



PHASE 2: ASSEMBLY - 1

Introduction



Perhaps to motivate your students you should repeat Pericles' statement on citizenship:
"We Athenians do not call a man who takes no part in public life quiet or unambitious; we call such a man useless."

This phase lasts two to three days. It can be a most exciting phase. It is a heated debate in the Assembly, or Ekklesia, over four controversial topics:

- citizenship for women;
- abolition of slavery;
- new colonies; and
- submission to the Persians.

There is enough material to have two debaters per side, per issue, depending on the number of volunteers and eloquent speakers you have.

Have each speaker pick two to four statements and flesh them out for a speech, which is filled in on the format sheet provided. Pick a very able student to be the presiding officer. There should be additional excitement when the two bulletins are read during the debate on giving in to the Persians, and when a few students are formally ostracized by the Assembly.

Duplication Directions

Duplicate the following in the number found in *italics*.

- ASSEMBLY INFORMATION SHEET *Class set*
- PRESIDING OFFICER'S AGENDA *2 copies: one for the presiding officer (who may be yourself) and one for the herald*
- SPEAKER'S GUIDELINE *6 copies of all four propositions: one each for the presiding officer and the herald, two for the pro speakers, and two for the con speakers*
- ASSEMBLY SPEAKER'S FORMAT SHEET *16 copies*
- FLASH BULLETIN *1 copy of each bulletin.*

Daily Directions

Day 1

1. Stage an oracle segment. Allow four to five questions for the oracle to answer in about 15 to 20 minutes. Encourage the oracle to really get into a frenzied, almost monster, role. (See the directions given the oracle.)

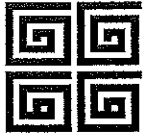


PHASE 2: ASSEMBLY - 2

2. Begin Assembly phase. Pass out class set ASSEMBLY INFORMATION SHEET or give a mini-lecture. Tell all students what they can expect to see and hear in a few days.
3. Choose/select/get volunteers for roles of 1) presiding officer of the Assembly, 2) a herald, 3) two lexiarchs, and 4) eight to 16 speakers who will debate four separate issues in the Assembly session.
4. Once you have selected these individuals, give them all handouts. Hopefully, you will get two speakers per side, per issue. If you do, each speaker will “flesh out” half of the arguments on each sheet under the “yes” or “no” side. *Be sure you have read over all handouts in advance so that you know what is expected.*
5. Also give each speaker an ASSEMBLY SPEAKER’S FORMAT SHEET. Have the pro and con speakers meet in separate groups where as pairs they can plan their speeches.

Days 2-3

1. Assembly debate. Be sure you have read all the materials and the teaching suggestions in this Teacher Guide. Make sure, too, that students debate the issues in proper order. Proposition No. 4, giving in to Persians, should be taken up last so the FLASH BULLETINS, hopefully, will affect the debate.
2. Allow most of the class period for the speakers. There should be increased excitement when the two bulletins are read to the assemblage by the presiding officer. You should try to create some stir if you can. The officer will sum up the voting at the end, neat and tidy.
3. If time permits, award Hellaspoinits to participants. Bonus points should be given to those who really got carried away, entertaining and enlightening everyone. Note: You may need two days’ class time for the debate.



ASSEMBLY INFORMATION SHEET - 1

Introduction

In this phase of GREEKS you will be asked to participate in debate before fellow Hellenes in the Assembly, a democratic body present in most Greek city-states. For most of Greek history this Assembly, or *Ekklesia*, made the important decisions as Athens and other city-states became more democratic. To participate in debate in the Assembly was a privilege for free-born Athenian males. As many as 40,000 took part, yet records indicate daily meetings were attended by maybe 4,000 to 5,000. Many Greeks could not take part. Foreign-born people, women, and slaves were not entitled to full citizenship. Only a special vote by the Assembly could change this rule. And all rules, laws, and propositions came from this legislative body.

