as to who the statue showed as many thought it did show Sappho.

Candidates particularly struggled quoting from Aristophanes. In commenting on exaggeration, they did not pick out particular elements of the passage that would have been beyond the realistic daily life of a woman, or in stating there was a list of items, they did not pick one task that was a realistic one. Candidates do need to be more careful in giving AO1 evidence.

Question 28

28 'Athenian and Spartan men were more worried about women than Roman men were.'

To what extent do you agree with this statement?

[15]

Candidates came up with some excellent responses to this question and really thought about the idea of worry. The most common idea was that Athenian women were confined to their houses to ensure the legitimacy of children, whereas Roman and Spartan women were generally not.

Many went on to discuss Spartan polyandry and discussion of women in Sparta was particularly pleasing. Often candidates wrote about the fear that Athenian and Roman societies had if they let women make decisions, looking at how the cities excluded women from politics. There was good discussion of the fear they had for their women as well as their fear for what their women might do. A few discussed areas of life where women did hold influence and power such as Spartan women owning land, influential *hetairai* in Athens and priestesses.

Candidates also used examples from both myth and history. Myth was generally well used, although some candidates based too much of their response on how a single act of a woman in mythology would influence all females which held back their argument.

Some responses confused the different societies, particularly in how much freedom Roman women had, thinking they were as confined as Athenian women. Others made one or two of the key points about freedom, but did not have a wide enough range of other ideas to access beyond Level 2 in the marking.

Assessment for learning



While most candidates did not seem to run out of time on the paper, there were a few who only wrote up to half a page for these questions. These responses even sometimes included an introduction of conclusion and perhaps one or two points. Candidates would be better advised to write a clear plan with points and examples. This would more likely show better knowledge and understanding than one or two more detailed points.

Question 29

- 29 'The portrayal of female figures in myths and legends set a much better example of good behaviour to Roman women than to Greek women'.

To what extent do you agree with this statement?

[15]

Many candidates were able to show excellent knowledge of women in Greek myth and legend. This typically focused on women from the 'Women in Legend' topic, but candidates were able to write about women from other parts of the course such as Medea, Camilla or the Amazons, or any female figure from Greek myth. Occasionally historical figures were discussed who did not fit the category or else nationalities were confused; Medea became Roman and Camilla became Greek.

Sometimes candidates overfocused on giving AO1 facts at the expense of AO2 analysis. It was not uncommon to see a lengthy description of why Pandora was created or why Helen and Paris had an affair. Candidates would be better to pick key details such as what Pandora did and her skills.

At times the evaluation was a little shallow with candidates having spent too long on recounting myths. Candidates did not always explain why a character's behaviour was so bad or good. For example, most candidates talked about Helen being unfaithful in Homer, but more could have mentioned how she did not seek to preserve her family's reputation or ensure her children were legitimate. Such ideas often were only seen in responses at the top level.

The best evaluation came from those who directly compared two characters with each other, rather than giving a series of character sketches.

Some candidates would only give one version of a myth. Typically, this resulted in them not mentioning Euripides' version of Helen. It was pleasing to see some candidates show wider knowledge of characters like Helen from their studies. It is always heartening to see engagement beyond the specification from students, although examiners realise time constraints mean teachers have little time for this.

Assessment for learning



Teachers are encouraged to get candidates into the habit of writing essays where one point is made about Greek women, followed immediately by a comparison to Roman women. Such an approach tends to lead to better analysis, rather than writing two separate halves with a brief conclusion at the end to compare some of the ideas.

Exemplar 3

In contrast, it could be argued that Euripides' Helen story displays the same important message of chastity to Greek women as a phantom Helen is created and lives with Theoclymenus and King Proteus. As Theoclymenus tries to sleep with Helen, she refuses and prays that her bed remain only for her husband Menelaus, despite being away from him. This shows a good message to Greek women of remaining loyal to husbands and remaining sexually modest so no issues would arise with legitimacy.

However, not all female figures ^{of legend} are portrayed as good examples to Greek and Romans as Pandora is a commonly disliked female figure as she unleashed suffering onto Earth, ending the golden age. In some versions, it is said that she was ordered to open ^{the pithos} by Zeus and only keep hope in as a pawn in God's n vainies but in some it says that she opened the pithos by her own curiosity. This is a bad example to Greeks as she shows that females have no self control or obedience so women shouldn't follow her example.

The Exemplar 3 extract discusses the story of Helen reasonably. There is very good knowledge in knowing the name Theoclymenus and it is pleasing to see the Euripides version being considered, but the omission of the more traditional version meant that the range of sources and hence evaluation was only reasonable. The candidate handled Pandora better. Many others took a rather narrow approach in stating that it showed women were wicked or curious as she opens the jar when told not to, but this candidate has given a more considered opinion in realising that there are different interpretations to the myth. The idea about a lack of control or obedience is excellent, rather than just stating it shows she is curious.

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Don't have access? If your school or college teaches any OCR qualifications, please contact your exams officer. You can [forward them this link](#) to help get you started.

Reviews of marking

If any of your students' results are not as expected, you may wish to consider one of our post-results services. For full information about the options available visit the [OCR website](#).

Access to Scripts

We've made it easier for Exams Officers to download copies of your candidates' completed papers or 'scripts'. Your centre can use these scripts to decide whether to request a review of marking and to support teaching and learning.

Our free, on-demand service, Access to Scripts is available via our single sign-on service, My Cambridge. Step-by-step instructions are on our [website](#).

Keep up-to-date

We send a monthly bulletin to tell you about important updates. You can also sign up for your subject specific updates. If you haven't already, [sign up here](#).

OCR Professional Development

Attend one of our popular professional development courses to hear directly from a senior assessor or drop in to a Q&A session. Most of our courses are delivered live via an online platform, so you can attend from any location.

Please find details for all our courses for your subject on **Teach Cambridge**. You'll also find links to our online courses on NEA marking and support.

Signed up for ExamBuilder?

[ExamBuilder](#) is a free test-building platform, providing unlimited users exclusively for staff at OCR centres with an [Interchange](#) account.

Choose from a large bank of questions to build personalised tests and custom mark schemes, with the option to add custom cover pages to simulate real examinations. You can also edit and download complete past papers.

[Find out more](#).

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Review students' exam performance with our free online results analysis tool. It is available for all GCSEs, AS and A Levels and Cambridge Nationals (examined units only).

[Find out more](#).

You will need an Interchange account to access our digital products. If you do not have an Interchange account please contact your centre administrator (usually the Exams Officer) to request a username, or nominate an existing Interchange user in your department.

Need to get in touch?


If you ever have any questions about OCR qualifications or services (including administration, logistics and teaching) please feel free to get in touch with our customer support centre.

Call us on
01223 553998

Alternatively, you can email us on
support@ocr.org.uk


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