



**General Certificate of Education
June 2010**

Classical Civilisation

CIV4A

Socrates and Athens

Unit 4A

Final

Mark Scheme

Mark schemes are prepared by the Principal Examiner and considered, together with the relevant questions, by a panel of subject teachers. This mark scheme includes any amendments made at the standardisation meeting attended by all examiners and is the scheme which was used by them in this examination. The standardisation meeting ensures that the mark scheme covers the candidates' responses to questions and that every examiner understands and applies it in the same correct way. As preparation for the standardisation meeting each examiner analyses a number of candidates' scripts: alternative answers not already covered by the mark scheme are discussed at the meeting and legislated for. If, after this meeting, examiners encounter unusual answers which have not been discussed at the meeting they are required to refer these to the Principal Examiner.

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INTRODUCTION

The information provided for each question is intended to be a guide to the kind of answers anticipated and is neither exhaustive nor prescriptive. **All appropriate responses should be given credit.**

Where Greek and Latin terms appear in the Mark Scheme, they do so generally for the sake of brevity. Knowledge of such terms, other than those given in the specification, is **not** required. However, when determining the level of response for a particular answer, examiners should take into account any instances where the candidate uses Greek or Latin terms effectively to aid the clarity and precision of the argument.

Information in round brackets is not essential to score the mark.

DESCRIPTIONS OF LEVELS OF RESPONSE

The following procedure must be adopted in marking by levels of response:

- read the answer as a whole
- work down through the descriptors to find the one which best fits
- determine the mark from the mark range associated with that level, judging whether the answer is nearer to the level above or to the one below.

Since answers will rarely match a descriptor in all respects, examiners must allow good performance in some aspects to compensate for shortcomings in other respects. Consequently, the level is determined by the 'best fit' rather than requiring every element of the descriptor to be matched. Examiners should aim to use the full range of levels and marks, taking into account the standard that can reasonably be expected of candidates after two years of study on the A Level course and in the time available in the examination.

Candidates are **not** necessarily required to respond to all the bullet points in order to reach Level 5 or Level 4, but they should cover a sufficient range of material to answer the central aspects of the question.

QUALITY OF WRITTEN COMMUNICATION

The Quality of Written Communication will be taken into account in all questions worth 10 or more marks. This will include the candidate's ability

- to communicate clearly, ensuring that text is legible and that spelling, punctuation and grammar are accurate
- to select and use an appropriate form and style of writing, and
- to organise information clearly and coherently, using specialist vocabulary when appropriate.

LEVELS OF RESPONSE FOR QUESTIONS WORTH 10 MARKS

Level 4	<p>Demonstrates</p> <ul style="list-style-type: none"> • accurate and relevant knowledge covering central aspects of the question • clear understanding of central aspects of the question • ability to put forward an argument which for the most part has an analytical and/or evaluative focus appropriate to the question and uses knowledge to support opinion • ability generally to use specialist vocabulary when appropriate. 	8-10
Level 3	<p>Demonstrates</p> <ul style="list-style-type: none"> • a range of accurate and relevant knowledge • some understanding of some aspects of the question • some evidence of analysis and/or evaluation appropriate to the question • some ability to use specialist vocabulary when appropriate. 	5-7
Level 2	<p>Demonstrates either</p> <ul style="list-style-type: none"> • a range of accurate and relevant knowledge <p>or</p> <ul style="list-style-type: none"> • some relevant opinions with inadequate accurate knowledge to support them. 	3-4
Level 1	<p>Demonstrates either</p> <ul style="list-style-type: none"> • some patchy accurate and relevant knowledge <p>or</p> <ul style="list-style-type: none"> • an occasional attempt to make a relevant comment with no accurate knowledge to support it. 	1-2

