

Periods of Ancient Greece

3000 BC - 1500 AD





ANCIENT GREECE TIMELINE



3000 B.C.
Metal Age
•Mycenae
•Minos
•Trojan war



800 B.C.
Archaic Age
•The rise of city-states
Athens
Sparta
Corinth
Olympus
Argos
Megara
•The Olympics
•Myths & Legends
•Doric columns

500 B.C.
Classical Age
•Persian War
•Peloponnesian war
•Tragedies
•Comedies
•Socrates
•Plato
•Aristotle
•Democracy
•Pericles
•Sophocles
•Aesop's fables
•Parthenon
•Ionic columns

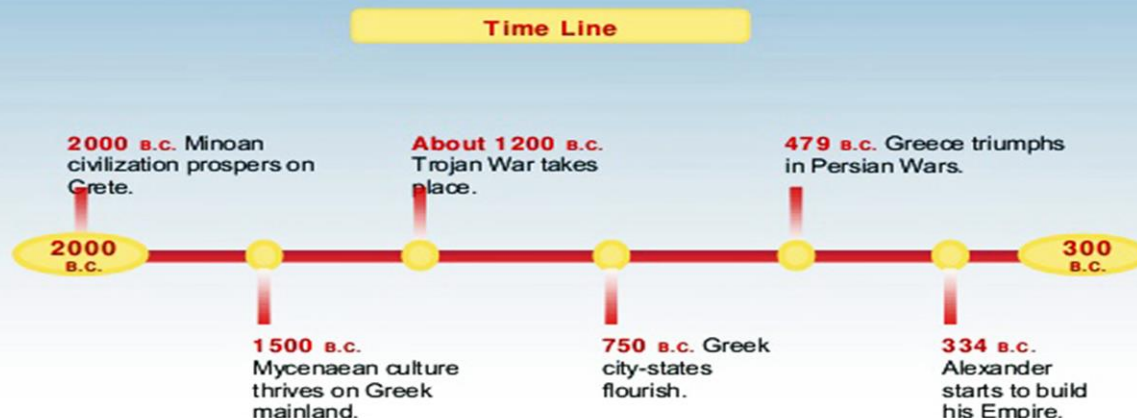


336 B.C.
Hellenistic Age
•Alexander the Great
•Corinthian columns
•Defeat of Persian Empire
•Defeat of Greeks by Rome

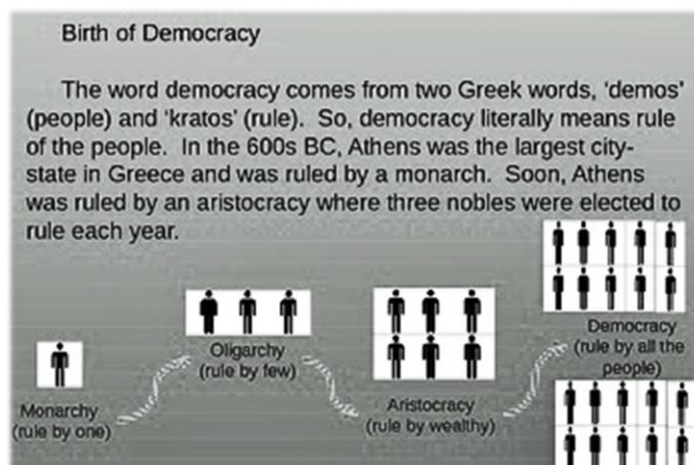
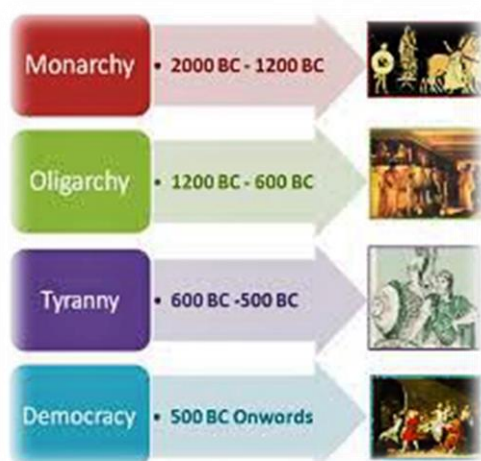
30 B.C.



Classical Greece, 2000 B.C. –300 B.C.



