National 5 Course Specification

National 5 Classical Studies

Course code:	C815 75
Course assessment code:	X815 75
SCQF:	level 5 (24 SCQF credit points)
Valid from:	session 2017–18

The course specification provides detailed information about the course and course assessment to ensure consistent and transparent assessment year on year. It describes the structure of the course and the course assessment in terms of the skills, knowledge and understanding that are assessed.

This document is for teachers and lecturers and contains all the mandatory information you need to deliver the course.

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Contents

Course overview

The course consists of 24 SCQF credit points which includes time for preparation for course assessment. The notional length of time for a candidate to complete the course is 160 hours.

The course assessment has two components.

Component	Marks	Duration
Component 1: question paper	80	2 hours
Component 2: assignment	20	See course assessment section

Recommended entry	Progression
Entry to this course is at the discretion of the centre. Candidates should have achieved the fourth curriculum level or the National 4 Classical Studies course or equivalent qualifications and/or experience prior to starting this course.	♦ Higher Classical Studies course ♦ other qualifications in related areas ♦ further study, employment or training

Conditions of award

The grade awarded is based on the total marks achieved across all course assessment components.

Course rationale

National Courses reflect Curriculum for Excellence values, purposes and principles. They offer flexibility, provide more time for learning, more focus on skills and applying learning, and scope for personalisation and choice. Every course provides opportunities for candidates to develop breadth, challenge and application. The focus and balance of assessment is tailored to each subject area.

In the National 5 Classical Studies course, candidates learn about classical societies and how the issues of the classical world are relevant to an understanding of modern society. They begin to develop their sense of identity and place in the modern world by building a framework of religious, political, social, moral or cultural knowledge and understanding.

The course emphasises the development and application of skills. Through the focus on using sources, candidates develop knowledge of classical societies, contributing to citizenship. They develop transferable skills through the emphasis on investigative and critical-thinking activities, and throughout the course they progressively develop literacy skills and contribute to group work.

The course encourages candidates to develop important attitudes including: an open mind and respect for the values, beliefs and cultures of others; openness to new thinking and ideas; a sense of responsibility and global citizenship.

There is no requirement to study the Greek or Latin languages.

Purpose and aims

Candidates study the religious, political, social, moral and cultural values and practices of classical Greek and Roman societies. They become more aware of issues affecting their own society, and globally, by comparing the classical world with the modern world.

Candidates develop:

- an understanding of the continuing impact and significance of the classical world today
- a range of skills such as the ability to: use sources of evidence, including archaeological evidence, to compare and contrast the classical and modern worlds; respond to and explain issues raised by classical literature; understand and explain the usefulness of sources of evidence; express reasoned conclusions
- detailed factual and theoretical knowledge and understanding of religious, political, social, moral or cultural aspects of life in classical Greek and Roman societies
- detailed factual and textual knowledge and understanding of universal ideas, themes or values revealed in classical literature

Who is this course for?

The course is appropriate for a wide range of learners, from those who wish to achieve a greater understanding of the classical world and its relevance to contemporary society, to those wishing to progress to more specialised training, further education or employment.

Course content

The course content is divided into three sections. There is considerable flexibility in the themes which can be studied within each area in order to allow for personalisation and choice.

- Section 1: Life in classical Greece
- Section 2: Classical literature
- Section 3: Life in the Roman world

Skills, knowledge and understanding

Skills, knowledge and understanding for the course

The following provides a broad overview of the subject skills, knowledge and understanding developed in the course:

- researching and processing information and presenting findings on a classical studies topic or issue
- demonstrating the ability to apply detailed factual and theoretical knowledge and understanding of the classical and modern worlds to draw comparisons between them
- understanding, explaining and presenting reasoned views on the usefulness of sources of evidence
- using sources of evidence to compare and contrast the classical and modern worlds
- using classical literature to draw reasoned conclusions about universal ideas, themes or values
- detailed factual and theoretical knowledge and understanding of religious, political, social, moral or cultural aspects of life in classical Greek and Roman societies
- detailed factual and textual knowledge and understanding of classical Greek or Roman literature, with reference to universal ideas, themes or values which link the classical and modern worlds

Skills, knowledge and understanding for the course assessment

The following provides details of skills, knowledge and understanding sampled in the course assessment.

Component 1: question paper

The question paper has three sections covering Life in classical Greece, Classical literature, and Life in the Roman world. The question paper samples from the knowledge and understanding as follows.

Section 1: Life in classical Greece

Candidates should be able to demonstrate factual and theoretical knowledge and understanding of life in 5th-century BC Athens in relation to the following topics. Candidates must also be able to identify similarities and differences between the aspects of the classical

world studied and the modern world, eg comparing ancient Greek education with contemporary education.

Religion

- Athena *or* Dionysus
  - a myth showing the god's character — eg Arachne or Midas
  - the Parthenon or Theatre of Dionysus
  - the Panathenaia or City Dionysia

Citizenship

- those included as citizens
- those excluded from citizenship
- duties and responsibilities of a citizen

Democracy

- the Assembly (Ecclesia)
- ostracism
- law courts — trials, juries, the fairness of the system

Daily life

- the house — design, facilities and use
- birth (including infant exposure), childhood, marriage
- education — boys and girls
- work — for women (domestic work) – for men (potters, shoemakers, metalworkers, farmers) — the market place (agora)
- slaves — becoming a slave, sale and factors affecting price, work and treatment
- leisure — food and meals including dinner parties/symposia (note that music and athletics are dealt with under education)

Section 2: Classical literature

Candidates should demonstrate straightforward factual and textual knowledge and understanding of some universal ideas, themes or values in a classical text they have read, which link the classical and modern worlds. These universal ideas, themes or values are:

- leadership
- fate versus free will
- heroism
- conflict
- women in society

Section 3: Life in the Roman world

Candidates should be able to demonstrate factual and theoretical knowledge and understanding of life in the Roman world in relation to one of the following parts (A or B). They must also be able to identify similarities and differences between the aspects of the classical world studied and the modern world, eg comparing an ancient Roman dinner party to a modern one.

Part A: Pompeii

Eruption

- Pliny's account of the eruption of Vesuvius
- warning signs of the eruption
- stages of the eruption
- effects of the eruption
- victims/casts

Religion in Pompeii

- importance of honouring the gods
- household religion — daily worship of household gods (the Lares, Penates and Vesta), the shrine
- public religion — a Pompeian temple and its typical features, sacrifice, emperor worship, public holidays/festivals, taxes used to pay for temple building
- mystery religions — Isis, Villa of Mysteries/Bacchus

Leisure and entertainment

Facilities and activities at the following:

- baths — design of the bath house including rooms and the heating system, the typical experience and activities of a visitor to the bath house
- theatre — design of the large theatre; experience of the audience — what they would see, feel and hear
- amphitheatre — design of the building; the entertainment on offer; experience of the audience — what they would see, hear and feel
- dinner parties — dining practices, food and entertainment

Making a living in Pompeii

- laundry/fullers — activities and conditions of work
- bakeries — activities and conditions of work
- snack bars (thermopolia) — activities and conditions of work
- the forum as a market place — shops/stalls and services

Or

Part B: Roman Britain

Invasion and native communities

- homes, settlements, and lifestyle of Native Britons prior to the invasion
- invasion by Claudius
  - reasons for Claudius' invasion
  - course of the invasion
  - client kings like Cogidubnus
  - creation of Roman towns, roads and infrastructure
  - economic benefits of invasion: mining metals, trade (including slaves and hunting dogs), taxation

- rebellion of Boudicca
  - reasons for the rebellion
  - course of the rebellion

Religion

- Druidism
  - nature worship
  - sacred groves
  - possibility of human sacrifice
  - Roman perceptions of Druidism
- traditional Roman worship
  - worship of anthropomorphic gods
  - temples
  - animal sacrifices
  - Romanisation of native gods, such as Sulis Minerva
- emperor worship
  - temple of Claudius in Colchester
  - purposes and ceremonies
- Mithraism
  - details of Mithraic belief
  - mystery religion
  - importance of Mithraism in army
  - the Mithraeum

Leisure and entertainment

- bath houses
  - where they were found
  - what they were for
  - how they worked
- theatres (Verulamium has the best archaeological evidence)
  - size and shape
  - what was performed
  - audience experience
- amphitheatres (archaeological evidence can be found for several in Britain)
  - size and shape
  - what was performed
  - audience experience

Living and working on the Roman frontier

- military life on Hadrian's Wall
  - daily experience and duties of typical soldier
- Vindolanda Tablets
  - range of things which we can learn about life on the frontier from evidence of the tablets
- fort at Vindolanda
  - the buildings found in the fort and their purposes

- daily life of military personnel stationed at Vindolanda
  - daily experience and duties of typical soldier
- Vicus at Vindolanda
  - types of building found here
- daily life of Vicus dwellers at Vindolanda
  - types of work done by the inhabitants

Note: the settlement of Vindolanda is much smaller than Pompeii and questions will view the settlement as a whole, rather than look for specific information about particular buildings or jobs.

