



GCE

Classical Civilisation

H408/31: Greek religion

Advanced GCE

Mark Scheme for June 2019

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This mark scheme is published as an aid to teachers and students, to indicate the requirements of the examination. It shows the basis on which marks were awarded by examiners. It does not indicate the details of the discussions which took place at an examiners' meeting before marking commenced.











All examiners are instructed that alternative correct answers and unexpected approaches in candidates' scripts must be given marks that fairly reflect the relevant knowledge and skills demonstrated.

Mark schemes should be read in conjunction with the published question papers and the report on the examination.

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Annotations

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

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

REP	REP	conspicuous repetition
L	L	illegible word or phrase
BP SEEN	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	<p>Name two goddesses depicted on the plaque in Source A.</p> <ul style="list-style-type: none"> • Demeter (1). • Persephone/Kore (1). 	<p>2 (AO1)</p>	
2	<p>Evaluate how useful the plaque in Source A is as a source of information about the Eleusinian Mysteries.</p> <p>Answers may include:</p> <ul style="list-style-type: none"> • It shows a range of participants. (AO2) <ul style="list-style-type: none"> ○ <i>Priests, initiates, musicians</i> (AO1) ○ <i>Iacchus leading the initiates</i> • Close relationship between gods and participants (AO2) <ul style="list-style-type: none"> ○ <i>Presence of Demeter and Persephone</i> ○ <i>Seated gods</i> ○ <i>Size of gods showing their importance</i> • Open to both men and women. (AO2) <ul style="list-style-type: none"> ○ <i>Men and women depicted</i> (AO1) • It shows us some of the sacred objects associated with the cult. (AO2) <ul style="list-style-type: none"> ○ <i>Torches, sceptre, instruments.</i> (AO1) • The chaotic and joyful nature of the rites suggested by the composition of the plaque. (AO2) <ul style="list-style-type: none"> ○ <i>Range of people shown and crowded composition.</i> (AO1) • Possible location. (AO2) <ul style="list-style-type: none"> ○ <i>Indoors - column</i> (AO1) ○ <i>Use of torches</i> (AO1) ○ <i>Replicate night or Underworld</i> (AO1) • Candidates may also focus on what the plaque does not tell us. (AO2) <ul style="list-style-type: none"> ○ <i>Precise location, process of initiation</i> (AO1) 	<p>5 (AO1)</p> <p>5 (AO2)</p>	<p><i>Use the 10-mark marking grid.</i></p> <p><i>AO1 marks are awarded for the selection of material from the source.</i></p> <p><i>AO2 marks for the interpretation, analysis and evaluation of this outlined in the Levels of Response grid.</i></p> <p><i>The indicative content is a description of possible content. All legitimate answers and approaches must be credited appropriately.</i></p>

Question	Indicative Content	Marks	Guidance
3	<p>Name three buildings on the Athenian Acropolis.</p> <p>Answers may include:</p> <ul style="list-style-type: none"> • Parthenon (1). • Temple of Athena Nike (1). • Propylaia (1). • Erechtheion (1). 	3 (AO1)	<i>All legitimate answers should be credited.</i>
4	<p>Explain why the Panathenaia was important to Athenians.</p> <p>Answers may include:</p> <ul style="list-style-type: none"> • It was a celebration of Athens' origins. (AO2) <ul style="list-style-type: none"> ○ <i>Athena's victory over Poseidon to gain patronage of the city. (AO1)</i> • It was important to honour the patron goddess of the city. (AO2) <ul style="list-style-type: none"> ○ <i>Significance of the sacred peplos of Athena. (AO1)</i> ○ <i>Celebration of patron's birthday. (AO1)</i> • It was a chance for the whole city to come together and celebrate. (AO2) <ul style="list-style-type: none"> ○ <i>Participation of different groups in society. (AO1)</i> ○ <i>The nature of the procession and the games. (AO1)</i> ○ <i>Civic pride (AO1)</i> ○ <i>Promoting Athens (AO1)</i> ○ <i>Prizes for individuals (AO1)</i> • The procession route of the Panathenaia to the Athenian Acropolis and its depiction on the Parthenon frieze and amphorae suggested its importance. <ul style="list-style-type: none"> ○ <i>Detail from the Parthenon frieze (AO1)</i> ○ <i>Reference to Panathenaic amphora</i> 	5 (AO1) 5 (AO2)	<p><i>Use the 10-mark marking grid.</i></p> <p><i>AO1 marks are awarded for the selection of material from what learners have studied.</i></p> <p><i>AO2 marks for the interpretation, analysis and evaluation of this outlined in the Levels of Response grid.</i></p> <p><i>The indicative content is a description of possible content. All legitimate answers and approaches must be credited appropriately.</i></p>

