

GCSE (9-1)

Examiners' report

CLASSICAL CIVILISATION

J199

For first teaching in 2017

J199/12 Summer 2019 series

Version 1

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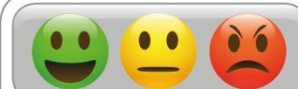
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Introduction

Our examiners' reports are produced to offer constructive feedback on candidates' performance in the examinations. They provide useful guidance for future candidates. The reports will include a general commentary on candidates' performance, identify technical aspects examined in the questions and highlight good performance and where performance could be improved. The reports will also explain aspects which caused difficulty and why the difficulties arose, whether through a lack of knowledge, poor examination technique, or any other identifiable and explainable reason.

Where overall performance on a question/question part was considered good, with no particular areas to highlight, these questions have not been included in the report. A full copy of the question paper can be downloaded from OCR.

Paper 12 series overview

J199/12 (Women in the Ancient World) is one of two thematic studies for GCSE Classical Civilisation. This component focuses on the lives of women in ancient Greece and Rome. To do well on this paper, candidates need to show knowledge and understanding of the roles and portrayal of life as a woman in these societies and be able to analyse a variety of source material.

It was pleasing to see how well candidates had engaged with the subject material. Many showed a high level of knowledge and understanding. They often wrote with accuracy, insight and passion. Examiners were very impressed with some detailed, and at times obscure, knowledge of the lives of women. Arguments were often very perceptive and imaginative.

Most candidates wrote a lot in the time available, with some filling extra sheets. Candidates should always use the extra space provided first. There were relatively few instances of candidates running out of time. Where this did happen, it usually seemed that candidates had spent too long on questions worth 1–4 marks. Where candidates were asked to make one point, many chose to develop this response which was not necessary.

Examiners were particularly impressed with the knowledge of daily life (especially in Sparta) and the set texts that featured women and mythology. Nearly all candidates knew the myths of Helen and Lucretia. Particular areas that caused more difficulties included the battle of Actium and the punishment of the Vestal Virgins. Candidates were also rather unsure on slavery with a number of misconceptions about the rights and lives of slaves.

Some questions asked candidates to compare two areas and reach a conclusion. This caused a few problems as candidates often wrote two separate mini essays with a short comparison at the end. For example, in Question 10, candidates often wrote very knowledgeably on both Vestal Virgins and priestesses, without directly comparing the two. Such an approach often led to marks being dropped for not answering the question set.

Candidate performance overview

Candidates who did well on this paper generally did the following:

- Wrote concisely but with precision and without repeating ideas
- Wrote balanced arguments, covering both halves of 8- and 15-mark questions equally
- Recognised subtle differences between the lives of Greek and Roman women even when they appeared similar

Candidates who did less well on this paper generally did the following:

- Struggled to remember whether characters and customs were Greek or Roman.
- Spent too much time giving facts in Section C and too little time analysing them.
- Ignored the particular wording of the question in Question 23.
- Were unclear what was meant by “domestic” in Questions 22.

Section A overview

Section A comprises 30 marks of questions on the roles and portrayal of women in ancient Greece. These include questions that require short factual answers, short analytical statements and a detailed response question. All of these are introduced by a stimulus source.

Candidates generally showed excellent factual knowledge in the section and were usually able to express ideas when required in questions. Some candidates provided factual information, paraphrasing what was in a source, rather than analysing it in Question 4. Question 10 proved the most challenging one in the section; candidates either did not know the festivals in enough detail or else did not compare the two directly.

Question 1 (a)

Study **Source A**

1 (a) Where was Helen from?

.....
 [1]

This question was reasonably well answered, although many candidates thought that Helen was from Troy.

Question 1 (b)

(b) Which city is Helen in during this conversation?

.....
 [1]

Nearly all candidates got this answer correct.

Question 2 (a)

2 (a) Who was Helen's former husband?

.....
 [1]

Nearly all candidates got this answer correct.

Question 2 (b)

(b) Who did she leave her former husband for?

.....
 [1]


Nearly all candidates got this answer correct.
--

Question 3 (a)

3 (a) What point does Homer make in this source about Helen's respectability?