Component 2: assignment
Candidates have an open choice of classical studies topic or issue. Their choice is not constrained by the content of the question paper.

Skills, knowledge and understanding included in the course are appropriate to the SCQF level of the course. The SCQF level descriptors give further information on characteristics and expected performance at each SCQF level (www.scqf.org.uk).

Skills for learning, skills for life and skills for work

This course helps candidates to develop broad, generic skills. These skills are based on SQA's Skills Framework: Skills for Learning, Skills for Life and Skills for Work and draw from the following main skills areas:

1 Literacy

1.1 Reading
1.2 Writing

4 Employability, enterprise and citizenship

4.6 Citizenship

5 Thinking skills

5.3 Applying
5.4 Analysing and evaluating

These skills must be built into the course where there are appropriate opportunities and the level should be appropriate to the level of the course.

Further information on building in skills for learning, skills for life and skills for work is given in the course support notes.

Course assessment

Course assessment is based on the information provided in this document.

The course assessment meets the key purposes and aims of the course by addressing:

- breadth — drawing on knowledge and skills from across the course
- challenge — requiring greater depth or extension of knowledge and/or skills
- application — requiring application of knowledge and/or skills in practical or theoretical contexts as appropriate

This enables candidates to:

- extend and apply the skills, knowledge and understanding acquired during the course, assessed by a question paper and an assignment
- demonstrate breadth of skills, knowledge and understanding from across the course, in the question paper, requiring application of skills in different contexts
- demonstrate challenge and application related to an appropriate classical studies topic or issue, in the assignment

Course assessment structure: question paper

Question paper 80 marks

The question paper has three sections. Each section allows candidates to demonstrate application of the skills, knowledge and understanding acquired during the course. Questions draw on the skills, knowledge and understanding described in 'Skills, knowledge and understanding for the course assessment'. There is differentiation within each question.

In sections 1 and 3, the following skills, knowledge and understanding are assessed:

- using evidence, including archaeological evidence, to explain aspects of the classical world
- understanding and explaining the usefulness of sources of evidence about the classical world

In section 2, the following skills, knowledge and understanding are assessed:

- understanding and explaining universal ideas, themes or values revealed by classical texts
- comparing classical views of the universal ideas, themes or values with modern views of these

Section 1 (Life in classical Greece) has 30 marks. This section comprises a combination of questions requiring candidates to draw on the skills, knowledge and understanding acquired during the course.

Candidates can be asked to:

- describe an event or aspect of life
- explain an event or aspect of life
- analyse an issue and come to a conclusion
- compare and contrast aspects of the classical world with the modern world
- evaluate the usefulness of a source
- explain the meaning of a source or sources

Section 2 (Classical literature) has 20 marks. This section comprises two extended-response questions which address different themes and require candidates to draw on the skills, knowledge and understanding acquired during the course.

Candidates can be asked to:

- describe a theme as exemplified in a classical text
- explain how this theme was viewed more widely in the classical world, and compare the classical view of the theme with the way it is viewed in the modern world

Explaining the classical view of the theme, and comparing it to the modern view, can be separate questions or can be a single question which requires the same skills.

Section 3 (Life in the Roman world) has 30 marks. This section comprises a combination of questions requiring candidates to draw on the skills, knowledge and understanding acquired during the course.

This section has two parts:

- Part A — Pompeii
- Part B — Roman Britain

Candidates are only required to answer questions from one part.

Candidates can be asked to:

- describe an event or aspect of life
- explain an event or aspect of life
- analyse an issue and come to a conclusion
- compare and contrast aspects of the classical world with the modern world
- evaluate the usefulness of a source
- explain the meaning of a source or sources

In the ‘Life in the Roman world’ section candidates must demonstrate source-handling skills using two sources.

The question paper component is worth 80 marks out of a total of 100 marks for the course assessment. It therefore constitutes 80% of the course assessment.

Setting, conducting and marking the question paper

The question paper is set and marked by SQA, and conducted in centres under conditions specified for external examinations by SQA. Candidates complete the question paper in 2 hours.

Specimen question papers for National 5 courses are published on SQA's website. These illustrate the standard, structure and requirements of the question papers candidates sit. The specimen papers also include marking instructions.

Course assessment structure: assignment

Assignment 20 marks

The assignment allows candidates to demonstrate the following skills, knowledge and understanding:

- identifying an appropriate classical studies topic or issue
- investigating the topic or issue, using a set of sources of evidence
- analysing information in a structured manner
- drawing on straightforward, mainly factual, knowledge and understanding to explain and analyse key features of the topic or issue
- commenting on the usefulness or reliability of two sources of information
- comparing and contrasting the Greek and/or Roman worlds with the modern world, in terms of religious, political, social, moral or cultural life
- reaching a reasoned conclusion on the topic or issue, with reference to both supporting information and potential challenges or counter-arguments

The assignment component is worth 20 marks out of a total of 100 marks for the course assessment. It therefore constitutes 20% of the course assessment.

Setting, conducting and marking the assignment

The assignment is set by centres within SQA guidelines. SQA provides a brief for the generation of evidence to be assessed. Candidates have an open choice of topic or issue to be researched. Evidence is submitted to SQA for external marking. All marking is quality assured by SQA.

Assessment conditions

The assignment has two stages:

- research
- production of evidence

Time

In the research stage, candidates choose an appropriate topic or issue which allows them to compare and contrast the classical Greek and/or Roman worlds with the modern world. They

research the topic/issue and organise their findings to address it, using the Classical Studies resource sheet to collate their evidence and references. The research stage is designed to be capable of completion over a notional period of 8 hours.

Candidates should undertake the research stage at any appropriate point in the course. This will normally be when they have developed the necessary skills, knowledge and understanding.

The production of evidence for assessment must be completed within 1 hour and in one sitting. Candidates should undertake the production of evidence stage in time to meet the submission date set by SQA.

Supervision, control and authentication

The research stage is conducted under some supervision and control. This means that, although candidates may complete part of the work outwith the learning and teaching setting, assessors should put in place processes for monitoring progress and ensuring that the work is the candidate's own and plagiarism has not taken place. For example:

- interim progress meetings with candidates
- questioning
- candidate's record of activity/progress
- assessor observation

Group work approaches are acceptable as part of the research stage. However, there must be clear evidence for each candidate to show that they have met the evidence requirements.

The production of evidence stage is conducted under a high degree of supervision and control. This means that:

- candidates must be in direct sight of the assessor (or other responsible person) during the period of the assessment
- candidates must not communicate with each other
- candidates should only have access to the Classical Studies resource sheet

Resources

During the research stage, there are no restrictions on the resources to which candidates may have access.

During the final production of evidence stage, candidates should only have access to the Classical Studies resource sheet. The purpose of the Classical Studies resource sheet is to help candidates use their evidence and references, collected during the research stage, to address their topic/issue. The resource sheet is not assessed. However, it must be included with the assignment from the candidate.

Reasonable assistance

Assessors should provide reasonable guidance on the types of topic or issue which enable candidates to meet all the requirements of the assignment. They may also give guidance to candidates on the likely availability and accessibility of resources for their chosen topic/issue.

Candidates should work on their research with minimum support from the assessor.

Assessors must exercise their professional responsibility in ensuring that evidence submitted by a candidate is the candidate's own work.

Candidates must undertake the production of evidence independently. However, reasonable assistance may be provided prior to the production of evidence taking place. The term 'reasonable assistance' is used to try to balance the need for support with the need to avoid giving too much assistance. If a candidate requires more than what is deemed to be 'reasonable assistance', they may not be ready for assessment or it may be that they have been entered for the wrong level of qualification.

