**General Certificate of Education
June 2011**

Classical Civilisation 2020

CIV1D: Women in Athens and Rome

Report on the Examination

CIV1D Women in Athens and Rome

Section One

Option A
In Question 01 the vast majority of candidates correctly identified Clodia, and in Question 02 over three-quarters of them knew where the speech was delivered (errors were usually the Capitol if candidates stayed in Rome, or the Pnyx or Areopagus if they strayed to Athens). In Question 03, a similar percentage knew who Clodius was, though fewer could identify Appius (a wide interpretation of 'ancestor' in the mark scheme was allowed, including 'grandfather' though not 'father'). Candidates could interpret 'reason' in Question 04 as referring either to the occasion or to Cicero's tactics or motives, and about three-fifths of them did so successfully.

At the top end of answers to Question 05, there were some superb evaluations of the different *personae* Cicero adopts for Appius and Clodius. At the other end, some candidates merely paraphrased the passages. However, most showed some awareness of Appius' stern obsession with family honour even if they had more difficulty pinning Clodius' attitude down.

Weaker answers to Question 06 tended merely to describe a selection of the women suggested in the bullet points, but some ignored the chronological limits of the question. Of the candidates who attempted evaluation, some had difficulty defining 'domestic virtue', with the result that the argument lost focus. Some, remembering the more dramatic moments, missed points of significance to this argument, for example the reason why Lucretia won the competition in the first place. Turia and Murdia were the women who were most frequently omitted, but when they were included the best answers showed that the limited emphasis on domestic virtue was due to the context in which the eulogies were delivered. Indeed, the most successful evaluations took into account the nature of the sources throughout.

Option B
This option was attempted by well over twice as many candidates as Option A. Most knew Eppia's lover's occupation in Question 07, but fewer had a clear picture of his appearance in Question 08. In Question 09, just under half the candidates knew about Arria with sufficient accurate detail to gain full marks, while a significant minority failed to score.

Marks for Question 10 were generally higher than for the comparable Question 05, but some candidates misunderstood 'infidelity' (sometimes it seemed to be confused with infertility) and there was a general tendency to focus on fear of female promiscuity without balancing it with at least some of the other supposed male anxieties Juvenal plays on.

The performance in Question 11 again tended to be better than that in the corresponding Question 06, although there were still some weaknesses, in particular a drift towards narrative. Better answers made some attempt to take the authors' purposes into account, but Pliny's promotion of his own image was often better understood than Juvenal's performance of a dramatic monologue, in which he is more likely to have been playing a fictional part for comic effect than giving vent to his own personal views. The most perceptive candidates saw not just differences but also underlying similarities, for example the use by both of named examples to illustrate a general type and to make a moral point.

Section Two

Option C

Question 12 in Option C received twice as many answers as Question 13 in Option D, and these tended to be of a slightly higher standard. Most candidates made some attempt to evaluate appropriately in response to the question and put their knowledge of the speech about Ciron's daughter to good use. However, there was a tendency to become sidetracked into narrative instead of selecting significant details and using them as the basis for the argument, particularly in recalling Ischomachus' conversation and Euphiletus' behaviour. The case of Neaera was often misused, but the best candidates realised that her earlier life (apart from the reference to Lysias' respect for his wife) and her cohabitation with Stephanus were of less relevance to this question that what Apollodorus says about Phano's marriages, marriage in general and the likely reaction of the jurymen's wives if Neaera were acquitted.

Option D

Significant weaknesses in answers to Question 13 were brevity, with consequent limited coverage of the play, and an assumption that Athenian women would have been unable to laugh at themselves. However, more perceptive responses not only demonstrated a more comprehensive knowledge of the play, including the 'voice' given to women in the *parabasis*, but took into account wider knowledge of the extent to which Athenian women participated in public life and showed understanding of the ludicrous fantasy and absurdly exaggerated stereotypes, male as well as female, around which the play is built.

Mark Ranges and Award of Grades
Grade boundaries and cumulative percentage grades are available on the
Results statistics page of the AQA Website.

UMS conversion calculator www.aqa.org.uk/umsconversion