The role of the Boule, the Council of 500

Before the Assembly considered a bill or proposition, all such prospective items had to be submitted to a Council of 500, or the Boule, for preliminary examination. The Boule, in a sense, was above the Assembly in dignity but not in actual power. Under Pericles in the Golden Age, the Boule was in effect a committee of the Assembly, much like Great Britain's House of Lords or the United States' Senate. Members of the Boule were chosen by lot, 50 from each of the 10 tribes. They served for one year and received five obols a day. All eligible citizens could belong to the Boule for one term, and unless every one in the polis had already served, no one ever was reelected. To perform tasks, the Boule divided itself into 10 subcommittees of 50 members each. These separate subcommittees presided over the Council and the Assembly for a month of 36 days. When the Boule met as a whole, it had several functions: it supervised the conduct of members and city officials, it controlled foreign affairs of the polis, and it often issued executive decrees. The particular subcommittee which assumed leadership in the Assembly chose one to preside over the larger *Ekklesia*. Thus, for one given day in the Assembly, the presiding officer was often a common, ordinary citizen whose name was chosen at random. His responsibility included preparing the Assembly's agenda and formulating final conclusions reached in the legislative body each day.





ASSEMBLY INFORMATION SHEET - 2

The Pnyx

It must have excited Greeks shopping in the agora early in the morning to see bright flags hoisted up on a tall flagpole in the nearby Pnyx. They signaled to all citizens that it was time to leave the agora, palaestra, and gymnasium to rush down to the semicircular area of the Pnyx. No one wanted to be tardy, for a long rope sprinkled with a red chalk netted the late citizens and marked them. Later they would have to forfeit their three obol fee or perhaps pay a fine. At the entrance to the Pnyx, lexiarchs took roll. Once in, wicker hurdles closed off the entrance, and the Assembly was ready for one of its 40 yearly meetings. A crowd of maybe 4,000 to 6,000, sitting on their haunches or kneeling, awaited the start. A long ledge of rock formed a kind of stage in front with a crude pulpit called a *bema* focused attention. In front of the bema stood a small portable altar for the traditional sacrifice of a pig before each session. Behind the bema lay a few wooden boards where 50 subcommittee members guided the proceedings. One long chair near the bema was for the presiding officer. In the 215' x 400' Pnyx there was no roof, just a clear sky. To the right of the area stood the Acropolis with its beautiful buildings. Not surprising, the acoustics of the Pnyx were excellent.

The Assembly in action

Once the pig was sacrificed, the proceeding began. The officer said, "Resolved, by the Boule, that . . ." The herald then announced, "Who wishes to speak?" Usually the mover of the measure, already approved for debate, stepped forward and spoke to his issue. Each speaker was given a myrtle wreath to wear as he spoke. Speakers who followed the first came forward by age, the oldest to the youngest. No one was allowed to speak twice. And no one could speak if he owed the city taxes, was not a landholder, was not legally married, had not offended public morals, had not evaded military service, or had not thrown away his shield in battle. In actuality, only those not disqualified from these restrictions and who were also trained orators addressed the Assembly on most days. In any case, a water clock limited their remarks so everyone could be heard.

The Assembly crowd was a difficult one to impress. It laughed at any speaker's awkwardness or mispronunciations; it hated hearing any speaker going off the topic; it whistled and clapped loudly to force the speaker from the bema. On some days, it resembled a mob. Yet, it could be swayed easily. On positive points made by an effective orator, the crowd might shout, "Euge! Euge!" (meaning bravo).



ASSEMBLY INFORMATION SHEET - 3

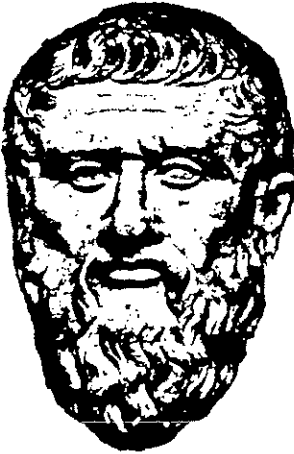


When all speakers had been heard and the subcommittee had not adjourned the meeting early for unruliness, a vote was called. If some didn't want a vote to occur, they yelled, "I hear thunder," or "Zeus is upset, look at the sky," or "No vote, no vote." Others called for the vote. Usually a show of hands was enough (yes or no) to indicate support or nonsupport for the bill or proposition. The final tally either confirmed, amended, or overrode the Boule's report on the issue. Whatever the decision, the Assembly's action was final.

If after a full year the consequences of one particular bill were considered evil, calamitous, or just plain bad for the citizens, the original mover of the bill or proposition was fined, disfranchised (lost his vote for a time), or, in some cases, put to death. In such ways, hasty lawmaking was discouraged.