DIFFERENT SYSTEMS OF RULING IN ANCIENT GREECE



Athenian democracy

From Wikipedia, the free encyclopedia

Athenian democracy developed around the fifth century BC in the Greek city-state (known as a polis) of Athens, comprising the city of Athens and the surrounding territory of Attica and is the first known democracy in the world. Other Greek cities set up democracies, most following the Athenian model, but none are as well documented as Athens.

It was a system of direct democracy, in which participating citizens voted directly on legislation and executive bills. Participation was not open to all residents: to vote one had to be an adult, male citizen, and the number of these "varied between 30,000 and 50,000 out of a total population of around 250,000 to 300,000."

The longest-lasting democratic leader was Pericles. After his death, Athenian democracy was twice briefly interrupted by oligarchic revolutions towards the end of the Peloponnesian War. It was modified somewhat after it was restored under Euclides; and the most detailed accounts of the system are of this fourth-century modification rather than the Periclean system. Democracy was suppressed by the Macedonians in 322 BC. The Athenian institutions were later revived, but how close they were to a real democracy is debatable. Solon (594 BC), Cleisthenes (508/7 BC), an aristocrat, and Ephialtes (462 BC) contributed to the development of Athenian democracy.

Source: Wikipedia https://en.wikipedia.org/wiki/Athenian_democracy Download – 1/9 2015

ATHENIAN DEMOCRACY

In the year 507 B.C., the Athenian leader Cleisthenes introduced a system of political reforms that he called *demokratia*, or “rule by the people” (from *demos*, “the people,” and *kratos*, or “power”). It was the first known democracy in the world. This system was comprised of three separate institutions: the *ekklesia*, a sovereign governing body that wrote laws and dictated foreign policy; the *boule*, a council of representatives from the ten Athenian tribes and the *dikasteria*, the popular courts in which citizens argued cases before a group of lottery-selected jurors. Although this Athenian democracy would survive for only two centuries, its invention by Cleisthenes, “The Father of Democracy,” was one of ancient Greece’s most enduring contributions to the modern world. The Greek system of direct democracy would pave the way for representative democracies across the globe.

Who Could Vote in Ancient Greece?

“*In a democracy,*” the Greek historian Herodotus wrote, “*there is, first, that most splendid of virtues, equality before the law.*” It was true that Cleisthenes’ *demokratia* abolished the political distinctions between the Athenian aristocrats who had long monopolized the political decision-making process and the middle- and working-class people who made up the army and the navy (and whose incipient discontent was the reason Cleisthenes introduced his reforms in the first place). However, the “*equality*” Herodotus described was limited to a small segment of the Athenian population in Ancient Greece. For example, in Athens in the middle of the 4th century there were about 100,000 citizens (Athenian citizenship was limited to men and women whose parents had also been Athenian citizens), about 10,000 *metoikoi*, or “*resident foreigners,*” and 150,000 slaves. Out of all those people, only male citizens who were older than 18 were a part of the *demos*, meaning only about 40,000 people could participate in the democratic process.

Ostracism, in which a citizen could be expelled from Athens for 10 years, was among the powers of the ekklesia.

The Ekklesia

Athenian democracy was a direct democracy made up of three important institutions. The first was the *ekklesia*, or Assembly, the sovereign governing body of Athens. Any member of the *demos*--any one of those 40,000 adult male citizens--was welcome to attend the meetings of the *ekklesia*, which were held 40 times per year in a hillside auditorium west of the Acropolis called the *Pnyx*. (Only about 5,000 men attended each session of the Assembly; the rest were serving in the army or navy or working to support their families.) At the meetings, the *ekklesia* made decisions about war and foreign policy, wrote and revised laws and approved or condemned the conduct of public officials. (Ostracism, in which a citizen could be expelled from the Athenian city-state for 10 years, was among the powers of the *ekklesia*.) The group made decisions by simple majority vote.

The Boule

The second important institution was the *boule*, or Council of Five Hundred. The *boule* was a group of 500 men, 50 from each of ten Athenian tribes, who served on the Council for one year. Unlike the *ekklesia*, the *boule* met every day and did most of the hands-on work of governance. It supervised government workers and was in charge of things like navy ships (*triremes*) and army horses. It dealt with ambassadors and representatives from other city-states. Its main function was to decide what matters would come before the *ekklesia*. In this way, the 500 members of the *boule* dictated how the entire democracy would work.