.....
 [1]

Some candidates felt that Helen was not respectable, but most answered this correctly. Candidates did not need to state why she was respectable, as this was part of the next question, but many did so. Some candidates seemed to read "respectable" as "respectful" and so did not answer the question that was set.
--

	AfL	If a question is worth one mark, it is worthwhile looking ahead at the next question(s) before embarking on an extended answer. This will help avoid repeating ideas across questions.
---	------------	--

Question 3 (b)

(b) How do you know this from the source? Make **two** points.

-
-
- [2]

If candidates had felt that Helen was not respectable, they typically went on to say that wars were being fought on her behalf, but this was not felt to be a valid assessment of the passage. Those who had got Question 3(a) correct usually picked up both marks in Question 3(b).

Using the sources properly

If candidates are asked to make a point, they should not merely quote the source. They must explain the significance of their choice. Candidates were given the marks in this series for simply giving a relevant quotation. They will be expected to use the evidence to make a point in future series to gain marks.

Question 4 (a)

Study Source B

4 (a) Who is the speaker talking to, and why would she have said this?

.....

.....

.....

.....

.....

..... [2]

Most candidates realised that the woman was speaking to her son or husband. Some candidates, perhaps influenced by the questions earlier on the paper, thought that Helen was speaking to Paris.

The second part of the question proved problematic in many instances. Often candidates chose to explain what the woman meant by the saying, rather than why she would have said it. Candidates need to be careful that they give an answer to the precise wording of the question.

Question 4 (b)

(b) How do you know? Give **one** reason.

.....

..... [1]

Some candidates felt that as the source was from "on Sparta", this was sufficient proof, but examiners were looking for knowledge of Spartan sayings. Many were able to show this.

Question 5 (a)

Study Source C

5 (a) Where in Greece is this girl from?

.....

..... [1]

Most candidates realised the girl was from Sparta. The small number that did not do so tended to see her as an Amazon, presumably as the clothing revealed one breast.

Question 5 (b)

(b) How can you tell this from the source? Make **two** points.

-
.....
-
..... [2]

This question was very well answered. Those who felt the image was of an Amazon tended to describe how Amazons came to have one breast.

Question 6 (a)

6 (a) What were the most important duties of a Spartan woman? Make **two** points.

-
.....
-
..... [2]

There was an excellent knowledge of Sparta shown, often going beyond what examiners would have expected. Answers that talked about a *kleros* and *syssition* were particularly impressive.

Question 6 (b)

(b) Explain why one of these duties was significant for Sparta.

-
..... [1]

Most candidates chose to talk about Sparta needing soldiers for the army. The best answers gave a further brief comment as to why Sparta needed a strong army.

Question 7

Study Source D

7 This source shows part of a frieze. On which temple was this frieze placed originally?

.....
 [1]

Examiners required a precise answer here, but only around half of the candidates knew it. It was felt that a temple of Athene, which was a common answer, was too vague. Some candidates thought the Acropolis was an actual temple. A number of candidates were muddled with the frieze of the temple of Apollo at Bassae.

Question 8 (a)

8 (a) What object is shown being handed over by the child to the man? Make **two** points.

-
-
-
- [2]

A significant majority of candidates were able to identify the item as the peplos or a dress, but many found it difficult to say anything more. Cloth or clothes were felt to be too vague to be credited. There was some excellent knowledge shown in recalling the role of the *ergastinai* or the colours used in making the peplos.

Question 8 (b)

(b) Why was this object important?

.....
 [1]

Candidates often repeated information from their previous answer here. Answers were often descriptive rather than analytical. Better answers stated that the gift would please Athene or that it would make sure her protection.

Question 9 (a)

9 (a) What festival is shown on this frieze?

.....
 [1]

The vast majority of candidates got this answer correct. Even though the word was given elsewhere on the paper, candidates had great difficulty spelling it.

Question 9 (b)

(b) How can you tell?

.....
 [1]

Candidates found this question challenging. Most simply talked about what they could see in the image, without making a clear connection between the handing of the robe and Panathenaia. Some felt that as there was a man in the image it must be the Panathenaia, not appreciating that this only proved that it was not the Thesmophoria.

Question 10


10 Which festival was more important to women in Athens: the Panathenaia or the Thesmophoria? Use **Source D** as a starting point **and** your own knowledge in your answer.

