



**General Certificate of Education
June 2012**

Classical Civilisation 2020

CIV1D: Women in Athens and Rome

Report on the Examination

Further copies of this Report on the Examination are available from: aqa.org.uk

Copyright © 2012 AQA and its licensors. All rights reserved.

Copyright

AQA retains the copyright on all its publications. However, registered schools and colleges for AQA are permitted to copy material from this booklet for their own internal use, with the following important exception: AQA cannot give permission to schools and colleges to photocopy any material that is acknowledged to a third party even for internal use within the schools and colleges.

Set and published by the Assessment and Qualifications Alliance.

The Assessment and Qualifications Alliance (AQA) is a company limited by guarantee registered in England and Wales (company number 3644723) and a registered charity (registered charity number 1073334).
Registered address: AQA, Devas Street, Manchester M15 6EX.

CIV1D Women in Athens and Rome

Section One

Option A

Nearly three times as many students chose Option A as chose Option B. The standard of work in Question 04 was slightly poorer than in Question 08, but Question 09 tended to be rather better answered than Question 05.

Students generally answered Question 01 accurately, but in Question 02 many wrongly referred to the maid pinching the baby as mentioned in the passage. In Question 03, a substantial number appeared to confuse the maid with the old hag or crone and wrote at some length about Euphiletus' interrogation of the maid in the first instance. Although some went on to include sufficient accurate relevant details, there was a tendency to omit the actual killing of Eratosthenes. Indeed, some students were under the impression that Euphiletus did not kill Eratosthenes but took him to court instead, a fundamental error that had implications for Question 04 as well.

Question 04 elicited some excellent answers which succinctly evaluated both parts of the question with appropriate support from the text and other knowledge. Among these, there were some good discussions of the issues of Euphiletus' premeditation and refusal of Eratosthenes' offer of money, as well as of the bias likely to be found in a defence speech from an Athenian lawcourt. However, many students limited their assessment of Euphiletus' behaviour to just one of the headings. Assessments of his behaviour as a citizen were generally less well understood and sometimes focused more on his production of a legitimate heir than on the extent to which he was acting in accordance with Solon's law. Among those who did consider the latter, there was a tendency to claim Euphiletus was right to murder (rather than kill) Eratosthenes. In evaluating his behaviour as a husband, some students cited his mauling of the maid as a failing in this department, apparently forgetting that this source is his defence speech and/or that the question was not asking for their personal opinion according to twenty-first century standards; others tolerated this peccadillo as 'the done thing' at the time but, forgetting the whole scenario, wrote as if it were normal for Athenian males to have sex with any woman they fancied.

In answering Question 05, most students were aware of Pericles' citizenship law and the importance of producing legitimate heirs. More successful essays then developed this theme with argument supported by well-chosen details from the prescribed sources, including an accurate reflection of the views of Ischomachus to achieve a balanced point of view. However, some answers tended towards narrative description, sometimes leaving out the more significant incidents (for example, recounting Phano's marriage to Theogenes but not her marriage to Phrastor, although the latter was more relevant to this question) or omitting discussion of the change in Euphiletus' relationship with his wife. There was some excellent sophisticated use of *Women at the Thesmophoria* that interpreted the satire as evidence of men's greatest anxieties, but many treated it as a documentary rather than as a comedy, and confidently asserted that Mica's behaviour demonstrates that alcohol was of greater importance than children to Athenian wives. Others ignored the play altogether. Despite the guidance in the bullet points, some were unable to differentiate between Athenian and Roman women and so, for example, introduced irrelevant discussion of Pliny's attitude to Calpurnia.

Option B

About two-thirds of the answers to Questions 06 and 07 gained full marks, and most gained at least one mark in each.

In Question 08, most students made some attempt to point out the differences between the views of Cato and Valerius with some appropriate references to the text. However, some merely paraphrased without focusing on the attitudes that their words reflected, and relatively few picked up on similarities between their attitudes. However, the best answers, as always in this topic, took into account the nature of the source and, to set the discussion in context and explain the differences and similarities, made relevant use of Livy's moralistic intentions in constructing this episode.

Again in Question 09, the most successful arguments demonstrated a clear understanding of the authors' purposes in making their criticisms. Most students made some attempt to point out Sallust's ambivalent attitude towards Sempronia, though sometimes without identifying precisely the reasons for his criticisms and admiration. Many, too, were able to explain how Cicero's condemnation of Clodia was motivated by both a personal grudge and a desire to please the crowd. In general, Sallust and Cicero were better understood than Juvenal who, like Aristophanes in Question 05, was often taken at face value as if providing a serious critique rather than as a satirist aiming at comic effect. There were some outstanding essays, but there was a tendency either to write too generally without adequate supporting details from the prescribed sources or merely to list complaints, usually just those relating to sexual malpractice, without categorising and analysing.

Section Two

Option C

The best answers to Question 10 considered *Women at the Thesmophoria* as a whole, including the parodies of Euripides' tragedies and his final trick to rescue Mnesilochus, and linked judgements on this play to evidence from the other sources, rather than merely juxtaposing them. Students often showed a fair amount of general knowledge, but frequently seemed to have difficulty both in recalling significant details and in structuring an effective argument that balanced information from various sources and presented the issues in a coherent way.

Option D

In the far more popular Question 11, some answers were marred by significantly incomplete coverage, by mistaken identities (Cornelia and Calpurnia, Turia and Murdia, Arria and Fannia), by discussion of irrelevant examples (neither Cloelia nor Vestal Virgins were wives), or by merely narrating. However, most students made some attempt to construct an appropriate argument, and the best answers sustained a sharp focus on analysis and evaluation and demonstrated some perceptive balanced views. Cornelia's letter to her son was recalled more than in previous examinations, with a number of students rightly doubting its authenticity. And those who were alert to the nature of the other evidence, and were able to explain how its various purposes and biases affect a judgement in answer to the question, were usually once again the most successful.

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