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91203



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Level 2 Classical Studies, 2016

91203 Examine socio-political life in the classical world

9.30 a.m. Monday 14 November 2016
Credits: Six

Achievement	Achievement with Merit	Achievement with Excellence
Examine socio-political life in the classical world.	Examine, in depth, socio-political life in the classical world.	Examine, with perception, socio-political life in the classical world.

Check that the National Student Number (NSN) on your admission slip is the same as the number at the top of this page.

You should attempt ONE question in this booklet.

If you need more room for your answer, use the extra space provided at the back of this booklet.

Check that this booklet has pages 2–10 in the correct order and that none of these pages is blank.

YOU MUST HAND THIS BOOKLET TO THE SUPERVISOR AT THE END OF THE EXAMINATION.

Merit

TOTAL

6

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INSTRUCTIONS

Answer ONE of the four questions below, **with reference to a named classical city-state or civilisation**.

Make sure the question you choose suits a classical city-state or civilisation that you have studied.

You must answer using extended paragraphs, and may support your answer with bullet points, diagrams and/or annotated sketches.

You must support your answer with relevant primary source evidence.

Space for planning has been provided on page 3. Begin your answer on page 4.

EITHER: QUESTION ONE

Explain in what ways an individual citizen could participate* in the socio-political life of the state and/or civilisation.

What motives might they have had for participating?

** Participation may include political, religious, military, and legal service.*

OR: QUESTION TWO

Explain the reforms* made by an individual or group and the reasons these reforms were made.

What effects did these reforms have on the citizens and/or the state?

** Reforms may refer to political, military, social, and economic reforms.*

OR: QUESTION THREE

Explain how and why a religious practice(s)* was performed.

How did this practice(s) reflect the socio-political values of the state and/or civilisation?

** Religious practices may be private ceremonies, state festivals and / or games, divination, private rituals.*

OR: QUESTION FOUR

Explain how a crisis* led to conflict.

How did the resolution of the conflict bring about change for the individual and/or the state?

** A crisis may refer to invasion, famine, social disorder, political upheaval, and natural disaster.*

PLANNING

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Question one
Citizen: Plebeian
War of orders
assembly
Tribune

Remember you must support your answer with relevant evidence from a named classical city-state or civilisation.

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Question number: One //

Classical city-state or civilisation: Ancient Rome //

Begin your answer here:

In the early days of Ancient Rome, the state was ruled by a series of kings. However due to the corruption and cruelty this caused, the leaders of Rome created a republic and with it, the Cursus Honorum. This was a political ladder that allowed citizens of Rome to move up in the political world while creating an even spread of power. In the early days of the republic, plebeian citizens could not participate in Roman politics. However conflicts between the social classes changed this and gave plebeians a motive to participate and contribute to ~~the~~ socio-political aspects of the state. //

When the republic was introduced to Rome, the only citizens that could become a ~~magistrate~~ magistrate were upper-class patricians. However this soon changed when in 442 BCE, the War of Orders broke out between the upper and lower class. Livy, a Roman historian, tells us that the plebeians "took up arms, and as a result they were given the tribune of the plebs along with other rights". This

Conflict created major change in Rome, with plebeians now playing a part in everyday political matters. For the majority of the republic, plebeians could participate in government in two ways. The first of these was a member of the assembly. The assembly was made up of all male plebeians. Each plebeian citizen belonged to a tribe and these tribes had a major contribution to the choice of Rome's consul. The position of consul, as described by Polybius, was "Chief magistrate of all public affairs in Rome" and was the most powerful position in the state. There were two ruling consuls at one time and the men who filled these positions were voted on by the Plebeian assembly. Each tribe would come together and vote on the candidates. A representative from each tribe would then go forward and place their vote depending on what the majority of their tribe had chosen. The second way in which plebeians could participate in ~~gov~~ socio-political life was by becoming a tribune. Pomponius tells us that "They were called tribunes because they were elected by a vote of the tribes". Tribunes were essentially plebeian representatives chosen to ensure that the rights and needs of plebeians were upheld by more

powerful members in the Cursus Honorum. There were ten tribunes voted in by the assembly and until the final days of the republic, this was the most influential position a plebeian could hold. Not only did tribunes receive certain rights, but they could also suggest laws and changes to society to the senate or consul. The tribune's most influential ability, however, was the power of Veto. ~~This allowed~~ In the Roman Republic, many of the rules and laws were drafted by the Senate. This was a group of 300-600 (varied throughout the republic era) patricians who acted as the advisory council to the consuls. By giving members ~~plebeians the power of veto over~~ of the tribune the power of veto, it allowed them to overrule any suggested laws that could have negative effects on plebeians or create an imbalance of power. It allowed plebeians to keep upper class members of the political system in check and stopped the senate or consuls from drafting and passing any laws unknown to the lower class. While in the later republic, plebeians could move to positions such as Aedile, praetor and even consul, being a member of the assembly or becoming a ~~consul~~ ^{tribune} were the two most prominent plebeian contributions to socio-political life for the majority of the republic era.

For plebeians, there were many motives for participating in socio-political life. Roman satirist Juvenal once wrote that "It is no easy matter, anywhere, for a man to rise when poverty stands in his way; but nowhere is the effort harder than in Rome". This gives an idea of the difficulty facing plebeians when attempting to gain power. As 95% of Rome's population was made up of plebeians, these political positions gave ~~plebeians~~ every citizen a chance to influence their own society. By vetoing laws formed by the Senate, tribune could speak out for the rights of those who could otherwise go un-noticed. It prevented a biased from being formed in government and kept a steady balance of power between upper and lower classes. There was also a great motive for members of the assembly to vote for their consuls. As a consul's victory was dependant on the plebeian vote, candidates would have to devote a portion of their policies to improving plebeian life in order to become popular with the lower class.

During the republic, it was these positions that eased tension between social classes. Allowing plebeians ~~that~~ to contribute to

Socio-political life brought many benefits to plebeians and patricians alike. It helped to create a more just, equal society. This is best described by Livy who describes the system as "creating a wonderful effect of harmony in the state and bringing together plebeians and patricians." //

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M6

Merit exemplar 2016 Classical studies 91203

Q	Grade score	Annotation
1	M6	The candidate specifies individual involvement as plebeian involvement in Roman politics, and discusses the accumulation of rights and offices, in particular, the tribunate. The first part of the question is examined chronologically where appropriate, and is consistently detailed. A range of primary source evidence is used throughout the response, and is relevant to the context. The second part of the question (motives) is addressed, but lacks the depth and specific examples that could warrant an Excellence. Motives are accurate but generalised. The response takes a straight forward view of plebeian involvement in Roman politics, and overlooks ideas (such as the corruption of the tribunate by non-plebeians, or the rise of aristocratic plebeian families) that could constitute thorough knowledge and insight.