Positions on the *boule* were chosen by lot and not by election. This was because, in theory, a random lottery was more democratic than an election: pure chance, after all, could not be influenced by things like money or popularity. The lottery system also prevented the establishment of a permanent class of civil servants who might be tempted to use the government to advance or enrich themselves. However, historians argue that

selection to the boule was not always just a matter of chance. They note that wealthy and influential people--and their relatives--served on the Council much more frequently than would be likely in a truly random lottery.

The Dikasteria

The third important institution was the popular courts, or dikasteria. Every day, more than 500 jurors were chosen by lot from a pool of male citizens older than 30. Of all the democratic institutions, Aristotle argued that the dikasteria “*contributed most to the strength of democracy*” because the jury had almost unlimited power. There were no police in Athens, so it was the demos themselves who brought court cases, argued for the prosecution and the defense and delivered verdicts and sentences by majority rule. (There were also no rules about what kinds of cases could be prosecuted or what could and could not be said at trial, and so Athenian citizens frequently used the dikasteria to punish or embarrass their enemies.)

Jurors were paid a wage for their work, so that the job could be accessible to everyone and not just the wealthy (but, since the wage was less than what the average worker earned in a day, the typical juror was an elderly retiree). Since Athenians did not pay taxes, the money for these payments came from customs duties, contributions from allies and taxes levied on the metoikoi. The one exception to this rule was the leitourgia, or liturgy, which was a kind of tax that wealthy people volunteered to pay to sponsor major civic undertakings such as the maintenance of a navy ship (this liturgy was called the trierarchia) or the production of a play or choral performance at the city’s annual festival.

The End of Athenian Democracy

Around 460 B.C., under the rule of the general Pericles (generals were among the only public officials who were elected, not appointed) Athenian democracy began to evolve into something that we would call an aristocracy: the rule of what Herodotus called “*the one man, the best.*” Though democratic ideals and processes did not survive in ancient Greece, they have been influencing politicians and governments ever since.

Source: <https://www.history.com/topics/ancient-greece/ancient-greece-democracy> (Visited 9/9 2019)

Panel 1: Who was responsible for creating both types of democracy in Greece? The Athenian leader Cleisthenes introduced direct democracy. Therefore, Athens is the first major example of direct democracy. However, representative democracy wasn't used until the early days of Ancient Rome, before the Roman Empire. The famous example of this in Rome was the Senate.