LEVELS OF RESPONSE FOR QUESTIONS WORTH 20 MARKS

Level 5	<p>Demonstrates</p> <ul style="list-style-type: none"> • well chosen accurate and relevant knowledge covering most of the central aspects of the question • coherent understanding of the central aspects of the question • ability to sustain an argument which • has an almost wholly analytical and/or evaluative focus, • responds to the precise terms of the question, • effectively links comment to detail, • has a clear structure • reaches a reasoned conclusion • is clear and coherent, using appropriate, accurate language and • makes use of specialist vocabulary when appropriate. 	19-20
Level 4	<p>Demonstrates</p> <ul style="list-style-type: none"> • generally adequate accurate and relevant knowledge covering many of the central aspects of the question • understanding of many of the central aspects of the question • ability to develop an argument which <ul style="list-style-type: none"> has a generally analytical and/or evaluative focus, is broadly appropriate to the question, mainly supports comment with detail and has a discernible structure is generally clear and coherent, using appropriate, generally accurate language and generally makes use of specialist vocabulary when appropriate. 	14-18
Level 3	<p>Demonstrates</p> <ul style="list-style-type: none"> • a range of accurate and relevant knowledge • some understanding of some aspects of the question • some evidence of analysis and/or evaluation appropriate to the question • some ability to structure a response using appropriate language, although with some faults of spelling, punctuation and grammar • some ability to use specialist vocabulary when appropriate. 	9-13
Level 2	<p>Demonstrates</p> <ul style="list-style-type: none"> • either a range of accurate and relevant knowledge • or some relevant opinions with inadequate accurate knowledge to support them • and sufficient clarity, although there may be more widespread faults of spelling, punctuation and grammar. 	5-8
Level 1	<p>Demonstrates</p> <ul style="list-style-type: none"> • either some patchy accurate and relevant knowledge • or an occasional attempt to make a relevant comment with no accurate knowledge to support it • and little clarity; there may be widespread faults of spelling, punctuation and grammar. 	1-4

LEVELS OF RESPONSE FOR QUESTIONS WORTH 40 MARKS

These essays form the **synoptic assessment**. Therefore, the descriptors below take into account the requirement that the Subject Criteria for Classics and Specification that candidates should, in a **comparative** analysis, **draw together** their knowledge and skills to demonstrate understanding of the **links** between central elements of study in the context of the cultural, religious, social and political **values** of the classical world.

Level 5	<p>Demonstrates</p> <ul style="list-style-type: none"> • well chosen accurate and relevant knowledge covering most of the central aspects of the question • coherent understanding of the links between the central aspects of the question and the values of the classical world • ability to sustain an argument which <ul style="list-style-type: none"> is explicitly comparative has an almost wholly analytical and/or evaluative focus, responds to the precise terms of the question, fluently links comment to detail, has a clear and logical structure reaches a reasoned conclusion is clear and coherent, using appropriate, accurate language and makes use of specialist vocabulary when appropriate. 	37-40
Level 4	<p>Demonstrates</p> <ul style="list-style-type: none"> • generally adequate accurate and relevant knowledge from different sources which covers many of the central aspects of the question • Sound understanding of many of the central aspects of the question, including the values implicit in the material under discussion • ability to develop an argument which <ul style="list-style-type: none"> makes connections and comparisons has a generally analytical and/or evaluative focus, is broadly appropriate to the question, mainly supports comment with detail has a discernible structure is generally clear and coherent, using appropriate, generally accurate language and generally makes use of specialist vocabulary when appropriate. 	27-36
Level 3	<p>Demonstrates</p> <ul style="list-style-type: none"> • a range of accurate and relevant knowledge from different sources • some understanding of some aspects of the question, including some awareness of classical values • some evidence of analysis and/or evaluation appropriate to the question • some ability to structure a response using appropriate language, although with some faults of spelling, punctuation and grammar • some ability to use specialist vocabulary when appropriate. 	17-26