.....


 [8]

There was some impressive knowledge shown by most candidates in this question. Virtually all candidates knew the basics of the festivals, including who was honoured and for what reasons. Most talked about the freedom of women during the festivals in contrast to their daily lives. Many talked about why the festivals were important to women, including giving them a sense of worth and helping to make sure that crops would grow during the Thesmophoria. Some used the terms *ergastinai* and *arrephoroi* with confidence.

Candidates tended to write in more detail about the Panathenaia than the Thesmophoria. Weaker responses knew the latter was a fertility festival to Demeter that lasted three days, although they did not actually say what the women did during this time. Similarly, some candidates were only able to recall the presentation of the peplos during the Panathenaia

	AfL	To help candidates remember the events better and think how the women felt, get candidates to create a diary of the festivals, listing the key events and the feelings of the women during these.
---	------------	---

Many candidates found it difficult to compare and contrast the festivals, often because they had written similar things about both. Those who achieved full marks clearly showed why they felt one was more important.

	AfL	Candidates find it hard to compare two areas. It is recommended that after making a point about one area, they immediately discuss the same point about the other area. Create similarity and difference tables for candidates, which they can then turn into paragraphs to answer a question.
---	------------	--

Exemplar 1

Women were not allowed to take part in the sporting or musical contests but could only watch. On the other hand at the Thesmophoria women were granted much more freedom and control. ~~On the~~ It is a mystery cult, meaning only women were allowed to participate and it was kept confidential from men. This gave it more exclusivity to the festival. Similarly on the first day women made their shelter on the ~~first~~ ^{Indicarwe} ~~phys~~ where the assembly took place. ~~Suggesting~~ ~~was~~ of women symbolically taking over the city. The festival is much therefore much more important in terms of power and freedom of movement (could drink, make crude jokes)

This exemplar was part of an answer achieving a Level 4 mark of 7. There is a very well-made point in the first few lines about the level of freedom women had. Phrases like "on the other hand" are clear indicators of a direct comparison. The candidate has made a clear link between the level of involvement the women had at both festivals. There is good knowledge throughout, although there could be more reference to the Panathenaia after the first few lines.

Section B overview

Section B comprises 30 marks of questions on the roles and portrayal of women in ancient Rome. These include questions that require short factual answers, short analytical statements and a detailed response question. All of these are introduced by a stimulus source.

Candidates knew the myth of Lucretia very well, although were often unclear as to why this event was so important to the Romans. Candidates generally knew who Cleopatra was, but many had difficulty in knowing what was happening in the passage. Knowledge of the Vestal Virgins was good, although knowledge of other priestesses was often vague or incorrect.

Question 11 (a)

Study **Source E**

11 (a) Who was Sextus Tarquinius' father?

.....
 [1]

There was an identified issue that the textbook provided incorrect factual information for this question. Therefore, the answer of Tarquinius Priscus, an earlier king, was accepted. Many thought that his name was simply Tarquinius, Sextus or Tarquinius Sextus. Examiners did not insist on all parts of the name being correct.

Question 11 (b)

(b) Where was Sextus Tarquinius' father king of?

.....
 [1]

Nearly all candidates got this answer correct.

Question 12

12 What did Sextus Tarquinius do to Lucretia after the incident described in the passage?

.....
 [1]

Nearly all candidates got this answer correct.

Question 13 (a)

13 (a) What did Lucretia do as a result of Sextus Tarquinius' actions? Make **two** points.

-
 -
- [2]

Nearly all candidates got this answer correct.

Question 13 (b)

(b) What does her action tell us about how Roman women were expected to behave?

-
- [1]

Nearly all candidates got this answer correct.

Question 14 (a)

14 (a) State **two** things that Lucretia's actions led to.

-
 -
- [2]

This question proved problematic for candidates. Examiners were looking for answers that showed the direct actions that resulted from what she did. Many stated that Lucretia was held up as an example by women. Some wrote about statues and windows that were put up to her, perhaps thinking about later creations. Some answers were seen as too vague; these included her actions leading to the death of the king.

Question 14 (b)

(b) Suggest one way that one of these events was significant to the history of Rome.