PRESIDING OFFICER'S AGENDA - 1



Your role in the Assembly

You are the presiding officer at this session of the Assembly. As one of the 50 *prytanes* (committee members of the Boule), it is your duty to guide the proceedings. You must act important and authoritative. Carefully read this handout and the ASSEMBLY INFORMATION SHEET. Study the information in this handout and use it when the Assembly meets with you in charge. For your role you will need both a large gavel or hand-sized rock to bang for order and a wreath of some sort to hand to each orator as he/she speaks.

Like all the others, come in through the entrance and be checked off by the lexiarchs. Take your place with four or five other *prytanes* in a special place behind the *bema* (or rostrum). Once all the citizens are on their haunches or seated on the ground, the Assembly session should begin.

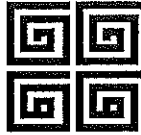
Procedure for the Assembly

Presiding officer: "Chaire (hah-rrah), fellow Hellenes. Today the Assembly will address four propositions approved earlier by the Boule. They are important and need our immediate attention. But first, we need to discuss some individuals in our society who may not be worthy to continue as citizens. I am talking about ostracism, or banishment, from our polis. Several here have lacked good work habits, have been distracted easily, and in general have not carried their own weight in our democracy. It is time to deal with them. Herald of the Assembly."

Herald: "Is there any person among you whom you think is dangerous to the state or who has not done his share as a citizen in the polis?"

Presiding officer: Call on individuals, having them identify themselves (i.e., *Simon of Argos*) and clearly state whom they wish to ostracize and why. Then deal with the Greek named so he can defend himself if he wishes to before a vote is taken. Take a vote by using torn pieces of paper, or broken pottery or plates. Have the Assembly members write "*ito*" (out with) and the person's name they wish to ostracize. Count the *ostrakans* (a piece of shattered pottery) and make a clear announcement of the results. A majority—one more than half—is enough to banish or exile an individual for the rest of the session or 10 years (a typical sentence). Announce, "Those whom we have just ostracized and exiled may not vote or take part in any Assembly activity. Now we must address Proposition No 1. Herald, read this proposition."

Herald: "Resolved, new colonies in the various seas near to or far away from Hellas should be encouraged so that we can benefit from their raw materials and as places to sell finished goods."



PRESIDING OFFICER'S AGENDA - 2

Presiding officer: "Who wishes to speak?" (Certain Hellenes arise one at a time, come forward, identify themselves, saying, 'I am _____ of _____ and wish to speak for/against this proposition.') Encourage the prytanes behind you to speak also. After all have spoken on this issue, ask members of the Assembly who support the issue to raise their hands; then those who do not support the issue to raise their hands. Have the herald announce the results. Say, "Herald, let us go to the next proposition. Read it please."

Herald: "Resolved, slavery in Hellas should be abolished. It is a practice which blights the glory, the achievements, and the unity of our people."

Presiding officer: Repeat the procedure: have speakers come forward to discuss the issue, then take the vote and announce the result. Say, "Herald, we are ready for the next proposition."

Herald: "Resolved, women have been not treated equally as Greeks for too long and should be allowed to have full citizenship with voting rights in the Assembly."

Presiding officer: Repeat the procedure above: have speakers come forward to discuss the issue, then take the vote and announce the result. Say, "Herald, I do believe we are now prepared for a most vital proposition which involves the survival of Hellas itself."

Herald: "Resolved, we Greeks should give in to the Persian barbarians as they prepare to invade our lands as they did 10 years ago. We are too small in numbers and too powerless to oppose them. Therefore, we should cooperate, lay down our arms, and become part of the mighty Persian Empire."

Presiding officer: Repeat the procedure above. This time if the results of Proposition Four is a "no" vote, indicating that Hellas will never surrender to outside barbarians, have a vote to exile or hang all speakers who supported such a traitorous idea. As a finale to the session's decisions, you should review the outcome of each proposition. Thank the Assembly, the prytanes behind you, and the herald.

Summation of your role

- Open the Assembly properly.
- Guide the proceedings to make the session run smoothly.
- Make sure all the speakers are listened to in spite of some expected catcalls, cheering, and whistling.
- Make sure no one speaks twice on the same issue.
- Call on the prytanes behind you to speak as they wish.
- Summarize the voting at the end of the session (i.e., "On Proposition 1, colonies, the Assembly voted . . .").



