GCE

Classical Civilisation

H408/32: Love and relationships

Advanced GCE

Mark Scheme for June 2019

Annotations

These are the annotations, (including abbreviations), used in RM Assessor, which are used when marking:

Symbol	Description	Comment
Tick (✔)	Tick	worthy of credit
?	?	unclear
S	S	error of spelling
E	E	error of grammar, punctuation or expression
F	F	error of fact
^	^	omission
H Line	H Line	to draw an attention to an error
H Wavy Line	H Wavy Line	to draw attention to something
H Wavy Line	H Wavy Line	to draw attention to something
………	Highlight	as directed by PE
IRRL	IRRL	irrelevant point

REP	REP	conspicuous repetition
L	L	illegible word or phrase
BP	BP	Blank Page – this annotation **must** be used on all blank pages within an answer booklet and on each page of an additional object where there is no candidate response.

Section A

Question	Indicative Content	Marks	Guidance
1(a)	**The *Ars Amatoria* is an example of didactic poetry. What does "didactic" mean?** Answers may include: • Didactic poems were written to instruct/advise/educate/teach their readers (1)	1 (AO1)	*All legitimate answers should be credited.*
1(b)	**Describe how the *Ars Amatoria* is different from earlier examples of didactic poetry. Make two points.** Answers may include: The *Ars Amatoria* was written to entertain rather than inform (1), the *Ars Amatoria* is amusing rather than serious (1), parody (1), the *Ars Amatoria* is written in elegiac couplets, rather than dactylic hexameter (1), addressed to women (1), subject matter of love and sex (1)	2 (AO1)	*All legitimate answers should be credited.* To a maximum of two marks.

2	**How are women represented by Ovid in this passage. Explain your answer using evidence from Source A.**
	
	Examples might include:
	• Women having control. (AO2)
	   o *Comparison of women to horse riders. (AO1)*
	
	• Women having the ability to control/manipulate men's minds (AO2)
	   o *Reference to "captivate the mind". (AO1)*
	
	• Women's dominance over young, vulnerable men. (AO2)
	   o *Young men referred to as "raw" and fresh." (AO1)*
	
	• Young men become obsessed. (AO2)
	   o *"must know you only, always cling to you alone". (AO1)*
		5 (AO1)
		
		5 (AO2)
			Use the 10-mark marking grid.
			
			AO1 marks are awarded for the selection of material from the source.
			
			AO2 marks for the interpretation, analysis and evaluation of this outlined in the Levels of Response grid.
			
			The indicative content is a description of possible content. All legitimate answers and approaches must be credited appropriately.

Question	Indicative Content	Marks	Guidance

	• Women are jealous/possessive over men. (AO2)
	   o *Reference to "Keep rivals away". (AO1)*
	
	• Women are competitive. (AO2)
	   o *Love is compared to "power" and "victory". (AO1)*
	
	• Women are also themselves vulnerable. (AO2)
	   o *References are made to violence against women. (AO1)*
	
	• Women are able to "injure" men. (AO2)
	   o *Older men will bear wounds. (AO1)*
	   o *Older men will "burn……with slow fires". (AO1)*
	
	• Women can be cruel. (AO2)
	   o *Reference to as "cruel wounds". (AO1)*
	
	• Women have an open choice of partners. (AO2)
	   o *Comparison drawn between "sure" love and "brief" and "prolific" love. (AO1)*
	
	• Women presumed to be indoors (AO2)
	   o "he won't break the door down, burn it with cruel fire" (AO1)		

3	**Other than letters, list two other forms of literature which Seneca wrote.** Answers may include: • Seneca also wrote essays (1) dramatic works/tragedies (1) dialogues (1) consolations (1) speeches/instructions for Nero (1) satire (1) treatise (1)	2 (AO1)	*All legitimate answers should be credited.*
4	**Seneca was a Stoic philosopher. How far do you think his comparison between love and friendship fits with his Stoic philosophy?** Examples might include:	5 (AO1) 5 (AO2)	*Use the 10-mark marking grid.* *AO1 marks are awarded for the selection of material relating to the candidates study of the key thinkers.*