-
- [1]

Candidates often repeated irrelevant material from their answers to Question 14(a) in this answer. Some knew there was a change of government, but could not be more specific, or unfortunately stated that Rome now had emperors. Many did show very impressive knowledge, and it was not unusual to see answers that mentioned the senate or consuls, as well the more common answer of a republic being formed.

Question 15 (a)

Study **Source F**

15 (a) What event is being described in the source?

.....
..... [1]

Candidates struggled to answer this question. Many either described what was happening in the passage in general term or else felt that the passage described the death of Cleopatra. Some felt that this question and the following questions were about an aspect of Medea's life. Only around a third of candidates knew the name of the battle.

Question 15 (b)

(b) Who is the queen referred to in the source?

.....
..... [1]

Most candidates knew this answer, although Medea was a relatively common sight in answers.

Question 15 (c)

(c) Where is she from?

.....
..... [1]

Those candidates who knew that the passage referred to Cleopatra almost invariably knew that she was from Egypt.

Question 15 (d)

(d) How can you tell this from the source? Make **three** points.

-
-
- [3]

Candidates often struggled with this question. Most were able to spot the river Nile, but many stated that Cleopatra must be from Egypt as there were lots of snakes there or else made an irrelevant reference to her dying from a snakebite. Some candidates seemed to have no idea who Anubis was and more seemed to struggle with what a sistrum was. This was felt by some to be a weapon. Many quoted the word "native" in a vain attempt to show that this proved she was Egyptian, whereas all it proved was that the sistrum and Cleopatra were from the same area. Others felt she must be Egyptian as they wrongly felt only Egypt had queens.

Question 16 (a)

Study **Source G**

16 (a) Which group of Roman women lived here?

-
- [1]

Nearly all candidates got this answer correct.

Question 16 (b)

(b) How many of these women were there?

-
- [1]

Around half of all candidates knew this. Answers seen ranged from five to five hundred.

Question 17 (a)

Study **Source H****17 (a)** What event is being described in **Source H**?

.....

..... [1]

Most candidates knew this answer, but some wrote too generally that a Vestal Virgin was being punished or that a woman was being executed.

Question 17 (b)

(b) Using **Source H**, explain why this event was carried out in the way described. Make **two** points.

-
-
-
-
-
-
-
- [4]

This type of question assessing both AO1 and AO2 will not feature in Section A and B in future years. This type of question is typical of the questions which will appear in the Literature and Culture papers (J199/21, J199/22 and J199/23).

This question was a good discriminator of candidates. Weaker responses tended to focus on the overall picture, writing about what the Vestal Virgin had done wrong and why she deserved punishment. This often led to a very general answer in which candidates stated that she was killed as she had broken her vow of chastity. Better responses realised that they were required to discuss particular phrases. There were some very interesting ideas given; some felt the death mirrored that of Tarpeia and others noted the manner of death prevented anyone hearing or helping her. Many discussed her being given food or water, and went on to state that this prevented an impious death, which was simply quoting from the passage. To achieve the AO2 mark for this comment, candidates needed to state that the Romans did not want to feel guilt from directly killing a priestess.

Question 18

- 18** Who were the most important women in Roman state religion: the Vestal Virgins or the other priestesses? Explain your answer.

.....

.....

.....

.....

..... **[8]**

Virtually all candidates could recall the main duty of the Vestal Virgins and the significance of this. For some this was the limit of their knowledge. The majority went on to talk about their other responsibilities and privileges. There was also good discussion of their residence and the significance of its location.


Many candidates could only talk of other priestesses in very general terms. Weaker responses introducing factual errors, attributing duties to priestesses that other officials would have carried out by. Better answers wrote of the *Flaminica Dialis* (whose name was often incorrectly spelled) and the Sibyl. There was particularly impressive detail from a number of candidates about the responsibilities of the former. A few chose to write about the Pythia, but she was not considered to be a Roman priestess.

As with Question 10, many candidates did not directly compare the priestesses, leaving it to examiners to make the connections. Ripe areas for comparison included relative length of service, honours and responsibilities, and the best answers regularly did this.

Section C overview

Section C comprises 30 marks of questions, requiring candidates to compare aspects of the lives of Greek and Roman women. Candidates are required to answer a series of questions based on source material and write one extended response from a choice of two.

