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2

91203



912030



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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.

Excellence

TOTAL

7

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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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- Cleisthenes' Reforms

• Necessary: "hardest and bitterest part of the masses was the fact that they had no say in the offices" - Aristotle
- Solon, 3 years. Peisistratus
(Assembly)

- Pericles: "It is true that we are called a democracy for the administration is in the hands of the many, not the few" - Pericles, Thucydides
- Thetras (Battle of Salamis, Delian League)
"Our government does not copy our Persian neighbors but is an example to them."
- Pustanica.

• Tribes: "with the aim of mixing up the people so that a greater no. could share in the political administration"
- Hoplites (Battle of Marathon)
- Demes - geography, 1600 tribes - Aristotle
- Tektys x 3, (10 demes)
Stake, not family.

- Ostracism: "6000 votes for person for 10 years"
- Xanthippo
- 20 years

Effects:

Limitations, success:

- pentakosiomedimni
- Hippes
- ~~Zea~~ Zeugitae
- Thetes

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

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Question number: Two //

Classical city-state or civilisation: Athens //

Begin your answer here:

In 5th century Athens BCE, there was large unrest amongst its citizens. For years there had been ~~massive~~ massive ~~class~~ division amongst ^{social} classes with a ruling oligarchy of rich, aristocratic nobles, the pentakosiomedimni and hippeis classes.

The Tyrants had come to power, including Peisistratus and his sons. The lower classes wanted more participation in political matters, Aristotle saying, "the hardest and bitterest part of the masses was the fact that they had no say in the offices".

Despite the reforms of Solon, there was still huge social unrest, the peace lasting only three years after Solon left. This is why Cleisthenes' Reforms were necessary to unite the classes, dissolve the social unrest and prevent another tyrant, whose rule often turned harsh, from coming to power. //

Cleisthenes' first reform was to redistribute the citizens of the four existing tribes into 10 new ones. To do this, he created demes which ~~was~~ ^{were} groups of families based on geographical location.

Because they were based on where they lived rather than blood ties ~~and military alliances~~ between large extended families, Cleisthenes

The demes encouraged people to identify with the place they lived in rather than their ~~net~~ or family, which was an important part of uniting the citizens. These demes then formed ~~to~~ trittys, with 10 demes to each trittys. In turn these trittys formed a tribe, with three trittys to each tribe, one from the coast, one from the hills and one from the polis (city). This allowed people to ~~share~~ communicate their interests with others who shared their own interests, such as those from the same trittys and with those whose interests were different. Cleisthenes did this with the "aim of mixing up the people so that a greater number could share in the political administration" according to Aristotle. While rearranging the tribes mixed up the people, the fact that each tribe (~~to instead of 10~~) now had ~~had~~ its own ~~assembly~~ ~~or~~ ecclesia (assembly) where political matters were discussed meant that ~~indeed~~ ~~indeed~~ ^{even} more people shared in the political administration as there were now 10 tribes instead of four. The effect this had ~~on the citizens~~ Cleisthenes also made the ecclesia open to all social classes where previously thebes, the lowest class, had not been allowed into. For the citizens, this meant that all of them had the opportunity to participate in the political running of Athens in some way. This in turn benefitted the state as it encouraged people to fight for the state that they were

~~now~~ a part of. This can be seen in the battle of Marathon where ~~the~~ hoplites (middle class citizens) protected Athens against ^{heavy} Persian attacks, saving many ^{times} ~~people~~. The ~~thetas~~ also benefitted the state ~~with~~ in the battle of Salamis, where, as rowers in the navy, they were instrumental in ^{winning the} ~~the~~ battle. The power of the ~~now~~ Athenian navy allowed ~~it~~ to Athens to form the Delian League which gave them wealth and new ships. ~~not because the thetas were~~ ^{which it benefitted them for several years after the Persian threat has over.}

Cleisthenes also made changes to the boule which was a council. Previously there had been 400 ~~the~~ members, Cleisthenes made it 500 with 50 men from each tribe. These men were chosen by lot as it was seen as a more democratic way of selecting officials and had to be over 30. ^{years old} A man could only serve twice, giving more citizens the opportunity to participate. The boule oversaw the assemblies and the running of the state, putting the running of the state into the hands of many. In ~~Pericles~~ Pericles' funeral oration according to Thucydides, he ~~also~~ says that "it is true that we are called a democracy, for the administration is in the hands of the many, not the few." This shows that by allowing more people into the boule and by limiting the number of times a person could sit on the boule, Cleisthenes was putting the administration in the hands of many and creating a democracy where there had previously been oligarchy and tyranny.