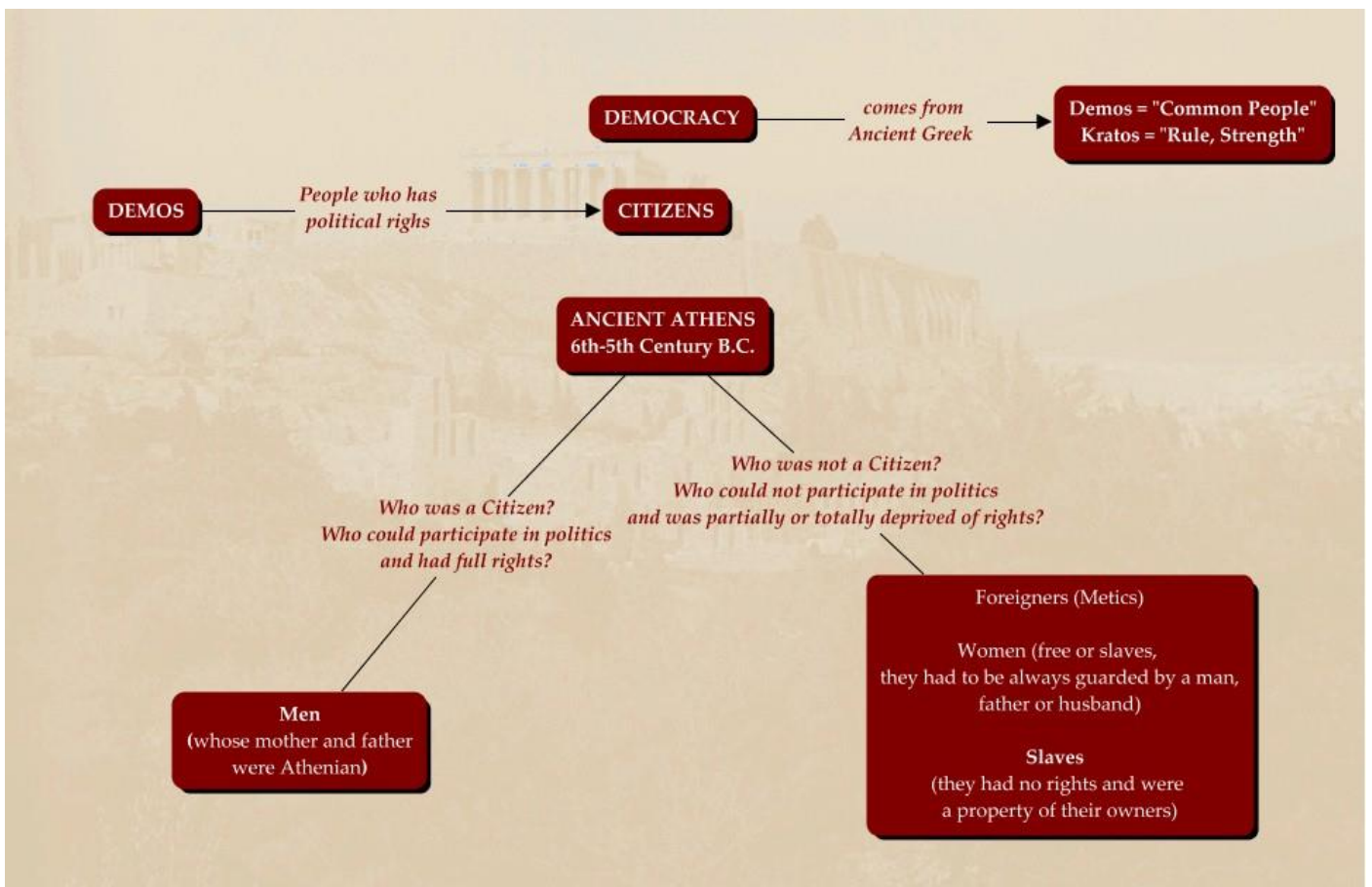
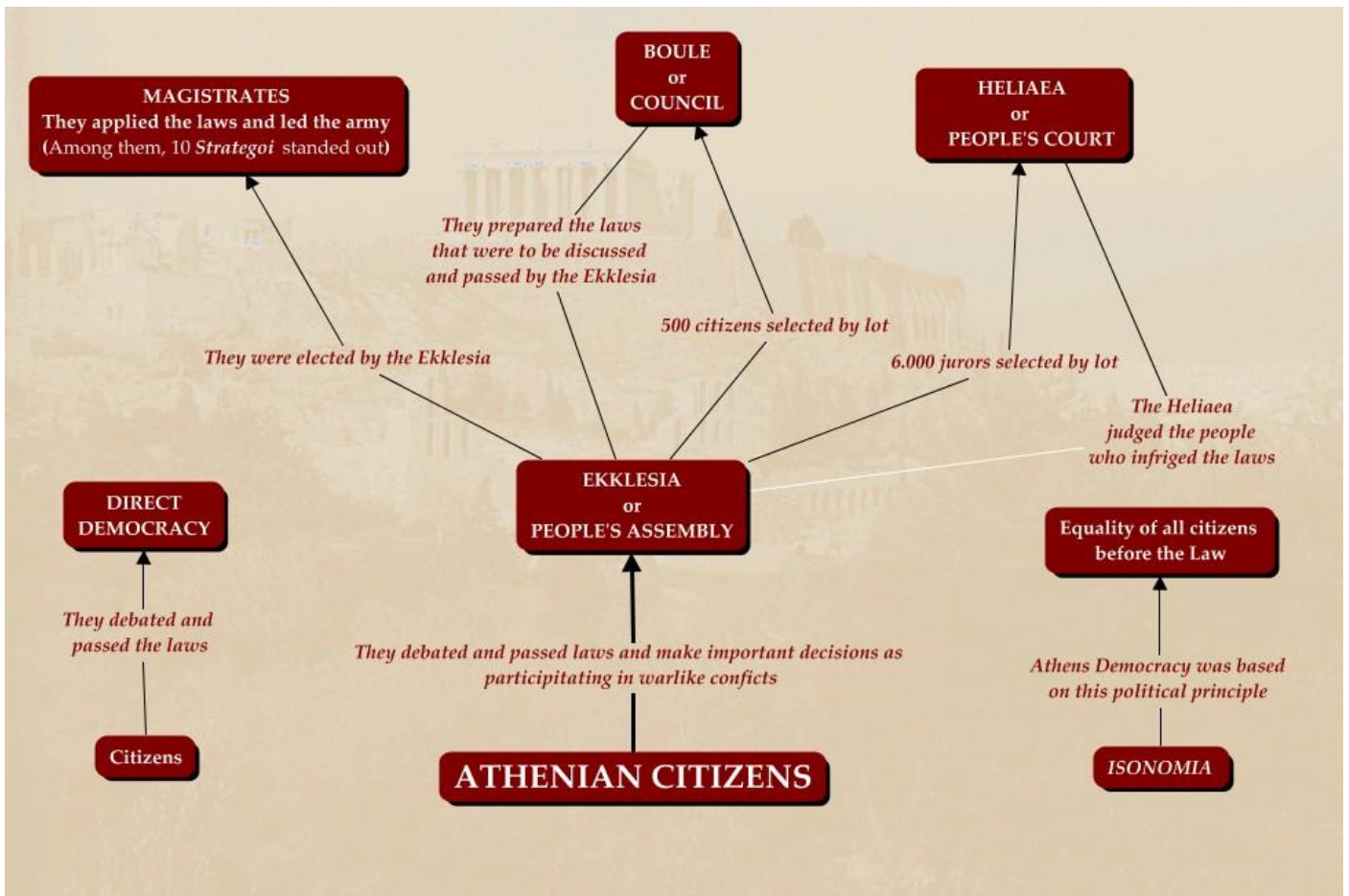
Panel 2: What is the difference between a representative democracy and a direct democracy? Direct democracy was where all eligible citizens would directly vote on all issues. However, in a representative democracy, the citizens vote on officials to represent their standpoint in the government. This is more effective when dealing with larger populations, such as the United States, but it can have other consequences (corruption, lobbyists, etc.)