Reasonable assistance may be given on a generic basis to a class or group of candidates, eg advice on how to develop a project plan. It may also be given to candidates on an individual basis. When reasonable assistance is given on a one-to-one basis in the context of something the candidate has already produced or demonstrated, there is a danger that it becomes support for assessment and assessors need to be aware that this may be going beyond reasonable assistance.

In the research stage, reasonable assistance may include:

- directing candidates to the instructions for candidates
- clarifying instructions/requirements of the task
- advising candidates on the choice of a topic/issue
- advising candidates on possible sources of information
- arranging visits to enable gathering of evidence
- interim progress checks

In preparing for the production of evidence stage, reasonable assistance may include advising candidates of the nature and volume of specified resources which may be used to support the production of evidence.

At any stage, reasonable assistance does not include:

- providing the question, topic or issue
- directing candidates to specific resources to be used
- providing model answers or writing frames specific to the task (such as outlines, paragraph headings or section headings)
- providing detailed feedback on drafts, including marking

Evidence to be gathered

The following candidate evidence is required for this assessment:

- Classical Studies resource sheet: this must be a single-side of A4 paper of no more than 200 words
- candidate assignment evidence produced under a high degree of supervision

If a candidate does not submit a resource sheet, a penalty of 4 marks out of the total 20 marks is applied.

Volume

There is no word count for the assignment; however the resource sheet must have no more than 200 words on it.

Grading

A candidate's overall grade is determined by their performance across the course assessment. The course assessment is graded A–D on the basis of the total mark for all course assessment components.

Grade description for C

For the award of grade C, candidates will typically have demonstrated successful performance in relation to the skills, knowledge and understanding for the course.

Grade description for A

For the award of grade A, candidates will typically have demonstrated a consistently high level of performance in relation to the skills, knowledge and understanding for the course.

Equality and inclusion

This course has been designed to be as fair and as accessible as possible with no unnecessary barriers to learning or assessment.

For guidance on assessment arrangements for disabled candidates and/or those with additional support needs, please follow the link to the assessment arrangements web page: www.sqa.org.uk/assessmentarrangements.

Further information

The following reference documents will provide useful information and background.

- National 5 Classical Studies subject page
- Assessment arrangements web page
- Building the Curriculum 3–5
- Design Principles for National Courses
- Guide to Assessment
- SCQF Framework and SCQF level descriptors
- SCQF Handbook
- SQA Skills Framework: Skills for Learning, Skills for Life and Skills for Work
- Coursework Authenticity: A Guide for Teachers and Lecturers
- Educational Research Reports
- SQA Guidelines on e-assessment for Schools
- SQA e-assessment web page

Appendix 1: course support notes

Introduction

These support notes are not mandatory. They provide advice and guidance to teachers and lecturers on approaches to delivering the course. They should be read in conjunction with this course specification and the specimen question paper and/or coursework.

Developing skills, knowledge and understanding

This section provides further advice and guidance about skills, knowledge and understanding that could be included in the course. Teachers and lecturers should refer to this course specification for the skills, knowledge and understanding for the course assessment. Course planners have considerable flexibility to select coherent contexts which will stimulate and challenge their candidates, offering both breadth and depth.

The following provides a broad overview of the subject skills, knowledge and understanding developed in the course:

- researching and processing information and presenting findings on a classical studies topic or issue
- demonstrating the ability to apply detailed factual and theoretical knowledge and understanding of the classical and modern worlds to draw comparisons between them
- understanding, explaining and presenting reasoned views on the usefulness of sources of evidence
- using sources of evidence to compare and contrast the classical and modern worlds
- using classical literature to draw reasoned conclusions about universal ideas, themes or values
- detailed factual and theoretical knowledge and understanding of religious, political, social, moral or cultural aspects of life in classical Greek and Roman societies
- detailed factual and textual knowledge and understanding of classical Greek or Roman literature, with reference to universal ideas, themes or values which link the classical and modern worlds

There will be opportunities throughout the course to reinforce and deepen skills, knowledge and understanding, for example:

- Understanding Greek religious practices within section 1, Life in classical Greece, may be enhanced by integrating this study with examining the *Medea* as part of section 2, Classical literature.
- Studying Roman archaeological remains from Pompeii may provide useful knowledge about the social make-up of the Roman world, eg the various sizes of buildings provide clues to the relative status of their owners.
- Within section 3, Life in the Roman world, candidates are expected to demonstrate factual and theoretical knowledge by using the skills of archaeological and written sources of evidence, presenting reasoned conclusions, and comparing and contrasting the classical and modern worlds. The contexts for study outlined in the course

specification are intended to be flexible enough to provide scope for a range of possible approaches to this comparison.

- When using archaeological sources of evidence, candidates can be presented with sources and encouraged to consider what they can and cannot learn from each one. As evidence is gained from different sources, candidates develop a fuller picture of life in the Roman world. Candidates should be presented with a wide range of different sources so that they do not simply understand aspects of the Roman world, but also begin to understand how our knowledge of the Roman world has been gained.
- Learning about Scotland and Scottish culture will enrich the candidates' learning experience and help them to develop the skills for learning, life and work they need to prepare them for taking their place in a diverse, inclusive and participative Scotland and beyond. Where there are opportunities to contextualise approaches to learning and teaching to Scottish contexts, teachers and lecturers should do this.

Approaches to learning and teaching

The National 5 Classical Studies course is a coherent study of aspects of religious, political, social, moral and cultural values and practices of classical Greek and Roman societies, and how these are relevant to an understanding of modern society.

In terms of course planning, there is considerable choice available in order that teachers or lecturers have sufficient freedom to decide on teaching and learning approaches which best suit their candidates. There is no recommended teaching order for the sections in this course. Different combinations, or order of delivery, is appropriate in different contexts. This is for centres to manage.

The following three examples provide teachers and lecturers with possible approaches to learning and teaching, focusing on themes covered by the sections of the course, and activities that can help candidates develop their skills, knowledge and understanding. These examples could easily be adapted to incorporate elements of all three sections of the course.

Section 1: Life in classical Greece example approach

Taking part in debates and discussion groups, including background research to prepare for these, can provide a stimulating approach to the study of this section. There are a number of possible questions that may encourage interest and response in candidates and help bring the subject matter to life, for example:

- Is modern democracy similar to democracy in classical Greece?
- Was classical Greece a more tolerant society than modern Britain?
- Was life for the poorest classes in 5th century Athens easier or harder than it is in modern society?

The above are suggestions; there will be many more possibilities.

As a method of active learning, the use of debating will help candidates develop their own ideas while investigating established viewpoints. Debating may also present candidates with ideas that contradict and challenge their knowledge or understanding. Learning how to

construct a valid argument, to consider the validity of sources, and develop the skills to criticise others' arguments can all help candidates to build confidence and clarify their own thinking.

There are a number of good websites candidates can access that give guidelines on how to structure a debate. Consulting teachers or lecturers of English and/or communications can also be a good starting point for candidates.

Firstly, candidates could engage in reading, discussion and investigation about different aspects of, for example slavery and political life in classical Athens. This could involve candidates working in teams to identify issues to research, carry out this research individually, and then return to the group to pool what they have learned. The group could then work together to use all this information to prepare for a classroom debate about the issues involved.

Conducting a centre-wide survey on an issue may also provide a useful source of evidence for comparing and contrasting the classical and modern worlds. For example candidates could conduct a survey across their school to examine attitudes to voting, or whether they think contemporary Britain is a tolerant society. Analysing the evidence from a questionnaire and presenting its findings to the class can be an interesting task for the candidates where they can engage with a wider group of their peers.

At this level of research, questions may be open-ended or require yes/no answers. This will largely depend on the respondents to the survey. At National 5, candidates should be able to engage with more open-ended questions, for example 'How much should the individual take responsibility for their government?' rather than the more straightforward 'Should voting be compulsory?' After collating the answers there are computer programmes which will transfer data into graphs, charts, etc providing candidates with visual resources they can use when presenting their findings. When doing so, candidates should be encouraged to address and consider more open-ended questions like this, even if their initial questionnaire was based around a simple yes/no choice.

For a successful debate there should be two well-balanced teams who are able to research and develop their arguments.

Teachers or lecturers can propose a motion, based on the research and the topics involved, and designate one team to argue on one side and one team to argue on another. It is important that candidates understand they do not need to personally believe what they are debating for, but need to argue for the statement they are supporting. The teacher or lecturer should guide candidates towards relevant materials allowing them to access information which will allow them to develop and present their argument and respond to those of the other team. It is important that the candidates understand the counter arguments if they are to be able to rebut successfully from the standpoint they are supporting.