SPEAKERS' GUIDELINES: PROPOSITION 1 - 1

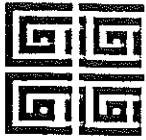
Proposition 1: New Colonies

New colonies in the various seas near to or far away from Hellas should be encouraged so that we can benefit from their raw materials and as places to sell finished goods.

(These pro and con suggestions are only an outline. Research further for more ideas and details.)

Arguments for the proposition:

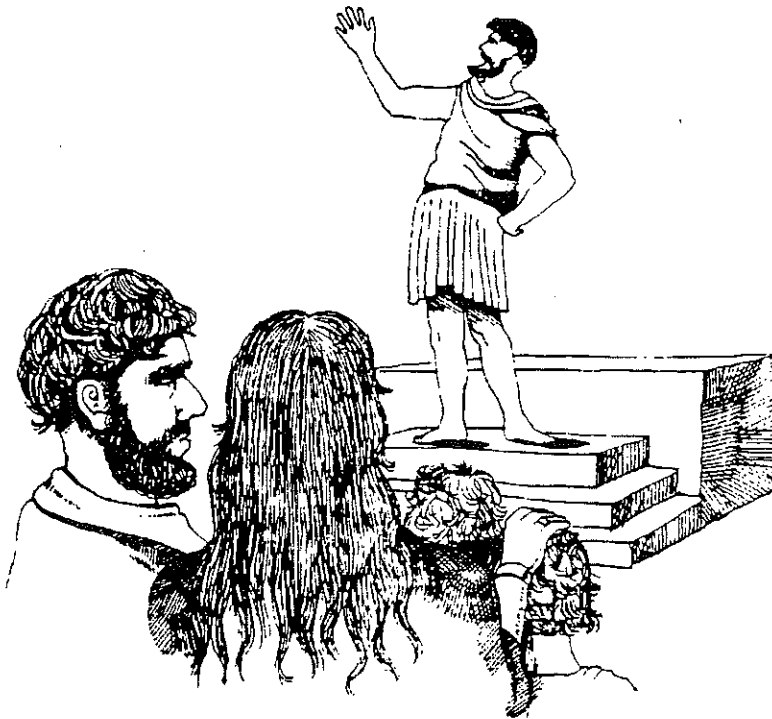
- How is our polis to maintain its supremacy in the Aegean and elsewhere if we don't keep expanding and growing commercially? To stagnate economically is to die.
- Our enemies know only our might. A powerful navy and commercial empire are clear signals to our rivals that this polis has no intention of standing still. Gaining colonies throughout the Aegean, Ionian, Adriatic, and other seas is a must.
- A widespread and flourishing trade aids everyone in the city-states: farmers, merchants, aristocrats, and slaves. It brings profit, secures allies, and brings in new and exotic goods that keep our polis vibrant and forward-thinking.
- Colonization provides outlets for surplus goods as well as surplus population and adventuresome spirits. It establishes foreign markets for domestic products—which can only bind the colonies to the motherland.
- Some colonies can become as great as the metropolises they sprang from (i.e., Syracuse, Messana, Antipolis, Neapolis—in Spain, Sicily, France, and Africa).
- Colonization is a way to spread Greek culture, language, religion, and democracy. They, in effect, carry their Greek roots everywhere they are.



SPEAKERS' GUIDELINES: PROPOSITION 1 - 2

Arguments against the proposition:

- Colonization is an expensive luxury. To spend extravagant amounts of money and energy to extend Greek egos and conceit all over the known world is wrong, especially when so many more important issues need attention.
- Trade with far-flung colonies will bring in products we don't need and foreign ideas that will only corrupt pure Hellenic values.
- When colonization occurs, the Greeks who sail there lose touch with the motherland which bred them. It waters down Greek culture.
- The loyalty of these exported Greeks becomes suspect. If the major city-states are attacked by barbarian empires like Persia, will the people of these new colonies support and fight for the original metropolis? Probably not.
- Very often, Greek colonists, being an aggressive and dominant people, try to enslave the native population. They often intermarry with the native women, thus diluting the superior Greek blood of their home in Hellas. Colonists also enforce their civilization and customs on the native population. This is ironic since individualism and personal freedom is so precious to most Greeks.