Question	Indicative Content	Marks	Guidance
5*	<p>'The only function of Greek sanctuaries was to provide a space for public worship.' Discuss to what extent you think this is true.</p> <p>AO1 Candidates may show knowledge and understanding of:</p> <ul style="list-style-type: none"> • The history of the Athenian Acropolis and its importance as a sanctuary. • The appearance and function of the buildings on the Athenian Acropolis. • The history and importance of Olympia as a Pan-Hellenic sanctuary. • The appearance and function of the buildings at Olympia. • The history and importance of Delphi as a Pan-Hellenic sanctuary. • The appearance and function of the buildings at Delphi. • The importance of the altar in a sanctuary. • Buildings to accommodate different functions of the sanctuaries. • Festivals within the sanctuaries. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • The extravagant architecture and sculpture of the buildings on the Athenian Acropolis may have been a way of honouring Athena publicly, or showcasing Athens' wealth and skill. • The Olympic games was an important public and Pan-Hellenic event. • Other buildings in sanctuaries e.g. were less obviously connected with public worship and festivals • Delphi's importance as a site of pilgrimage and the location of an oracle might be seen as important for private participation in religion. • Religious v political aspects of sanctuaries. • Personal aspects of sanctuaries – e.g. healing and oracular aspects, votive offerings. 	<p>10 (AO1)</p> <p>10 (AO2)</p>	<p><i>Assess using the marking grids for the 20-mark extended response.</i></p> <p><i>The indicative content is a description of possible content only; all legitimate answers and approaches must be credited appropriately.</i></p>

Section B

Question	Indicative Content	Marks	Guidance
6*	<p>'The Greeks worshipped their gods and goddesses out of fear of what would happen if they did not do this.' Explain how far you think this is true. Justify your response.</p> <p>AO1 Candidates may show knowledge and understanding of:</p> <ul style="list-style-type: none"> • The nature of the gods as depicted in Homer and Hesiod. • Different beliefs about the afterlife e.g. as suggested by mystery cults. • The relationships mortals have with the gods through <ul style="list-style-type: none"> ○ offerings ○ libations ○ sacrifices. • Beliefs in oracles and prophecy. • How gods were honoured and thanked. • Local and Pan-Hellenic festivals: <ul style="list-style-type: none"> ○ historical significance ○ cultural significance ○ political significance • Healing cults • Worship within the <i>oikos</i>. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • The gods in Homer and Hesiod are seen to have human personalities and may favour or punish mortals for their behaviour. • Beliefs that honouring the gods will result in being rewarded in the afterlife may have influenced people's behaviour and worship. • The transactional relationship of offerings and sacrifice may have been motivated by pragmatism rather than fear. • Motivation for worship might also be to honour local traditions or for political reasons. • Consulting an oracle to gain advice could be seen as a practical act rather than one motivated by fear. 	<p>10 (AO1)</p> <p>20 (AO2)</p>	<p><i>Assess using the marking grids for the 30-mark extended response.</i></p> <p><i>The indicative content is a description of possible content only; all legitimate answers and approaches must be credited appropriately.</i></p> <p><i>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.</i></p>

Question	Indicative Content	Marks	Guidance
7*	<p>‘Men and women’s experience of Greek religion was the same.’ Assess how far you agree with this statement. Justify your response.</p> <p>AO1 Candidates might show knowledge and understanding of:</p> <ul style="list-style-type: none"> • The range of male and female gods and whether their spheres of influence were seen as more male/female. • The roles of priest/priestess available to men and women. • The role of the <i>Pythia</i> and the priestess of Athena. • The exclusion of women in some areas of public and religious life. • Men’s participation in religion connected to the <i>deme</i> and <i>polis</i>. • The nature of hero cults was more male focused. • The participation of both men and women in cults e.g. Eleusinian Mysteries. • Different roles of men and women in festivals. • Worship in the home. • Personal worship e.g. Asclepius and votive offerings. <p>AO2 Candidates may demonstrate evaluation and analysis through the use of some of the following arguments:</p> <ul style="list-style-type: none"> • Different types of priesthoods suggest men and women had different opportunities to practise religion, particularly when it came to officiating positions. • The oracle at Delphi was a priestess and a highly respected religious role. • Women’s place in society meant they had less freedom to participate in public religion and ceremonies. • Both men and women could engage in private worship in the home, suggesting they could have participated in the same way. • The participation of men and women in mystery cults suggest a similar level of experience. • Because of their place in society and a lack of education, women were less likely to be exposed to philosophical thinking about religion. • Both men and women could worship Olympian deities, though their different spheres of influence may have appealed more to men or women in different contexts. 	<p>10 (AO1)</p> <p>20 (AO2)</p>	<p><i>Assess using the marking grids for the 30-mark extended response.</i></p> <p><i>The indicative content is a description of possible content only; all legitimate answers and approaches must be credited appropriately.</i></p> <p><i>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.</i></p>

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