Points to consider when constructing a good argument include:

- What is the main point of the argument being made?
- Prioritise the facts in order of importance to build the argument sequentially, and consider the assumptions involved.

- Producing a transcript of the arguments that the team will present may be useful as this can act as an aide-mémoire and also provide evidence, if this task is being used for assessment.
- When presenting their arguments the candidates are to be encouraged to present their ideas with confidence.
- Each team should attempt to second-guess the arguments the other team will present so that they will be ready to counter their arguments.

Section 2: Classical literature example approach

Classical texts offer scope for consideration of the themes as described in the course specification. There is scope for considering these themes singly across texts and within individual texts.

As a result, candidates can relate the themes from the fictional world which Oedipus, Medea and Odysseus inhabit, or the 'factional' world which Livy presents, to contemporary classical Greek and Roman perspectives and, at the same time, develop their perspective into comparison/contrast with the modern world.

Teachers or lecturers may start by introducing a text, eg *The Odyssey*. At this initial stage, it may be important for teachers or lecturers to provide an overall description of the narrative, the characters and the storylines involved. The aim of this stage would be to ensure candidates have a secure grasp of the basics of the text.

To further develop the idea of the relevance of the theme to contemporary life, candidates could produce imaginary newspaper reports or blogs about the story, offering their comment on Odysseus' leadership of his men, and his desire to return home. This activity could produce posters, blogs, social media pages, etc highlighting different positive and negative aspects of the Odysseus character. They might, for example produce a newspaper column as if the story were half-way through, either praising Odysseus as a role-model or criticising him. Alternatively they could assume the role of another character from the text (eg a suitor, or a member of his ship) and assess his character from their perspective.

Candidates could compare Odysseus with well-known leaders or heroes from contemporary culture, and highlight similarities and/or differences.

Accessing appropriate texts

There are various texts available, suitable for a wide range of reader ability, from relatively simple versions to exact, academic translation. Each of these levels of version will be appropriate for candidates at different levels of competence.

There are a number of non-literary versions (visual or audio-book), of varying degrees of accuracy, which can provide an interesting and stimulating introduction to the study of the written text.

When there is a range of ability in a class, it may be appropriate to use a version that enables a general appreciation of the subject matter. This can be supplemented by analysis at levels to suit candidates who may require an easier or more demanding version of the text.

Reading of the text may be achieved by private, quiet reading or by public, performance reading. Dramatised delivery of the text is likely to highlight aspects which will benefit from dialogue developing directly out of the reading.

Candidates should be encouraged to recognise that the literature being read has lasted for a long time. It is important that candidates are encouraged to consider that the successful survival of these texts may be because they were always intended to be more than just individual stories. Some of the texts even formed part of a religious festival.

Often a visual display can enhance a sense of 'being in the action'. Care is needed to ensure that inaccuracies in representation are identified or clearly avoided for the candidates who needs greater support: analysis of variation can be stimulating for more advanced candidates.

Section 3: Life in the Roman world example approach

Presentation skills provide an ideal opportunity for candidates when working individually as well as in groups, as described in the example for section 1. This can develop personal learning, communication and organising skills, at the same time as developing knowledge and understanding of the significance of the content. A particular aspect of a presentation is to encourage candidates to show that they have thought about the usefulness of the sources they have used. This approach may also provide a starting point for further study within their assignments.

For example, candidates could be asked to put together a presentation on one particular building in Pompeii which would describe:

- what the building's function is
- what specific information we know about it
- how we know this
- what this helps to tell us about life in the Roman world in general
- how this knowledge allows us to think more deeply about modern society (ie what comparisons are we able to make with modern society, which we could not do if we did not know about it)

If any specific building type is studied, it is important that the people who used that building are also studied. For example study of the amphitheatre in Pompeii automatically requires study of gladiators and slaves. Learning about the physical characteristics of buildings will help candidates make judgements about the people who used it. For example, it is worth noting the small size of a room above a shop if this is highlighted as evidence for the social standing and/or wealth of the owner, or the unusual thickness of a wall at Vindolanda can be noted as evidence that it protected the garrison strongroom.

Assignment

Teachers and lecturers should provide reasonable guidance on suitable types of topic or issue for a National 5 Classical Studies piece of research, and attempt to provide initial stimulus to the candidates.

Candidates should know exactly what they are expected to do and what type of support will be provided including the nature of resources, expertise, and topic or issue, as well as the presence or absence of specific learning needs.

It is a requirement of the Classical Studies assignment at National 5 that candidates draw relevant comparisons between the classical and modern worlds. If teachers or lecturers have difficulty seeing where effective comparison can be made with the modern world, then it would be appropriate to discuss with the candidates how to amend the focus of the study.

Candidates, and teachers or lecturers, are encouraged to be imaginative in finding appropriate topics or issues for study that invite comparisons between the classical and modern worlds. The following are possible examples of topics that may be suitable for the assignment:

- Athenian democracy
- the role of an Athenian citizen
- Athenian religious festivals
- a woman's life in classical Athens/Rome
- slaves in classical Athens/Rome
- the Roman army
- athletics/Olympics
- gladiators
- entertainment
- education

Preparing for course assessment

Course assessment takes the form of a question paper and an assignment, which draw on the skills, knowledge and understanding developed across the course. Teachers and lecturers should ensure they cover the entire content for the course given in the course specification.

To prepare for the question paper, candidates could be provided with opportunities to:

- work individually, in small groups or within the class or group as a whole, at the discretion of the teacher or lecturer

To prepare for the assignment, candidates could be provided with opportunities to:

- identify and agree a topic or issue for the assignment, within the overall guidelines provided by SQA
- gathering information and carrying out the research which may include using books, the internet, interviews
- analysing their findings
- preparing their conclusion and preparing for the production of evidence stage

Candidates learn best when they:

- understand clearly what they are trying to learn
- know what is expected of them
- are given feedback about the quality of their work, and what they can do to make it better
- are given advice about how to make improvements and are fully involved in deciding what needs to be done next, and know who can help them if they need it

To this end, teachers or lecturers should:

- share learning/assessment criteria
- deliver effective feedback
- encourage peer and self-assessment
- question effectively using higher-order questioning when appropriate

Developing skills for learning, skills for life and skills for work

Course planners should identify opportunities throughout the course for candidates to develop skills for learning, skills for life and skills for work.

Candidates should be aware of the skills they are developing and teachers and lecturers can provide advice on opportunities to practise and improve them.

SQA does not formally assess skills for learning, skills for life and skills for work.

There may also be opportunities to develop additional skills depending on approaches being used to deliver the course in each centre. This is for individual teachers and lecturers to manage.

The information below provides some suggested opportunities for how these skills can be further developed in the course.

1 Literacy

Candidates are to be encouraged to read widely, and produce extended writing where appropriate. Opportunities are provided for candidates to undertake a wide variety of written tasks. They are also likely to experience listening and talking skills during class discussions and debates.

1.1 Reading

Candidates should have many opportunities to develop their reading skills. They may read a variety of texts, including historical accounts of Greek and Roman life, extracts of classical plays, or epic poems, modern historical writings, etc. This means that they will also be able to consider many different types of text. They should also learn to express reasoned views on the usefulness of sources in terms of providing information. This develops the ability to read critically and apply knowledge and understanding to a written source.

1.2 Writing

The course provides considerable opportunities to develop writing skills. Candidates are to be encouraged to read widely and undertake extended writing where appropriate, in order to facilitate possible progression to Higher Classical Studies, further education and employment. For example, the requirements to express detailed and reasoned views about sources, or classical texts, provide an ideal opportunity for candidates to develop the skill of extended writing.

4 Employability, enterprise and citizenship

4.6 Citizenship

Issues of citizenship permeate classical studies at all levels. At National 5, the course develops detailed knowledge and understanding of religious, political, social, moral and cultural aspects of life in classical Greek and Roman societies. For example, the opportunity to study the Athenian democratic system, or ways of life in Roman Britain, or the role of

women in classical Greece, all help candidates build up an appreciation of the role of the citizen in a complex society. The requirement to compare and contrast the classical and modern worlds provides a clear opportunity for candidates to build up understanding of the changing nature of citizenship over time, and to gain a greater appreciation of its value in the contemporary world.