SPEAKERS' GUIDELINES: PROPOSITION 2 - 1

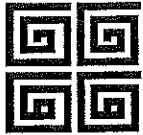
Proposition 2: Abolish Slavery

Slavery in Hellas should be abolished. It is a practice which blights the glory, the achievements, and the unity of our people.

(These suggestions below are only an outline. Research further for more ideas and details.)

Arguments for the proposition:

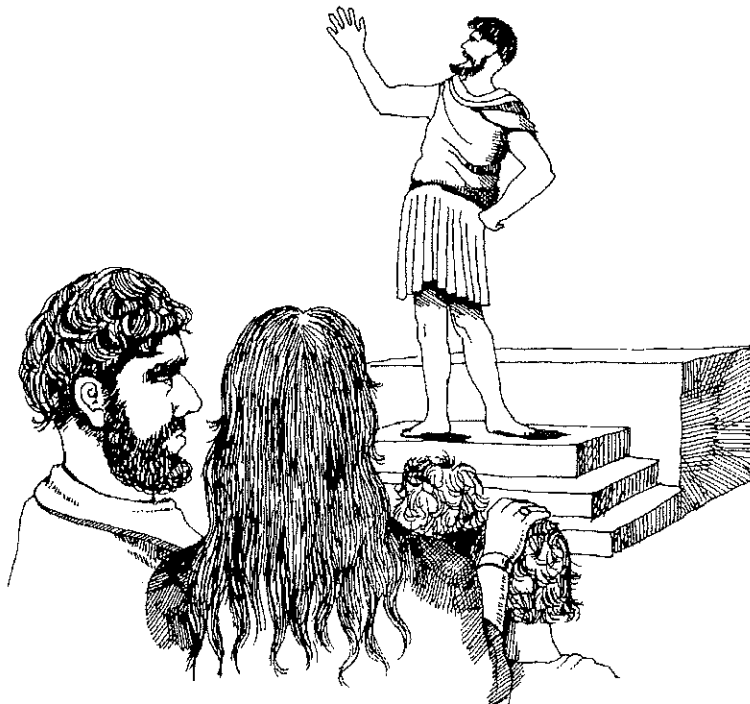
- We cannot really claim to be a democracy when perhaps as high as 40% to 50% of our people are slaves.
- Think of the wasted potential. If we made the slaves into citizen, we would have thousands of wise voters and participants in our democracy. There would be more responsible citizens to fight in our armies, serve on juries, and, yes, even lead the Boule or Assembly. They would become valuable assets if we gave them the incentive.
- Slaves are treated at best like tame animals, at worst like wild beasts. They are often beaten, whipped, humiliated, and tortured as if they were inferior and not human.
- Slaves have no freedoms enjoyed by native-born Greeks, just because they originated somewhere else. If they choose to become Greek, let them. Hellenic life will be enriched for it.
- Slavery is a stigma, a blemish, a wart, a cancer on Greek life. It blunts all the great successes in poetry, art, sculpture, history, science, mathematics, and philosophy.



SPEAKERS' GUIDELINES: PROPOSITION 2 - 2

Arguments against the proposition:

- Slavery is an integral part of Greek life. It is a tradition. Slaves cultivate the farms, work in the factories, unload the ships, run the shops in the agora, row in the ship galleys. Moreover, they take pride in what they do. Most are contented to be such assets to Greek life.
- Slaves and the toil they do frees the wellborn and the educated and talented to achieve things. If these privileged would have to work, when would they find time to create the masterpieces in poetry, philosophy, art, architecture, history, and drama?
- Slaves in Hellas are treated well. Rarely does a master beat his property or humiliate the "free" slaves of the polis. Many have responsible positions in society as pedagogues and household servants. Anyway, about all it means to be a slave is that you don't get to vote. Let the educated and wellborn do the thinking. The reality is we need slaves to do our work, and the slaves need us to do their thinking.
- Most slaves are well-treated barbarians and foreigners captured in war. The gods have decreed that Greeks were made to be the masters and barbarians were meant to be the slaves.
- Slaves are permitted to participate in the state religion.
- Slaves are allowed a surprising amount of freedom and liberty. What other early empire on earth would do this?