Level 2	Demonstrates <ul style="list-style-type: none">• either a range of accurate and relevant knowledge• or some relevant opinions with inadequate accurate knowledge to support them• and sufficient clarity, although there may be more widespread faults of spelling, punctuation and grammar.	8-16
Level 1	Demonstrates <ul style="list-style-type: none">• either some patchy accurate and relevant knowledge• or an occasional attempt to make a relevant comment with no accurate knowledge to support it• and little clarity; there may be widespread faults of spelling, punctuation and grammar.	1-7

Mark Scheme
Unit 4A Socrates and Athens

SECTION ONE

Option A

01 *Where in Athens does the dialogue between Socrates and Crito take place?*

In the (state) prison (1)

(1mark)

02 *What news does Crito bring? Give four details.*

FOUR from: The boat (1) ending Socrates' reprieve / signalling his execution (1) will arrive that day (1) judging by reports (1) from Sunium (1) on annual trip from Delos (1) Socrates must die next day (1)

(4 marks)

03 *How persuasive do you consider the arguments which Crito uses to urge Socrates to escape?*

It is up to the individual candidate how persuasive he / she finds each argument. For example, some might be less persuaded by Crito's appeals to friendship than his or Socrates' appeals to justice etc.

Crito's arguments:

- He will lose a friend.
- People will think Crito let Socrates down, not being prepared to spend the money, thus affecting his reputation.
- People won't believe that Socrates refused to escape.
- Socrates does not need to worry about escape money: Socrates' friends have right to run risk of having to pay fine or forfeit property; not expensive with informers cheap to buy off; if Socrates is worried about Crito's finances, others are prepared to pay.
- If Socrates is worried about leaving Athens, lots of other places will welcome and protect him.
- He is acting unjustly in throwing his life away.
- He is treating himself as enemies would.
- He is acting unjustly in not finishing the education of his sons and in deserting them.
- Socrates claims to have goodness as his principal concern and should, therefore, make the choice of a good man.
- Friends will be ashamed and look like cowards.
- Socrates came to court unnecessarily and conducted his defence badly
- Cowardly not to resist.

Apply Levels of Response at beginning of Mark Scheme.

(10 marks)

04 How convincing do you find Socrates' counter-arguments, both those stated in his own voice and those voiced by the Laws of Athens?

Points on Socrates' counter-arguments might include the following:

- One should heed only the advice given by experts, using the analogy of the trainer giving advice to the athlete, to argue that only an expert can give advice on what is right and wrong. – Does the analogy hold? Is training the body the same as training what Socrates calls the 'soul'?
- If we do not follow the advice of experts, we harm our ethical sense ('soul'). – Does this necessarily follow? Why do we need an expert?
- The analogy is taken further by Socrates: If a man harms his body by taking bad advice, life is unbearable. The soul being more important than the body, one should not worry about the opinions of people in general but only that of the expert. – Does the analogy still hold?
- People may have the power to put you to death but this does not affect the argument that the opinion of the expert is superior to those of the people. – Is an 'expert' in ethics analogous with a trainer of bodies?
- As it is important to live honourably / justly, we should only consider whether it is just for Socrates to escape, other considerations (cost, reputation, welfare of children) being those of the people (non-experts). – Might not justice be considered more widely, e.g. in terms of the welfare of children?
- In considering the question of escape one should only be considering whether it is just. – Definition of justice?
- It is always wrong to act unjustly. – Is this necessarily the case (e.g. if there are two conflicting ideas of what is just / unjust)?
- It follows that one must not retaliate against injustice. – Does it necessarily follow?
- It is also wrong to inflict injury in retaliation, injuring someone being the same as acting unjustly towards him.
- We ought to fulfil agreements arrived at justly / just agreements. If Socrates escapes without persuading the state, he injures the state and does not abide by just agreements.