5 Thinking skills

Thinking skills are developed as candidates develop their knowledge and understanding of the values of the classical world, and apply these to the contemporary context to identify similarities and differences. Candidates can demonstrate these skills through class work and peer evaluation.

5.3 Applying

Useful verbs for compiling questions or activities for 'applying' type of thinking skills include: solve, show, use, illustrate, construct, complete, examine.

Useful stems to thinking questions:

- From the information, can you explain some implications of …
- What questions would you ask of …
- Would this information be useful if …

5.4 Analysing and evaluating

Useful verbs for compiling questions or activities for 'analysing and evaluating' type of thinking skills include: analyse, distinguish, examine, compare, contrast, investigate, categorise, identify, explain.

Useful stems to thinking questions:

- Why did X occur …
- Can you explain what must have happened when …
- What are some of the problems of …
- Can you distinguish between …

Applying, analysing and evaluating

At National 5, candidates are required to apply their knowledge and understanding of factual elements of life in the classical world to theoretical or abstract concepts. For example when studying the *Medea* they would be required, in addition to explaining the narrative of the text, to show that they have understood how the actions of characters illustrate certain universal themes (for example heroism, conflict, or fate versus free will) and to explain how these remain relevant to the contemporary world.

The course involves candidates using different sources of information, including literature, archaeological evidence and written historical sources. Any piece of information or source is capable of providing more, or less, relevant information to a study depending on the skills of

the candidate. However, it is reasonable to expect teachers or tutors to direct more able candidates to more complex, and potentially richer sources of information. This is for the individual teacher or lecturer to judge. It will be important to maintain a balance between individual research and directing candidates towards valuable sources that allow them to demonstrate and practise their individual skills.

Examples which demonstrate application, analysis and evaluative skills likely to found within the course may include the following.

- Providing a detailed and reasoned comment on the usefulness of an extract from Thucydides' account of citizenship in Athens and providing information to compare citizenship in modern and classical times.
- Describing the actions of characters within Antigone and explaining how these illustrate the theme of conflict, and how this remains relevant to an appreciation of politics today.
- Explaining the importance of archaeological remains from Pompeii in building up a picture of people's everyday lives, and of the challenges and limitations posed by the availability of archaeological evidence.

Assignment

Completing the classical studies assignment will provide opportunities for developing skills for learning, skills for life and skills for work. Candidates will have the opportunity to develop reading and writing as they research the assignment topic and undertake the production of evidence.

Candidates will develop personal-learning skills as they work independently to identify and refine a topic or issue and carry out research. They will develop citizenship through deepening their understanding of the continued impact and significance of the classical world to contemporary society. The assignment also allows for considerable scope for the development of writing skills. Candidates will describe and summarise the research they have carried out, assess the usefulness of different sources, and express opinions and viewpoints, as well as personally reflect upon what has been learned.

Appendix 2: classical literature

Texts and themes

- As well as being entertaining, literature tells us a great deal about the society that produced it. In the 'Classical literature' section of the course, candidates do not study texts as works of literature in themselves, but as sources for classical practices, values, and attitudes in relation to five themes:
  - leadership
  - fate versus free will
  - heroism
  - conflict
  - women in society
- There are no prescribed texts, so teachers and lecturers are free to choose any suitable text (for example accessible to candidates, illustrating one or more of the themes, and intrinsically interesting).
- Candidates study the texts in translation, not the original Greek or Latin.
- Teachers and lecturers can use any suitable translation, adaptation or retelling of a text.
- Teachers and lecturers can use a single text to explore more than one theme.
- Teachers and lecturers may find it appropriate for candidates to study a part or parts of a text rather than the whole work. This is especially the case with lengthy works, such as Homer's *Odyssey*, where teachers and lecturers might only choose Books 9, 10 and 12, for example.
- Teachers and lecturers might decide to use a modern production of a classical play, or a modern film based on a classical text in teaching. However, if using modern productions and films, in whole or part, take care that they do not invent scenes or distort the classical view of the themes.
- The following texts are among the most popular used by candidates answering literature questions at National 5:
  - Homer, *Odyssey*: leadership and heroism (Odysseus); conflict; fate versus free will (the influence of the gods and the working out of the Cyclops' curse). This text is not quite so strong when it comes to women in society, but there are female human characters, especially Penelope and Nausicaa, and the minor goddesses, Circe and Calypso, reflect some aspects of women's life.
  - Sophocles, *Oedipus the King*: fate versus free will; leadership (Oedipus).
  - Euripides, *Medea*: women in society; different forms of conflict.
  - Sophocles, *Antigone*: women in society (Antigone and Ismene); different forms of conflict; leadership (Creon).

The three essential tasks

- When studying a text, there are three essential tasks:
  - describing examples of a theme or themes from the text
  - explaining how those examples relate to the view of the theme or themes in the wider classical world
  - comparing the classical view with the view of the theme or themes in the modern world (the comparisons can be with any modern culture or society)
- In the question paper, two themes are sampled. For each theme, candidates can gain up to 5 marks for describing; up to 3 marks for explaining; and up to 2 marks for comparing. This indicates the depth of knowledge required at National 5 level.

The themes in the classical world

The following lists give examples of themes in the classical world but are not exhaustive.

Leadership

- Leaders tended to be men, although some texts do show women in leadership roles.
- They were often rulers of cities or leaders of men in military or quasi-military situations.
- They often had inherited power.
- They often had absolute authority but were sometimes challenged.
- They might receive advice but could choose to ignore it.
- In warfare, they led from the front and stood with their men.
- They had a duty of care for those they led.
- They often had difficult decisions or choices to make. They could make the wrong one.
- Some leaders were noted for their intelligence.
- Leaders demanded the respect, honour and privileges that went with their position.
- Few leaders were perfect. Most would combine examples of both good and bad leadership.

Fate versus free will

- It was thought that three goddesses, the Fates or Moirai, determined your fate at birth.
- Zeus was associated with fate, but even he could not change what was destined.
- It is not unusual in literature, especially in epic poetry and in tragedy, to find gods intervening in the human world to help or hinder a particular person.
- Apollo was the god of oracles and prophecy. His most famous oracle was at Delphi in Greece.
- There were also seers and prophets that people consulted about how they should act or about the future.
- Both the state and private individuals consulted oracles and prophets and took them seriously.
- There are historical instances of the cynical manipulation of oracles and prophecy for political reasons. Some people were sceptical about them.

- A belief in the power of the Fates did not necessarily lead to widespread fatalism — it is only natural to strive to escape a present predicament or future danger in the hope of success.

Heroism

- A hero in the classical sense was someone who was associated with the gods in some way. He could be the son of a god and a mortal, be made a god after his death, or be assisted and protected by a god during his lifetime.
- Heroes tended to be men.
- A major part of heroism was bravery and prowess in battle.
- A hero was ruthless, determined, and would not give up.
- A hero took what he wanted from others, especially in plunder.
- A hero was prepared to fight against the odds, even against monsters.
- A hero was vengeful — he would take revenge if he or his people were injured or insulted in any way.
- Heroes were not modest. It was important that people knew who they were and what they had done. They boasted about their deeds. They expected to be recognised and honoured.
- A hero might use cunning and guile as well as overt means to achieve his ends.
- A hero could be cruel and rage with anger, but he could also burst into tears and be merciful.

Conflict

- With conflict, consider the cause of the conflict, those involved on the two sides, the outcome or resolution of the conflict and the consequences for those involved.
- Conflict often took the form of fighting in war or other quasi-military situations.
- Such conflict could have serious consequences for those involved.
- There was no equivalent of the Geneva Convention, or human rights legislation.
- The capture of an enemy city could result in the killing of the male defenders and the enslavement of the women. It was the norm to loot and plunder.
- There might also be conflict over decisions to be made, for example about tactics to be used in war, or about the running of a city.
- Conflict could be between individuals, between groups, or between ideas. An individual might even have a conflict within themselves over a course of action.
- A single text might show different types of conflict going on at the same time.
- Sometimes, in tragedies, a god might appear at the end to resolve a conflict. Because they were sometimes suspended over the stage from a crane, this is referred to by the Latin phrase ‘deus ex machina’ — the god from the crane.

Women in society

- The lives of Greek women are studied in the Life in Classical Greece part of the course.
- As a child, she was not valued as highly as a son, and stayed at home learning to be a housewife while her brothers went to school. She was under her father’s control.