SPEAKERS' GUIDELINES: PROPOSITION 3 - 1

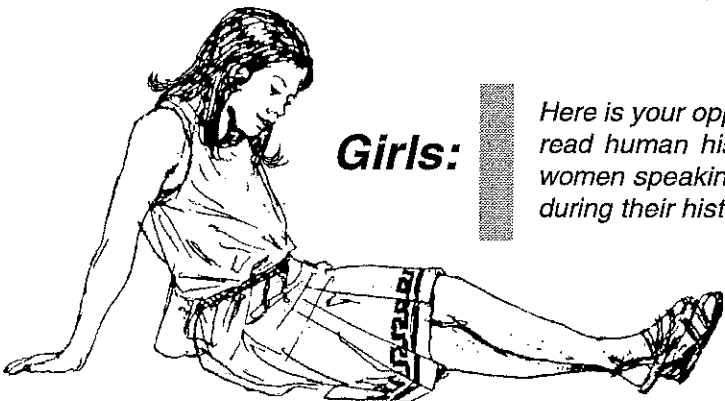
Proposition 3: Women's Rights

Women have been denied equal rights as Greeks for too long and should be allowed to have full citizenship with voting rights in the Assembly.

(These suggestions are only an outline. Research further for more ideas and details.)

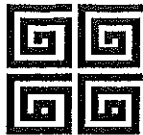
Arguments for the proposition:

- Statistically women make up about 50% of our population. By denying women citizenship, we are losing out on 50% of our potential.
- Women can and want to achieve if given citizenship. Some women have left their dull, lifeless existence to become hetairai-liberated, independent Greek women. Aspasia, Theoris, Thais, and Drotina are names of women who have followed this path and have the respect of men like Socrates and Pericles. Clearly, women are as capable as men in intelligence and rational thought. To think otherwise is to be blindly unaware.
- Denied equality, women cannot become members of this Assembly, nor take a role in public matters except in the theater and festival processions. It's a limited life, and all because they were born female.
- Because of never being given opportunities to contribute to the polis, they are trapped in mindless activities. To many men, they are baby-machines, even in Sparta where they are allowed physical training.
- Here is a clear signal of men's evil treatment of women. Fathers often expose a newborn daughter to the elements, hoping to see her die because they are disappointed at not having a son. If women were granted political equality and the vote, fathers would never commit such an inhumane act.



Girls:

Here is your opportunity to speak up. Too seldom while we read human history do we ever hear the voices of past women speaking their feelings about what was happening during their historical era.

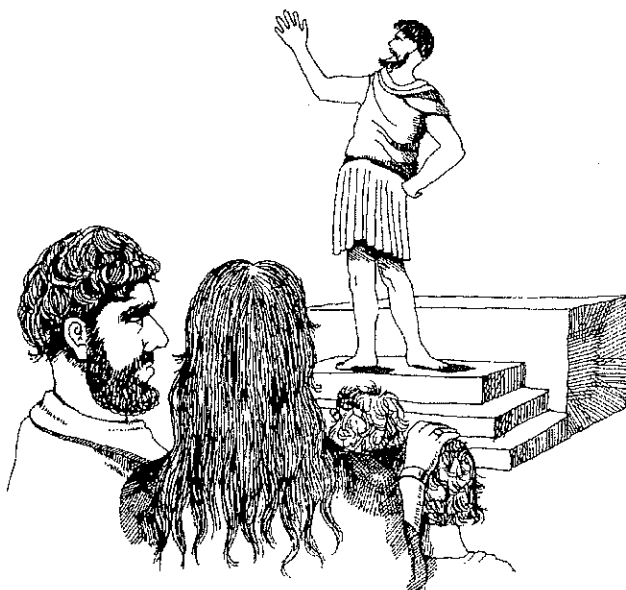


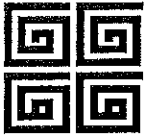
SPEAKERS' GUIDELINES: PROPOSITION 3 - 2

- Housework and raising children do not fill up an entire day. That means women have too much idle time. They would rather be in the Assembly making worthy decisions that they are capable of rendering.
- Not to empower women is to deny Hellas its full potential.
- Several of the female gods are given virtues and qualities men admire. Don't flesh-and-blood Greek women have them, too?