Candidates picked out the right information in Questions 19-21. However, many did not give enough analysis on what they chose.

	Misconception	Candidates seemed to think that they had to provide more evidence than they actually did in Questions 19-21. For 3 marks, examiners were looking for one detail from the source and a developed analysis with two evaluative points being made. For 6 marks, examiners were looking for two details from the source(s), and a developed analysis of the details, with a total of four evaluative points being made. Often there were numerous good details, which easily picked up the AO1 marks, each with a single piece of evaluation. Centres need to remind candidates to spend more time analysing the details than giving them in these questions.
---	----------------------	---

Candidates tended to write a considerable amount in answer to Questions 22 and 23. Knowledge of topics varied considerably between candidates, although it was better in Question 23 than Question 22. In both questions, candidates gave details and ideas indiscriminately at times, without thinking if what they were writing was relevant to the question set. This was particularly the case in Question 23.

Question 19

Study **Sources I and J**

19 In **Source I**, what is the artist trying to suggest about the woman by the clothing she is wearing?

.....

.....

.....

.....

..... **[3]**

Most candidates correctly stated that the drapery of the clothing and the head covering reflected the modesty of the woman. The majority of these did not make further analysis to get a third mark. Better responses stated that the clothing suggested the woman was married or not sexually available to other men.

Question 20

- 20 Explain how the **activities** of the women portrayed in **Sources I and J** give very different impressions of the women they describe.

.....

.....

.....

.....

.....

..... [6]

Many candidates wasted time in this question by repeating information about the clothing of the woman from Question 19; candidates need to read the wording of the questions very carefully. Most candidates mentioned the weaving of the woman showed that she was a good wife, without explaining how. Better answers suggested that she was inside or was contributing to the self-sufficiency of the house.

Many candidates were confused about the identity of the woman in source J. They believed she was a prostitute, a hetaira or Aspasia; many felt she was a Greek woman. Most were able to pick out numerous phrases about her immorality. The analysis often amounted to little more than a paraphrase of the quotation that they had picked out. Better ideas commented on how her conduct would have brought shame on her family or how she seemed to reject traditional values.

Exemplar 3 achieved 6 marks. The point about weaving is very well analysed; AO2 marks were given for stating it was an expected duty and showing that she was hard-working. There is a clear AO1 reference to the Clodia source and good AO2 on her being scandalous and making a bad wife.

Exemplar 2

The woman in Source I is weaving. Weaving was an expected duty of a Greek or Roman woman, and showed that she was hard-working and respectable - for example, Lucretia shows her virtue by weaving in Livy's description of the contest of virtue. However, the woman in Source J shows quite different behavior; she dresses immodestly, socialises too much and speaks without 'restraint'. The fact that this woman behaves like this despite not being a prostitute suggests it is meant to suggest that she is a scandalous, un-feminine woman who would make a bad wife.

Question 21

Study Source K

21 Explain how the education of young women in Greece and Rome prepared them for adult life.

.....

.....

.....

..... **[6]**

Examiners did not insist on references to the source as this was not made explicit in the question. In future series they will be expected to do so. Three marks were available for discussion of Greece (Athens or Sparta) and 3 marks were available for discussion on Rome.

There was no shortage of facts on what girls learned as part of their education. The best of these distinguished what Greek and Roman girls learned, while weaker responses gave the same list for both. As with other Section C questions, analysis was often thin, amounting to little more than they did as adults what they had learned as children. Comments about household management and weaving were common. Many gave good analysis of why girls might learn literacy, although examiners felt that there was an assumption from many that this was normal rather than exceptional.

<i>Most successful answers</i>	<i>Least successful answers</i>
<ul style="list-style-type: none"> • Wrote about Greece and Rome in separate paragraphs • Realised differences such as Roman girls having a better chance of learning to read and write • Included discussion of Spartan education 	<ul style="list-style-type: none"> • Wrote about the education of girls generally • Wrote excessively about weaving, repeating ideas from the previous question • Talked very generally about household management or doing chores