The year was split into 10 months, and each month a tribe took over the presidency of the boule, the ~~pr~~ ~~pytanera~~ giving even ~~more~~ ~~people~~ ~~the~~ people who were not aristocrats and nobles the chance to lead the boule and oversee the running of the state. In his ~~Per~~ funeral oration, Pericles also says "our government does not copy our neighbours, but is an example to them." This demonstrates the pride Athenians felt in their democracy. It became such an essential part of who Athenians were. They believed in isonomia, or equal rights for all. Their democracy and democratic ways separated them ~~for~~ from other Greek states such as Sparta and Corinth who still had a monarchy or tyranny. Many historians agree that ~~the~~ the democracy Athenians valued so highly began with Cleisthenes and his reforms. //

Lastly, Cleisthenes implemented the system of ostracism. Ostracism was the practice of banning a citizen for 10 years if he was deemed to be gaining too much power. According to Xanthippos, to ostracise a person you needed "6000 votes for a person for 10 years". The voting took place in the assembly after the ~~pr~~ ~~pytanera~~ (tribe in presidency of the boule) decided that there was need for a ~~person~~ ~~to~~ ~~be~~ vote to be taken. Citizens voted on pieces of broken pottery known as ostrakions. Because these votes took place in the assemblies, all citizens, including thetes, were allowed to vote and since 6000 votes

were required, it ~~was~~ couldn't be abused easily. The aim of ostracism was to prevent another ~~tyrant~~ tyrant from coming to power. Euripides stated, "our city is free, not ruled by one man", illustrating the importance of not letting one man, one tyrant, from taking over ~~the~~ the democracy and their freedom. As a result, following Cleisthenes no tyrant came to power and it wasn't until 20 years after his reforms were implemented that the first use of ostracism was recorded, demonstrating ~~of~~ just how successful his reforms were in sharing the power amongst many and giving the ~~people~~ common people the chance to participate in the political administration so that no unrest occurred, prompting the need for a tyrant.

Cleisthenes' reforms weren't perfect. Because the assemblies were held in the polis, ~~the~~ citizens who lived far away, especially the poor thetes, often could not leave their work to attend. But Cleisthenes did make it available for them, something no other reforms had done. There was still the Council of the Areopagus, which was a powerful council limited to nobility and aristocrats so those of noble birth still had more of a say in the constitution. However, despite these things, ~~that~~ Cleisthenes' reforms ~~is~~ started a democracy, the idea of equality

E7

Extra space if required.

Write the question number(s) if applicable.

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QUESTION
NUMBER

amongst Athenian citizens. ~~They~~ an idea that became a fundamental part of who they ~~are~~ ^{were} as Athenians, as shown by Pericles. It also ~~got~~ made Athens stronger as a military force, with its citizens fighting for their state and their form of government rather than their family name, uniting the ~~city~~ ^{people}. Cleisthenes' reforms also stopped a tyrant from coming to power, ensuring that Athenian democracy would remain as the political constitution in Athens and ensuring her place ~~as~~ as the leader of democracy in the ancient world. //

Excellence exemplar 2016 Classical studies 91203

Subject:	Classical Studies	Standard:	91203	Total score:	07
Q	Grade score	Annotation			
2	E7	The candidate identifies the reforms of Cleisthenes as their focus. A brief treatment of the political situation prior to his reforms is undertaken. This addresses reasons for the necessity of the reforms. The candidate demonstrates thorough knowledge and understanding of both the reforms, and the consequences of the reforms. Specific examples (eg. top of page 6) are used to reinforce the argument. Primary source material is used throughout, often seamlessly woven into the explanation. Evidence is explained, further demonstrating understanding. Conclusions show some insight. The argument is balanced, addressing successful consequences as well as problems caused by the reforms. Further development of these points could have elevated the response to E8.			