Question	Indicative Content	Marks	Guidance

	• Stoics were traditionally supposed to live in isolation. (AO2)
	  o *Seneca adapts this more ascetic Stoicism for a version which is more applicable to a social life, so his ideas on love and friendship tally with his form of Stoicism. (AO1)*
	
	• The true Stoic should not need anything. (AO2)
	  o *Seneca professed to see love and friendship as opportunities to make sacrifices for others. (AO1)*
	
	• Friends are not necessary. (AO2)
	  o *Friends are wanted but not needed. (AO1)*
	
	• Stoics believed that humanity was one large community. (AO2)
	  o *Seneca talks of men having a natural instinct for friendship. (AO1)*
	
	• The true Stoic should not want love for himself. (AO2)
	  o *Seneca describes his and his wife's attitudes to each other as very giving: the love they had for each other was an example of their shared desire to give to another. (AO1)*
	
	• Stoics should not be slaves to their passions. (AO2)
	  o *Seneca is clear on the distinctions between love (which is pure) and desire (which should be avoided). (AO1)*
			AO2 marks for the interpretation, analysis and evaluation of this outlined in the Levels of Response grid.
			
			The indicative content is a description of possible content. All legitimate answers and approaches must be credited appropriately.

5*	***Who provides a more realistic portrayal of the position of women in Roman society, Ovid or Seneca? You should discuss what you know about the lives of Roman women. Justify your response. You may use Source A and your knowledge of Seneca's ideas as a starting point.*** **AO1** Candidates might show knowledge and understanding of: • The domestic, civic and legal status of women in Roman society. • The sexual freedom of women in Roman society. • Ovid's suggestions that women had the opportunity to choose their sexual	10 (AO1) 10 (AO2)	*Assess using the marking grids for the 20-mark extended response.* *The indicative content is a description of possible content only; all legitimate answers and approaches must be credited appropriately.* *Whilst candidates may use the provided source as a starting point, they should not be penalised*

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	partners.		*if they offer a full and detailed response which does not do so.*
	• Ovid's suggestions that women could have more than one sexual partner.		
	• Seneca's references to his relationship with his wife.		
	• Seneca is writing about real relationships.		
	• Ovid compares women to Amazons.		
	• The humorous intent behind the *Ars Amatoria.*		
	• Ovid's descriptions of the importance of women's dress and hairstyles.		
	• Ovid's descriptions of mythological precedents.		
	• Ovid's representation of adultery and advice to women on escaping the control of their husbands.		
	AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:		
	• The idea that Ovid's audience is Roman men, not the Roman girls who are addressed.		
	• Ovid's poem is intended to be humorous.		
	• Ovid's suggestion that women are motivated by sex is perhaps to titillate his male audience rather than to accurately represent Roman society.		
	• Seneca represents realistic situations (marriage, mourning) in which women find themselves.		
	• Although Seneca's Phaedra is a fictional Greek woman, there are still moral lessons for Roman women in the play.		
	• Ovid's comparison between love and warfare is playful. War was a serious business and a male audience would have enjoyed the ridiculous juxtaposition of Roman women and war.		
	• Women's appearance was very important in the Roman world (to judge from statues of women) and so Ovid's descriptions are fitting.		
	• There were many famous women in Greek/Roman mythology and it is realistic to expect that women will have been influenced by their actions.		
	• Ovid does give some idea of the different status of his female pupils and does refer (obliquely) to the Julian marriage laws.		
	• Seneca writes about his own relationships with women and so is keen to make this realistic and therefore persuasive.		
	• Seneca represents relatable situations so that he can instruct his readers,		

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	Ovid is more interesting and entertaining.		

Section B

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6*	**'Sappho only writes about love, but Ovid only writes about sex.' Based on the poetry you have read, assess to what extent you agree with this statement.**
	
	AO1
	Candidates might show knowledge and understanding of:
	• Sappho's representations of both homoerotic and heterosexual relationships in her poetry.
	• Sappho's descriptions of the intense physical feelings of love and desire.
	• Sappho's poems about the pain of unrequited love.
	• Sappho's wedding poems.
	• Sappho's descriptions of nature and references to mythology
	• Sappho's references to family/religion
	• Ovid's advice on how to win sexual partners.
	• Ovid's catalogue of sexual positions.
	• Ovid's description of women's daily life including appearance.
	• Ovid's references to himself and the art of being a poet.
	• Ovid's references to mythology.
	