- Her marriage, involving the payment of a dowry, was arranged, usually in her mid-teens, and to an older man. She passed into the control of her husband.
- She was expected to remain largely indoors, spinning, weaving, cooking, cleaning, and looking after the children. She organised and supervised any domestic slaves.
- Childbirth was dangerous for a woman, and many died because of it.
- She was to be modest, and if she did leave the house, should be chaperoned. She did not mix with men at dinner parties in her own house.
- Divorce was regarded as shameful for a woman and meant having to return to her own family with little chance of marrying again.
- A woman had no political role in the life of her city and had to be represented by a man in any court case.
- She prepared the dead for burial, took part in some religious festivals, and might even become a priestess.
- There was a difference between the lives of free women and enslaved ones and also between the lives of rich women and poorer ones.
- Fathers, husbands, and men in general had attitudes to women in keeping with the way they had been brought up and the culture of the society in which they lived.
- Most women's attitudes to themselves as women, and their place in the world, were probably determined in the same way.

Extracts from texts showing what they can tell us about themes

Homer, *Odyssey*, IX, 39–67 (adapted, source: Teubner, Leipzig, 1890)

'The wind took me from Troy to Ismarus, the city of the Cicones. I sacked the place, killed the defenders, and divided their wives and the rich plunder so that all my men got their fair share. I wanted to leave at once, but my men refused as they had captured plenty of wine and food to eat and drink by the shore.

Meantime, the Cicones came with reinforcements from inland — better fighters who outnumbered us. They attacked at dawn, and it looked as if Zeus meant the worst for us. We fought by the ships all day until the Cicones got the better of us and broke our ranks. Six men from each ship were killed before the rest of us got on board and escaped. But I did not sail away until, according to the custom, we had three times called out the names of those who had fallen. Zeus now sent the fleet a terrible storm from the north…'

Points about the themes raised in the above extract

- Leadership:
  - Odysseus is a leader in the context of war.
  - He ensures his men are rewarded fairly when the plunder is divided.
  - Odysseus' order to leave is ignored by his men, who do not see any danger in staying. They outnumber him.
  - Odysseus makes sure his fallen men are honoured.
- Fate versus free will:

- — Odysseus sees the gods as interfering in the lives of men. When they are hard pressed by the Cicones, it is because Zeus ordains it, not because the Cicones are stronger. When the storm comes, it is caused by Zeus.

- Heroism:
  - — Odysseus sees bravery in war and looking after his men as heroic.
  - — He sees nothing wrong with attacking Ismarus, killing, plundering, and enslaving people. Today his behaviour and that of his men would be seen as an unprovoked war crime.
- Conflict:
  - — The conflict here is in the form of warfare.
  - — There is also conflict between Odysseus and his men when they disobey his order to leave.
  - — The passage describes the initiation of the conflict, its progress, and the various outcomes for those involved.
- Women in society:
  - — Odysseus and his crews kill the men, but the women are taken alive.
  - — They are seen as part of the plunder to be shared out.

Euripides, Medea, 230–251 (adapted, source: Black and Young, London, 1830)

'Medea speaks:
Of all living creatures, we women are the most unlucky. Firstly, we must buy with a dowry a husband to control our bodies; not having a husband is worse. Secondly, there is the crucial question — is he a good or a bad husband? For women, divorce is shameful, and we cannot say no to our husband.

Not having learned at home how to manage the man she now sleeps with a woman needs to be a seer to cope with her new married life. And if she gets things right and her husband is happy with her, then people might envy her. But if she doesn't, then death would be better for her.

Men say that we live a life at home free of danger, while they fight in battle with their spear. How wrong they are. I would rather stand three times in battle than give birth to one child.'

Points about the theme of women in society raised in the above extract

- The extract refers to arranged marriage, the dowry, the need for a woman to obey her husband, and the difficulties of divorce.
- It also refers to the dangers of childbirth.
- It gives some insight into the attitudes of men and women.
- The speaker, Medea, is addressing a group of fellow women.
- Medea herself has been a dutiful wife to Jason, looking after his home and producing sons for him, pleasing her husband.
- Yet, she did not have an arranged marriage. It was she who chose Jason and got him to promise to marry her in exchange for helping him get the Golden Fleece.
- Jason has now divorced Medea, even though she has been a model wife.

Using a summary retelling of a text

Teachers or lecturers might use the summary retelling of a text, rather than the whole work. This could be because of time pressures, because this makes the literature more accessible, or because the other text or texts do not illustrate one of the themes or do not deal with it adequately. Such summary retelling would not be appropriate at Higher level, where greater depth of knowledge of the text is required.

The following example is a summary retelling of the story of Oedipus as given in Sophocles, *Oedipus the King* (source: Cambridge University Press, 1906). The theme illustrated is fate versus free will:

'A prophecy tells Oedipus' parents, Laius and Jocasta, the king and queen of Thebes, that their baby will grow up to kill his own father. To avoid this fate, they order a shepherd to abandon it on the hillside to die. Feeling sorry for the child, he instead hands Oedipus to another shepherd, from Corinth, who takes him home and gives him to his childless master, the king, who brings him up as his own son.

When he grows up, Oedipus hears someone suggest he is not really the son of the king of Corinth, so decides to go to the oracle of Apollo at Delphi to ask if it's true. Instead, the oracle tells him he will kill his father and marry his mother.

To avoid this fate, Oedipus goes in the opposite direction from Corinth and heads towards Thebes. On his way, he meets the king of Thebes on the road, quarrels, and kills him, not knowing who he is. Oedipus is also stopped by the Sphinx, a creature with the body of a lion, the head of a woman and the wings of an eagle. She strangles those who can't solve her riddle (what has four legs in the morning, two at noon and three in the evening?), but he rids the land of her by giving the correct answer — a man.

When he arrives in Thebes, Oedipus is hailed as a hero for getting rid of the Sphinx and is made ruler in place of the former king, who had been killed on the road by 'robbers'. He marries the widow of the former king, and they have four children. Oedipus rules Thebes well and is liked and respected by the people.

When a plague attacks the city, Oedipus sends to the oracle at Delphi for advice, and Apollo says the plague is caused by the presence in Thebes of the man who killed the previous king. Oedipus sets about discovering the killer. In doing so, he sends for the blind prophet Teiresias, who refuses to help by saying what he knows. This leads to a quarrel and Oedipus insults the prophet and his skills. Angered, Teiresias then reveals the truth and predicts that Oedipus, a powerful king, will leave Thebes as a blind beggar. Oedipus, however, does not understand what the prophet has said because he is angry, and the prophecy is uttered in riddles. He thinks Teiresias has been paid by the queen's brother to falsely accuse him of killing the former king, so he has to leave, and his brother-in-law can take over the city.

Later that day, Oedipus' investigations reveal that the man he killed was both the former king and his real father, and that his wife is his real mother. The queen kills herself in shame, and Oedipus blinds himself with the sharp pins from her dress, as he cannot look on the world and his children, knowing what he now knows. He leaves Thebes, as he realises that he is the cause of the plague. All the prophecies have come true.'

Points about fate and free will in the wider classical world raised by the summary retelling of the story of Oedipus

- People believed in fate and prophecy and took it seriously.
- Oracles and prophets were consulted both by private individuals and by the state.
- Oracles and prophets were asked for information, for advice on the course of action to be taken, and about future outcomes.
- Prophecy was thought to have a divine origin, coming through the god Apollo, so oracles and prophets had to be respected.
- Prophecies were sometimes clear and explicit, but they were often vague and uncertain.
- If a prophecy turned out differently from what was expected, it was not the fault of the god, but of the human who misinterpreted it.
- Some people thought that prophecy might be misused for political reasons, or by impostors posing as true prophets to make money.
- People thought that those who tried to escape their fate would not succeed.

Points of comparison with modern views of fate and free will arising from the story of Oedipus

- Today, most people believe in free will rather than fate.
- Today, most people do not think the supernatural controls their lives.
- Today, most people look to science, natural causes, and coincidence for explanations rather than to fate.
- Today there are still many people who believe what happens in their lives is determined by a god or gods.
- Today, most people think treating everything as the result of fate is running away from personal responsibility.
- Today, while some individuals might consult fortune tellers, the state would not do so.

The following example is a summary retelling of the story of Jason and Medea as given in Euripides' play *Medea* (source: Black and Young, London, 1830). The theme illustrated is women in society, although it also gives examples of conflict.