Panel 3: When did democracy arise? Greek direct democracy, or "demokratia", was founded in 507 B.C, forming the basis of Athenian government.

Panel 4: Where was direct democracy first used? Where was representative democracy first used? Direct democracy was first used in Athens, Greece. However, one condition was that women, slaves, and anyone from a foreign land could not vote, but everyone that was eligible had to vote every time. Representative democracy was first used in Ancient Rome, after the days of Athens.

Panel 5: Why is representative democracy usually more effective than direct democracies when more citizens are involved? Representative democracy is more effective than direct democracy when larger amount of people are involved because citizens vote on people to represent them in government, and people do not have to vote on all issues themselves.

Panel 6: Democracy
Thank you for your time!



Women in Ancient Greece

From Wikipedia, the free encyclopedia

In ancient Athens, women had no legal personhood and were assumed to be part of the *oikos* headed by the male *kyrios*. Until marriage, women were under the guardianship of their father or other male relative. Once married, the husband became a woman's *kyrios*. As women were barred from conducting legal proceedings, the *kyrios* would do so on their behalf. Athenian women had limited right to property and therefore were not considered full citizens, as citizenship and the entitlement to civil and political rights was defined in relation to property and the means to life. However, women could acquire rights over property through gifts, dowry and inheritance, though her *kyrios* had the right to dispose of a woman's property. Athenian women could enter into a contract worth less than the value of a "medimnos of barley" (a measure of grain), allowing women to engage in petty trading. Slaves, like women, were not eligible for full citizenship in ancient Athens, though in rare circumstances they could become citizens if freed. The only permanent barrier to citizenship, and hence full political and civil rights, in ancient Athens was gender. No women ever acquired citizenship in ancient Athens, and therefore women were excluded in principle and practice from ancient Athenian democracy.

Plato acknowledged that extending civil and political rights to women would substantively alter the nature of the household and the state. Aristotle, who had been taught by Plato, denied that women were slaves or subject to property, arguing that "nature has distinguished between the female and the slave", but he considered wives to be "bought". He argued that women's main economic activity is that of safeguarding the household property created by men. According to Aristotle the labor of women added no value because "the art of household management is not identical with the art of getting wealth, for the one uses the material which the other provides".

Contrary to these views, the Stoic philosophers argued for equality of the sexes, sexual inequality being in their view contrary to the laws of nature. In doing so, they followed the Cynics, who argued that men and women should wear the same clothing and receive the same kind of education. They also saw marriage as a moral companionship between equals rather than a biological or social necessity, and practiced these views in their lives as well as their teachings. The Stoics adopted the views of the Cynics and added them to their own theories of human nature, thus putting their sexual egalitarianism on a strong philosophical basis.

Source: Wikipedia https://en.wikipedia.org/wiki/Women's_rights#Greece

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DISCUSSION: Was Ancient Athens a democracy?