Arguments voiced by Laws of Athens:

- Escaping would be unjust in constituting a step (the destruction of a particular law) towards the destruction of the whole system of law. – Who makes the law?
- You agreed to abide by our judgements. – What if the judgement is unjust?
- We gave you life (marriage laws) and brought you up (education laws). You are, therefore, our child and slave. – How far should the individual's loyalty to the state extend?
- As you have no right of retaliation against your father or master, so you have no right of retaliation against the state's laws, when justly it decides to execute you. – How consistent is this with Socrates' earlier discussion of what is just and unjust?
- Your country (the state by whose laws you have lived) deserves to be respected by you more than your father does. You must submit to its punishments or use persuasion and obey it in war and courts of law. – How far does the social contract go?
- You have lived by the laws of Athens for 70 years, never going abroad. If you go now, you break the covenant you made. – Does the covenant hold if Socrates has been condemned unjustly?
- At 18 a citizen can choose to go abroad but if he chooses to stay, he should abide by the laws and do anything they tell him to do. – How about if the state asks him to act unjustly?
- He does wrong if he disobeys as the state reared him and he promised obedience.

- You are more guilty than others, if you disobey, as by staying in the city so long you have shown acceptance of state laws all that time – No room for individual conscience?
- Your fathering of children in Athens shows your acceptance of the covenant.
- At your trial you could have proposed exile but claimed you preferred death to exile. Yet now you try to escape. – Could one not change one's mind?
- You were not under compulsion nor was there a misunderstanding or time limit when you made your agreement. – Can one still not change one's mind?
- You could have gone to Sparta or Crete or another state, Greek or foreign. – The whole question of the individual's relationship to the state is questionable.

Apply Levels of Response at beginning of Mark Scheme.

(20 marks)

Option B

05 Outline the circumstances in which this meeting between Strepsiades and Socrates occurs. Give five details.

FIVE from: Strepsiades / elderly Athenian, fed up with his son (1) Pheidippides (1) for laziness/interest in horses/ spending too much money (1) takes him to the Thinkery (1) to learn how to win a case/ Wrongful Argument (1) but his son refuses (1) so he goes in himself (1) meets a student (1) and Socrates (1) who invokes the Clouds (1).

(5 marks)

06 How important is the chorus of Clouds to the effect of the play?

Points on the importance of the chorus of Clouds to the effect of the play might include the following:

- Cloud chorus as a group present in the orchestra from their entry until the *exodos*
- providing different voices in counterpoint to each other and the other voices in the play.
- two choral poems (about benefits clouds bring) heard and discussed before arrival of Cloud chorus
- appearance just after this passage
- Socrates' explanation of Clouds as deities but linked to science and new ideas ('celestial Vortex', 'chaos' etc.)
- chorus identifying itself with new ideas
- Leader and chorus encouraging Strepsiades to take on new learning
- *Parabasis*, lengthy section where Leader and Chorus speak up for Aristophanes, criticize rivals and explain the benefits brought by clouds
- Cloud chorus commenting through poems before, during and after the various episodes
- culminating in the Leader's final terse comment to end the play etc.

(10 marks)

Apply Levels of Response at beginning of Mark Scheme.

07 To what extent does Plato portray Socrates as a ‘quibbler’ (line 7) in *Euthyphro* and *Apology*?

It is up to the candidate to decide the extent to which Plato portrays Socrates as a ‘quibbler’ or, at the other end of the scale, as someone involved in close philosophical argument.

Points might include:

- the context of the passage from which ‘quibbler’ is taken, especially the fact that Aristophanes’ presentation is comic
- hence a definition of ‘quibbler’
- *Euthyphro*
 - nature of dialogue as specifically set up to make a definition (of holiness)
 - hence involving close analysis and a series of definitions tested along the way
 - through various techniques, e.g. use of opposites, analogies, elenchus, question and answer etc.
 - with Socrates leading discussion by getting Euthyphro to think along particular lines
 - no one definition of the several attempted proving satisfactory to Socrates etc.
- *Apology*
 - nature of the work as presented from Socrates’ point of view with interlocutors’ arguments filtered through his words
 - including Meletus, who is led, for example, through questioning and use of analogy to show unreasoning stance on education
 - and to appear to have a contradictory formal charge against Socrates on belief/disbelief in the gods
 - questioning of people after Chaerephon’s reply from the oracle
 - rhetorical style in places, e.g. opening of dialogue
 - Socrates’ presentation of his participation/non-participation in the city’s democracy
 - Socrates’ reasons, on moral grounds, for not making an appeal to the jurors
 - Socrates on penalties he is/should be given etc.