	AO2
	Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:
	• Sappho's poetry is about love.
	   o Sappho's wedding poems would seem to celebrate love rather than sex.
	   o Sappho talks about the painful feelings of unrequited love.
	   o Some of Sappho's poems talk about her gazing on her beloved.
	   o Sappho's poetry often alludes to sex, whereas Ovid refers to sex more directly.
	   o Sappho seems to represent the loss of a girl's virginity as a necessary anxiety to be endured on her wedding night.
		10 (AO1)
		
		20 (AO2)
			Assess using the marking grids for the 30-mark extended response.
			
			The indicative content is a description of possible content only; all legitimate answers and approaches must be credited appropriately.
			
			Learners are expected to make use of scholarly views, academic approaches and sources to support their argument; the approach to crediting this is outlined in the Levels of Response Grid.

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	• Sappho's poetry is more about desire than love.
	   o Sappho focuses on the beginnings of new relationships.
	   o It could be argued that Sappho's Poem 31 describes sex rather than love.
	   o Sappho invokes Aphrodite, the goddess of desire.
	   o Sappho's use of Homeric/male/military language to describe love in a woman's world.
	
	• Ovid's didactic poetry is designed to culminate with sex, rather than with love.
	   o His advice to women in *Ars Amatoria* Book III culminates with an explicit catalogue of sexual positions.
	   o In Ovid's poetry women are often depicted as dangerous predators motivated by sex.
	   o In Ovid, sex is pleasurable for both parties
	• Ovid does include myths which feature romantic love (Cephalus and Procris, Penelope etc.)
	   o However, for Ovid, long-lasting love is seen as boring.		

7*	**Discuss how far Plato and Seneca agree about what sorts of relationships should be considered 'good' and 'bad'. You should justify your response with reference to the ideas of Plato and Seneca.** **AO1** Candidates might show knowledge and understanding of: • Plato's attitude towards love, lust and desire. • Seneca's attitudes towards love, lust and desire. • Seneca's attitude towards homoerotic relationships. • Plato's attitude towards homoerotic relationships. • Plato's attitude towards marriage. • Seneca's attitude towards marriage. • Seneca's attitude towards relationships with slaves.	10 (AO1) 20 (AO2)	*Assess using the marking grids for the 30-mark extended response.* *The indicative content is a description of possible content only; all legitimate answers and approaches must be credited appropriately.* *Learners are expected to make use of scholarly views, academic approaches and sources to support their argument; the approach to crediting this is outlined in the Levels of Response Grid.*

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	AO2
	Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:
	• The sources disagree about marriage.
	   o Plato, in the *Republic*, sees procreation but not necessarily marriage as essential for the state.
	   o Seneca sees marriage as an opportunity for self-sacrifice and therefore as positive, sex within marriage, for procreation, is permissible.
	• The sources agree on the danger of desire, but not that it should be avoided out of necessity:
	
	   o Plato's description of Diotima's advice to Socrates in the *Symposium*.
	   o Plato's description of Pandemian and Uranian love in *Symposium*
	   o Plato says that the soul must be steered.
	   o Seneca shows the physical effects of desire with his representation of Phaedra.
	   o Plato's description of the physical effects of desire in the *Phaedrus* is less obviously painful.
	   o Seneca compares lust to drink: both should be resisted as ruinous to the soul.
	   o However, Socrates does suggest in the *Symposium* that desire for truth and beauty is a good thing.
	• The sources disagree on homoerotic relationships:
	   o The joy and importance of homoerotic relationships are described in Plato's *Symposium* but his position changes in *Laws* and the *Republic*
	   o Seneca feels that homoerotic desire is not justifiable for a Stoic, given that the only justification for sexual pleasure is procreation.
	   o Plato also suggests that homoerotic relationships come about due to slavery to pleasure.
	• Promiscuous relationships:		

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	o Seneca strongly disapproves of sexual relationships with slaves. o Promiscuous relationships are a threat to the state according to Plato. o Promiscuous relationships are not in accordance with Stoic philosophy and therefore disapproved of by Seneca.		

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