Exemplar 3

In Greece, specifically Athens, girls were taught woolwork ~~etc~~ so they could do this as a *kyria* in the future as a way of providing clothes for everyone in the *oikos* and even for business. They were taught cooking as to prepare them for motherhood and were taught to manage and take care of slaves as this was a *kyria's* ^{responsibility} ~~responsibility~~ when married. In Rome, girls were taught ~~to~~ literacy and ^{arithmetic} ~~arithmetic~~ by a *litterator* so they could handle the family business and finances as a *matrona*. They were also taught to be good at speaking and charming as they would have to host dinner parties ~~or~~ when married. They would get used to being under ^{*patria*} ~~*patria*~~ *potestas* of her *paterfamilias* which would discipline her to be well behaved and *puclitia* (sexually modest). [6]
 Additionally, Athenian girls were under the direct control of her father (*kyrios*) so she would get used to being ~~a dominant~~ dominated by an older male (her husband in the future) so she would be obedient and passive like expected of a *kyria*.

There is a good first point about wool work. This idea got an AO1 mark, with AO2 marks given for the analysis that this was expected of a *kyria*, with further development of how this helped the family.


There is then a good point about education with a *litterator* and helping the family finance, although this idea is not developed enough to gain the final mark. The same could also be said of the idea that follows about dinner parties. If the candidate had said "this would boost the reputation of the family" (vel sim), the answers would then have received full marks.

Question 22

You should refer to any appropriate Classical sources you have studied to support your argument and make comparisons between Greece and Rome.

- 22** "The life of a female domestic slave in Rome was very similar to the life of a female slave in Athens." Explain how far you agree with this statement. You should refer to any appropriate Classical sources you have studied to support your argument and make comparisons between Greece and Rome. **[15]**

Around 30% of candidates attempted this essay. Most wrote at sufficient length, showing some knowledge of the lives of slaves. Some answers seemed to include all manner of facts on the lives of slaves, whether or not it was relevant; there were some extensive treatments of the origins of slaves, which was relevant, but excessively in nature at times. Often such responses would have been better to have included more on what slaves did.

	<p>Misconception</p> <p>The relative unpopularity of the question suggests this is an area that candidates are uncertain about. Moreover, many seemed to struggle with the term "domestic", or else just ignored it. Although slaves were often prostitutes, these were generally not domestic slaves. Many candidates wrote extensively of pornai, hetairai, meretrices and brothels, but this was not central to the question. Another common misconception that appeared in answers was that slaves were allowed to have official marriages.</p>
---	--

<i>Most successful answers</i>	<i>Least successful answers</i>
<ul style="list-style-type: none"> • Felt that Roman slaves had more chance of a better life in terms of unofficial marriages and privileges and hopes of freedom • Talked about the physical and sexual abuse of slaves • Used sources, typically from Greek tombstones, as evidence of the roles of slaves and their relationship with their owners. 	<ul style="list-style-type: none"> • Saw Greek and Roman slaves as the same in terms of jobs done, hopes of freedom and relationship with owners. • Discussed irrelevant areas such as male slaves and Helots. • Wrote about prostitution, often in great detail.

Question 23

- 23** How far do you agree that the stories of Penthesilea and Camilla are both typical of women in Greek and Roman myth? You should refer to any appropriate Classical sources you have studied to support your argument and make comparisons between Greece and Rome. **[15]**

.....

.....

.....

Approximately 70% of candidates attempted this essay, and the standard of responses was felt to be slightly better than Question 22. Virtually all knew the basic facts about both women. Many candidates knew the parts of the myths relating to their deaths and their stories before their involvement in the wars. There was some superb knowledge on display; many could recall the names of Penthesilea's sister, Camilla's tribe and name of the priest that Camilla was chasing. A few even quoted lines; although this is impressive, it is not necessary.

Most candidates spent roughly equal time on both women, but a number of candidates wrote extensively on Camilla, but struggled to say much on Penthesilea individually, before embarking on a description of the Amazons. This did gain some credit, but tended to be overdone.

A major problem for many candidates was that they did not answer the question set. Many had perhaps read it as asking whether they were typical of Greek and Roman women, and so the analysis purely compared them to everyday women in Greece and Rome. Clear comparisons towards other women in myth was the key factor in awarding AO2 marks. Marginally better were candidates who made unsupported statements such as other women in myth being beautiful like Camilla, but not naming any other individual. Better answers saw parallels or differences between them and other women in terms of appearance, attitudes and activities.

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