'Jason's father had ruled the Greek city of Iolcus until his wicked brother seized the throne. The baby Jason only survived because he was carried away to safety in another country.

When he grew up, Jason decided to go home to Iolcus and claim the throne that was rightly his. His uncle agreed that Jason should be king, but only if he could prove himself worthy by carrying out a difficult task — finding the famous Golden Fleece and bringing it back to Greece. Of course, his uncle thought that Jason would never succeed. The Fleece hung from the branch of a tree in the distant land of Colchis and was guarded by a huge dragon.

Jason had a ship called the Argo built and sailed off with lots of friends. They were called the Argonauts — the sailors on the Argo. After many adventures, they finally reached the land of Colchis.

The king of Colchis did not want to give up the Fleece, so said that Jason could only have it if he carried out a difficult task. Next day he must join two fire-breathing bulls to a plough and

plough a field near the palace. He must then sow it, not with seed, but with dragon's teeth. Jason agreed.

Everyone thought Jason would fail. However, the king's daughter, princess Medea, had seen Jason and immediately fallen in love with him. She told Jason that she would help him get the Golden Fleece, but only if he promised to marry her. He promised that he would do so.

Medea, who had magical powers, gave Jason a potion which he was to rub on his skin. She also told him that when he sowed the dragon's teeth, armed soldiers would spring out of the ground and attack him. When that happened, he must pick up stones and throw them at some of the men.

Next day the king came to watch Jason fail. However, Medea's potion protected him from the bulls' fiery breath. When he had sown the dragon's teeth and the armed men sprang up, he threw stones at some, just as Medea had advised. Those soldiers thought that the stones had been thrown by some of their own comrades and attacked them. A fight broke out and soon the dragon's tooth army had destroyed itself. The king promised to hand over the Fleece next day.

Medea, however, knew that her father had no intention of handing over the Fleece. He would kill Jason and his men that night as they slept. She told Jason to order the Argonauts to go aboard their ship quietly and be ready to leave at once. Medea now took Jason to the tree where the Golden Fleece was hanging. She cast a spell which lulled the dragon to sleep, and they carried the Fleece to the ship. On the way, Medea collected her little brother.

As soon as the king realised that the Argonauts had gone and the Fleece was missing, he ordered his ships to put out to sea and follow. When they were getting close, Medea took her brother to the back of the Argo and showed him to her father. She then hacked him to pieces and threw the body parts overboard. She knew her father would stop to fish them out of the sea, so he could bury his son. The Argo escaped.

When they reached Iolcus, Jason showed his uncle the Golden Fleece. Medea, however, did not trust him. He had to be punished for his wickedness. She called his daughters into the garden where a large pot of water was boiling. She then took an old ram, said some magic words, and threw the ram into the pot. At once a young lamb sprang out. Medea convinced the girls that they could make their father young again in the same way. Without explaining, they took him out to where the pot of boiling water stood. Suddenly they pushed him in and said the magic words. They did not work. Their father was boiled to death.

Jason had not expected this. His uncle had many supporters in the city, so he thought it was better to leave and let his cousin, his uncle's son, be king.

Jason and Medea then went to live in the Greek city of Corinth. They loved one another and had a good life together. Soon two sons were born to them. They were very happy.

Suddenly it all went wrong. The king of Corinth had one child — a daughter. Whoever married the girl would eventually become king, so he had to pick the perfect husband for her. He summoned Jason and said, "You are from a royal family and have proved how brave you are by fetching the Golden Fleece from the land of Colchis. Would you like to marry my daughter and, one day, become king of Corinth?" Jason said "Yes!"

Jason divorced Medea and married the princess. He thought he would live happily ever after. However, Medea had other plans. She was furious! Hadn't he promised to marry her in exchange for the help she gave him to get the Golden Fleece? Hadn't she betrayed her father and killed her brother for him? Hadn't she punished his wicked uncle? Hadn't she been a good wife and given him two sons? It was time to use her magic powers once more.

She sent for Jason and told him she had calmed down. He was right to divorce her and marry the princess. To prove that she had accepted the situation, she would give the princess a present. Would he take the children to the palace? The present was in a box, and she would like them to deliver it. Jason agreed.

Jason and the children arrived at the palace and the boys handed over the box to the princess before being taken back to Medea's house. Their mother then killed them both with a sword.

Meanwhile, the princess had opened the box and found a beautiful dress and a golden tiara. At once she put them on and twirled about the room, admiring herself. Suddenly, the tiara and dress started to shoot out flames. The more the princess shook the dress trying to remove it, the more the flames blazed. The king heard her screams and rushed in. As he tried to save her, the flames caught his robes and both father and daughter died horribly.

When Jason discovered what had happened, he ran to Medea's house, but it was too late. She had used her magic once again and was up on the roof, standing in a chariot fixed up to a pair of dragons. There was nothing Jason could do. She shouted down that it was all his own fault for breaking his promise. He had got what he deserved. Not only had he lost his new bride, but she had killed his children. To make him suffer even more, she was taking their bodies away. She would bury them in a place he could not find. With that, Medea flew off in her chariot leaving Jason helpless. Nobody lived happily ever after.'

Points about women in society in the wider classical world raised by the summary retelling of the story of Medea

- For a woman, even for a princess, marriage was important. Being a wife and mother was seen as her role in society.
- Marriages were arranged. Medea is unusual in being able to choose her own husband.
- Marriages did not arise from love — that might come later. Medea is unusual in falling in love before her marriage.
- A daughter was meant to obey her father. After falling for Jason, she betrays her father and even goes so far as to kill his son.
- The fact that Medea has magical powers sets her apart from other women. As does the fact that she is a princess and from a non-Greek culture.
- Once settled in Corinth, Medea ceases to be the ruthless, magic-working princess and conforms to the traditional role of obedient Greek wife, running Jason's household and bearing him children. She is content, indeed happy, with her life.
- Bearing children, especially sons, was a crucial role for a wife and earned her the approval of her husband and society.
- Divorce was hard for a woman. It was a sign that she had failed in some way and brought shame on herself. She would return to her own family and find it difficult to remarry.

Medea, of course, cannot return to her home in view of how she betrayed her father and killed her brother.

- Medea's anger at the divorce is not only because she loved Jason and had given up everything to help him get the Golden Fleece, but because she had been a faithful, dutiful wife and provided him with sons. Jason acknowledges this but cannot resist the position and power the new marriage brings him.
- Of course, Jason's new wife would have had no say in who she married. Hers was a typical arranged marriage, in this case for political reasons.
- For Medea, as a mother, to kill her own children would be seen as very shocking. As a mother, she loves her children, but in her anger, she sees that killing them will hurt Jason and making Jason pay is all she can think about.
- As a woman, Medea would prepare the dead for burial, but taking them away altogether is another way to hurt Jason.
- A classical Greek audience watching the play would always be wary of Medea as someone from a foreign culture with magical powers. They would sympathise with her because of the way Jason treated her, but that sympathy would evaporate as her revenge became more and more violent. At the end, as Medea is almost transformed into a demon, she would evoke fear and loathing and the audience would sympathise with Jason, not her.

Points of comparison with modern views of women in society arising from the story of Medea

- Today, in this country, men and women are generally seen as equal.
- Today, in this country, a woman is not expected to obey her father in everything.
- Today, in this country, a wife is very much a partner with her husband, not subservient to him.
- Today, women still do much of the housework and bear children, but these are not perhaps as central to a successful marriage.
- Today, in this country, marriages are the result of love and are not usually arranged.
- Today, in this country, divorce can still cause problems, but it is not seen as shameful for the woman.
- There are, however, other parts of the world and other cultures today where there are still restrictions imposed on women, where marriages are arranged, and where divorce is regarded as shameful for a woman.

A possible teaching approach

There are many possible approaches to teaching the 'Classical literature' section of the course. However, it is crucial to remember that the main purpose is the study of the themes — identifying and describing them, relating them to the wider classical world, and comparing them with modern practices and attitudes.

One approach is to take a theme, such as heroism, and start with discussion, in pairs or groups, as to what we today consider the attributes and definition of a hero. The groups then report to the class as a whole and use their findings to produce a note in the form of a mind-

map, for example. This allows candidates to use their own knowledge and makes them think about the theme.

The teacher or lecturer then explains the classical view of a hero. Candidates then study the chosen text, looking out for examples of heroism in the classical sense and noting them down. This builds up the picture of a character as a classical hero. Candidates then compare the hero in the text with the initial picture of a modern hero to see what is similar and what is different.