Apply Levels of Response at beginning of Mark Scheme.

(20 marks)

SECTION TWO

Option C

08 From your reading of at least three of the prescribed texts, *Apology*, *Phaedo*, *Euthyphro* and *Clouds*, how wise do you think Socrates was?

As this essay is synoptic, answers are expected to look across the topic broadly, albeit concentrating on the choices allowed by the question, and with some attempt to address philosophical questions. It is particularly important for candidates to show what they understand wisdom/wise to be. Some might pick up on definition *sophos* = wise. Points might include:

- Oracle's claim that Socrates is the wisest tested by Socrates in *Apology* by his unsuccessful search for someone wiser
- how wise Socrates was in treating his accusers and the jurors as he did
- the general wisdom of his ideas in *Apology*
- how wise he shows himself to be, especially when his attitude is contrasted with that of others present, in facing death in *Phaedo*.
- how wise he is in not accepting Euthyphro's inadequate definitions of holiness, which do not stand up to close examination, e.g. first definition being simply an example
- wisdom in looking for essence of concepts like holiness and justice – could be disputed
- comic presentation of Socrates in *Clouds* needs to be considered in terms of any possible distortion and caricature
- Socrates associated with sophists and New Learning in *Clouds*. What wisdom is there in this, especially with Socrates dissociating himself from sophists e.g. in *Apology*?
- relative wisdom across the four (or three) works etc.

Apply Levels of Response at beginning of Mark Scheme.

(40 marks)

Option D

09 From your reading of *Apology*, *Euthyphro* and *Clouds*, how dangerous for Athens do you think Socrates was?

As befits the synoptic element, the question is a broad one, even though limited to three texts. The sense in which Socrates might, or might not, have been 'dangerous to Athens' must be addressed. As well as ideas emanating from works separately, as suggested below, ideas that range across all three prescribed works, should be developed, for example his influence on young men and the implications of his arguments about the individual in relation to the state.

Points from *Apology* might include:

- the fact that Socrates had accusers like Meletus
- his demolition of his accusers' position through cross-examination
- being called the most wise by the oracle, even though he claimed this position only through admitting to his lack of wisdom
- criticising democratic procedures
- claiming not to take an active political life
- mocking the jury court, e.g. by unacceptable proposal for punishment

Points from *Euthyphro* might include:

- Socrates influencing the thoughts of young men, in this case Euthyphro

- searching for the essential meaning of the concept of holiness, rather than just accepting religion through practice
- philosophical methods proving powerful tools in undermining interlocutor

Points from *Clouds* might include:

- the fact that Socrates is caricatured so prominently
- Socrates being linked with new ideas and the sophists
- Even though presented in a comic manner, ideas as subversive
- school burned down at end of play etc.

Apply Levels of Response at beginning of Mark Scheme.

(40 marks)

Assessment Objectives Grid
Unit 4A Socrates and Athens

SECTION ONE

Either
 Option A

	AO1	AO2	TOTAL
01	1		1
02	4		4
03	4	6	10
04	8	12	20
TOTAL	17	18	35

Or
 Option B

	AO1	AO2	TOTAL
05	5		5
06	4	6	10
07	8	12	20
TOTAL	17	18	35

SECTION TWO

Either
 Option C

	AO1	AO2	TOTAL
08	16	24	40
TOTAL	16	24	40

Or
 Option D

	AO1	AO2	TOTAL
09	16	24	40
TOTAL	16	24	40

OVERALL

	AO1	AO2	TOTAL
TOTAL	34	41	75
%	44%	56%	100%