Category 3: Multimodal presentations (Aztecs)

Criterion 3: Museum tour

This sample contains an extract from a final response. It shows part of the script presented to accompany the presentation of a visual display. The annotations show qualities of work that match aspects of the B standard of Criterion 3: Communicating historical knowledge. This document should be viewed with the document annotated to show the match to Criterion 2 descriptors.

In a multimodal presentation at B standard, a student:

- usually communicates accurately selected definitions, key historical concepts, terms, events, developments and people
- presents coherent, credible historical arguments that:
  - refer to the causes and consequences of changes and continuities over time
  - use vocabulary effectively
  - accord for the most part with the style and conventions applicable to the task
  - incorporate direct and indirect reference to relevant historical evidence
  - use appropriate conventions of a recognised system of referencing
- meets stipulated or negotiated requirements of tasks in most instances.

Comments

Accords for the most part with the style and conventions of the chosen presentation format, i.e. guided museum tour

Hypothesis

Uses vocabulary effectively — the tone of the introduction effectively establishes the museum tour scenario and provides an outline of the arguments to be presented. The captions on display items are clear

Script

Good morning my name is … and I will be your tour guide for today. The objective of today’s tour is to inform you about the methods adopted by the Aztecs to demonstrate their means of power, which in this case is social power.

Aztec civilisation was predominantly centralised around religious beliefs and ideologies that consequently influenced the power relationships developed within society socially and militarily. Through the analysis of images, hieroglyphics, monuments and artefacts, we discover the symbolic aspects of their society.

This tour is separated into three main parts that demonstrate the three primary concepts of the Aztecs social power; the beliefs about the gods and religion, the sacrificial rituals and events performed by the Aztecs and lastly the social classes and power relationships with the military aspects.

Now, if you would kindly walk over to your right you will be able to see the first section of the tour today…

Teachers need to retain evidence used to make judgments about the qualities of student work. In this case, the teacher retained the script, posters and created artefact (direct evidence), as well as the teacher feedback on the presentation (indirect evidence). It may be useful to take a photograph of the display rather than store bulky items. There is no requirement to record multimodal presentations.
Now, if you would kindly walk over to your right, you will be able to see the first section of the tour today. Gods were prominent figures within Aztec religion, as it was a fundamental idea that the gods sacrificed their existence in order to benefit humanity. Now, could I have your attention? The images of artefacts that you are currently viewing (pictures in display show sources) portray the three most important gods that were worshipped by the people: Huitzilopochtli (Sun god), Tezcatlipoca (Smoking mirror), and Quetzalcoatl (God of civilisation, priesthood and learning). Above all, the most significant god of the three was the sun god, Huitzilopochtli, who was the patron god of the Mexican people. He symbolises strength within society and, as a result, the people devoted a hymn on his behalf (point at sign): “Huitzilopochtli is the first in rank, no one, not one is like unto him: not vainly do I sing (his praises) coming forth in the garb of our ancestors; I shine; I glitter”. In reading this primary source, it is notable that it is a translation; therefore it is important to question it, but Conrad and Demarest say he was “a pretentiously important God head with boundless ambitions.” However, in addition the great temple of Tenochtitlan (show temple) was built in respect to Huitzilopochtli and Tlaloc to symbolise their equality in power, which evidently contradicts that Huitzilopochtli was the most important. Dominican Friar Diego Duran, who was present during Aztec existence stated, “These two gods were always meant to be together, since they were considered companions of equal power.” It can be established that there was a strong interrelationship between the people and the gods. A quote by Bernardino de Sahagun Florentine who was a Spanish Franciscan missionary stated, “How the gods had their beginning and where they began is not well known. But this is plain, [that] there at Teotihuacan … when yet there was darkness, there all the gods gathered themselves together, and they debated who would hear the burden, who would become the sun. And when the sun came to arise, then all [the gods] died that the sun might come into being …” Ultimately, the gods obtained the most authoritative control within society supporting the notion that power was predominantly embraced religiously. The relationship between man and the gods were interdependent, as it was an obligation for the people to make regular sacrifices in order to maintain the wellbeing of the gods and demonstrate respect and gratitude.

Now I would like to direct you to our second exhibit ...