With the themes of leadership and conflict, teachers and lecturers could allow candidates to discover the classical view for themselves while reading the text, rather than explaining it beforehand. If candidates have studied aspects of the lives of women in the 'Life in classical Greece' section of the course, they will already be familiar with the classical view.

This approach can be used with more than one theme simultaneously.

Setting questions

Teachers and lecturers should consider the following points when setting questions:

- 'Text' should be used in the singular when setting questions at National 5 level. The number of marks allocated means that referring to more than one text dilutes an answer too much.
- There are no prescribed texts, so a question should not refer to any named character, incident, or angle unique to any one specific text.
- A question should be able to be answered using a reasonable range of appropriate texts. It is good practice for teachers and lecturers to take this approach when setting questions for candidates, even when they know the text or texts studied, as it better prepares candidates for the questions they will be asked in the question paper.
- Although questions should be reasonably open, they should not be so generic that a pre-prepared answer can be reproduced.
- To achieve this, it is good practice to introduce an angle to the question, so long as it is covered by a reasonable range of appropriate texts. For example, 'Describe the actions of a leader in a classical text' is too open. 'Describe the good and bad actions of a leader in a classical text' introduces an angle which makes a candidate think much more.
- To avoid overlap and repetition in candidate answers, a question on leadership and a question on heroism should not both be set in the same question paper.
- The following question stems must be used:
  - 'Describe… in a classical text'
  - 'Explain what this… in the classical world'
  - 'Do we still… today/in the modern world?'
  - 'Explain what this tells us about… in the classical world compared to today'
- The first question in the paper should be in three parts:
  - (a) 'Describe… in a classical text'
  - (b) 'Explain what this… in the classical world'
  - (c) 'Do we still… today/in the modern world?'

- The second question in the paper should be in two parts:
  - (a) 'Describe… in a classical text'
  - (b) 'Explain what this tells us about… in the classical world compared to today'
- Parts (b) and (c) of a literature question are not freestanding but should follow from and arise from part (a).

Marking answers to questions

A question with the stem 'Describe…' (5 marks)

- Teachers and lecturers must award 1 mark for each valid point.
- 'Describe' means more than just list or tell the story.
- The candidate should focus on the theme and any angle in the question.
- There is no need for any explanation or analysis.

Example

Question: Describe the good and bad actions of a leader in a classical text.

Answer: When Odysseus was leading his men home from the war at Troy they landed on the island of the Cyclops and got trapped in his cave (**1 mark** — the context has been given and the leader identified. Candidates would not gain a mark for merely naming the leader). Odysseus was a smart leader, so he knew they would not be able to move the stone from the door themselves (**1 mark** — good leadership). Instead, he got the Cyclops drunk and personally led and encouraged his men as they blinded him with a sharp pole (**1 mark** — good leadership). Odysseus then tied his men under the sheep, so when the Cyclops opened the cave, they all escaped with Odysseus waiting until last (**1 mark** — good leadership — going out last was the decision of the ram Odysseus was clinging to rather than Odysseus himself, but it is reasonable to accept this interpretation from a National 5 candidate). But when they were sailing away, Odysseus wanted the Cyclops to know who had beaten him, so shouted at the Cyclops even though this let the Cyclops throw rocks at the ship and put the men in danger (**1 mark** — bad leadership).' (Total **5 marks**: the candidate has put the leadership in context, linked the actions to leadership, and explicitly or implicitly covered both good and bad leadership. If no example of good leadership or no example of bad leadership had been given, the maximum that could be awarded would have been **4 marks**).

A question with the stem 'Explain…' (3 marks)

- Teachers and lecturers must award 1 mark for each valid point of explanation.
- A valid explanation will take the form of a comparison or link between the example of the theme in the text and the view or practice of the theme in the wider classical world.
- The question asks the candidate to explain 'what this tells us' about a theme in the classical world, so the question is not freestanding.
- The candidate should select points of description of the theme from their answer to the previous 'Describe' question and explain how they compare or link to the practice or view of the theme in the wider classical world.

- Teachers and lecturers must award 0 marks if candidates merely repeat facts from their answer to the ‘Describe’ question.

Example (following on from the answer to the ‘Describe’ question above)

Question: Explain what this tells us about leadership in the classical world.

Answer: ‘The Cyclops was a powerful enemy. In the classical world leadership was often associated with leading men against enemies in battle or fights (**1 mark**). Odysseus doesn’t just order his men to stick the pole into the Cyclops’ eye, he helps by pushing it in from behind. In the classical world leaders were expected to stand alongside their men and share their danger (**1 mark**) — even top leaders sometimes got killed in battle. Odysseus is an intelligent leader when he doesn’t kill the Cyclops, but blinds him, and when they escape disguised as sheep (**0 marks** — repeating facts from their answer to the ‘Describe’ question without any reference to the wider classical world).’ (Total **2 marks**)

A question with the stem ‘Do we still…?’ (2 marks)

- Teachers and lecturers must award 1 mark for each valid point of comparison with the modern world.
- The candidate should pick up on points made about the theme in the previous ‘Describe’ and Explain’ questions and compare them with the view or practice of the theme in the modern world.
- There is no need to give both a similarity and a difference.
- Anything from 1900 onwards is acceptable as ‘today’ or ‘the modern world’.
- Comparison can be made with any area of the world or any culture.

Example (following on from the answer to the ‘Describe’ and ‘Explain’ questions above):
Question: Do we still view leadership in the same way today?

Answer: ‘Today we do not just think of kings and soldiers like Odysseus as leaders, but you can be seen as a leader in sport or in your workplace (**1 mark**). Today the main leaders and generals often lead from a distance, handing down orders for others to carry out unlike then when you were with your men in the fight (**1 mark**).’ (Total **2 marks**)

A question with the stem ‘Explain what this tells us about… in the classical world compared to today’ (5 marks)

- This question is a combination of a 3-mark ‘Explain’ question and a 2-mark ‘Do we still?’ question.
- Marks should be awarded as described above for an ‘Explain’ question and a ‘Do we still?’ question.
- Teachers and lecturers must award 1 mark for each valid explanation in the form of a comparison or link between the example of the theme in the text and the view or practice of the theme in the wider classical world, up to a maximum of 3 marks.
- Teachers and lecturers must award 1 mark for each valid point of comparison with the modern world up to a maximum of 2 marks.

Example (following on from the answer to the ‘Describe’ question above)
Question: Explain what this tells us about leadership in the classical world compared to today.

Answer: ‘This tells us that leaders in the classical world were expected to be brave like Odysseus was when he joined his men in blinding the Cyclops (**1 mark**). Odysseus was a bad leader when he shouted at the Cyclops because it let him hear where they were and throw rocks at them (**0 marks** — repeating facts from their answer to the ‘Describe’ question without any reference to the wider classical world). When Odysseus was shouting at the Cyclops, he was putting his men in danger because he was only thinking about himself. Sometimes today leaders of countries make laws to help themselves and their friends and not the people they rule (**1 mark**). In the classical world leaders like Odysseus were men. Today women can be leaders too, like Nicola Sturgeon, First Minister in Scotland (**1 mark**). Odysseus used his brains as well as his strength as a leader. Today we also consider people who work out strategy in war or politics as leaders (**0 marks** — a correct point, but the maximum number of marks has already been awarded for comparison with today).’ (Total **3 marks** — **1 mark** for relation to the wider classical world and **2 marks** for comparison with today)

Copyright acknowledgements

Page 29: translated and adapted from *Homeri Odyssea*, edited by Karl Wilhelm Dindorf, B.G. Teubner, Leipzig, 1890.

Page 30: translated and adapted from *Poetae Scenici Graeci*, edited by Karl Wilhelm Dindorf, Black and Young, London, 1830.

Page 31: summary retelling derived from R. Jebb, *Sophocles, The Text of the Seven Plays*, Cambridge University Press, 1906.

Page 32: summary retelling derived from *Poetae Scenici Graeci*, edited by Karl Wilhelm Dindorf, Black and Young, London, 1830.

Administrative information

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History of changes to course specification

Version	Description of change	Date
2.0	Course support notes added as appendix.	September 2017
3.0	Penalty for non-submission of resource sheet added to 'Evidence to be gathered' section. 'Reasonable assistance' section updated.	July 2019
4.0	Appendix 2 added.	September 2022