What do Sources D, E and other sources reveal about social class in Pompeii and Herculaneum?

There was a...free...slave...range of the social...slave, wealthy, landowner, and members...of the council...common man...followed...freedman and...society. One would be born into their social class, yet it was not uncommon for them to excel in social position through owning, owning, more rights. For example, a...slave to a family could...buy...their freedom and take the family's name...to...become a...freedman...and...continue to represent that family which...positioned them to a...common man...owning...large property. There was also...a...guideline...to...social classes...allowances...for...women. Women would own land if...it was left...to their...by a man...most often...crediting her...position...or...achievement...to have her...equal...to...man. Source D represents...the recognition of a woman's contribution...to...Roman...life...[whereas Source E shows the concept...of...one...being...able...to...earn...their...right...to...represent...themselves...genuinely...and...with...dignity...showing...that...freedmen...were...allowed...to...be...equal...with the common...social...class...].

The social elite would also contribute to the life of common men...by erecting buildings...for...the...public...in...their...honor...Freedom of speech...and...human...rights...were...but...a...part...in...Pompeii and...Herculaneum as...social classes...are...presented...to...support...each other...and...intergrate...regardless...of...their...differences...in...social...status. They have...different...responsibilities...allowances...and...rights...but...they...are...dependent...on...one...another...for...abolishment...study.

End of Question 7