Arguments against the proposition:

- Women are perfectly suited to be homemakers and mothers. Nature has given them important roles. We cannot change biology. Anatomy is destiny.
- Besides, what more important role is there for someone than to raise and nurture our children and manage the entire household, with all of the duties and responsibilities these roles have?
- Women's primary function is to produce Greek sons. All the great warriors, philosophers, athletes, poets, scientists, and dramatists would not have achieved what they did without their mothers who nurtured them at home. Is this not enough importance for women?
- Women aren't capable of rational, political thought. Politics is a man's domain and responsibility: to listen, debate, and vote in this Assembly. The gods have decreed women's secondary status in this realm. To change this would be against the gods.
- Since women aren't strong enough, aren't cunning enough, and can't think clearly enough, they can't serve in the armies and navies. Therefore, they shouldn't be able to make decisions in this Assembly affecting this polis in time of war.





SPEAKERS' GUIDELINES: PROPOSITION 4 - 1

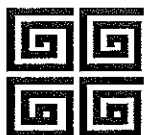
Proposition 4: Give in to the Persians

We Greeks should give in to the Persian barbarians as they prepare to invade our lands as they did 10 years ago. We are too small in numbers and too powerless to oppose them. Therefore, we should cooperate, lay down our arms, and become part of the mighty Persian Empire.

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Arguments for the proposition:

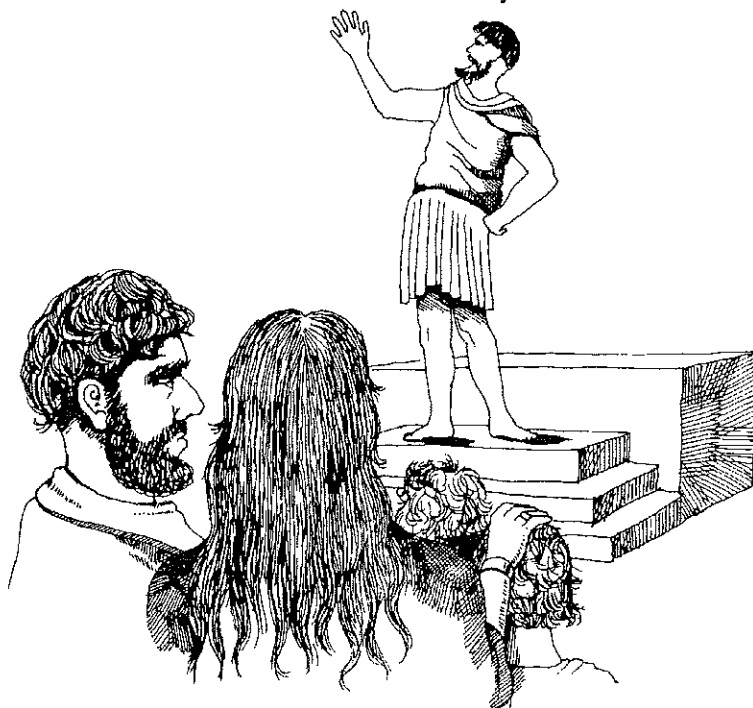
- The Persian hordes are too big and powerful for us to defeat in battle. They are angry after their defeat 10 years ago at Marathon. Let's not further antagonize King Xerxes.
- Greeks could never unify to win any major victories, for we are a quarrelsome people never meant to be a united empire or nation. Only during the Olympics do we come together to achieve goals.
- The era of Greek greatness is over. Every dog has its day, and now it's Persia's turn to rule the world and achieve its destiny.
- Being occupied won't be so bad. Persia is a cosmopolitan empire. Its leaders accept and tolerate differences in customs, religions, and beliefs held by the people they conquer.
- Right now, if we surrender, we can dictate our future. If we resist and lose in battle, we can expect disaster.



SPEAKERS' GUIDELINES: PROPOSITION 4 - 2

Arguments against the proposition:

- We should never submit to military despotism. King Xerxes wants to annihilate Hellas, not just occupy it. He wants to avenge the Persian defeat at Marathon 10 years ago by his father, Darius.
- We should unify immediately and fight barbarism to the last Greek warrior, if need be.
- We can expect no favors from Xerxes, surrender or otherwise, especially after Marathon when the Persians were only 25 to 30 miles from their military target, Athens.
- Greek independence and the spirit of freedom-loving men is essential to maintain. It's us against them. The stakes are too high to surrender.
- Greek culture and civilization have achieved a great deal already with so much more yet to accomplish. It would be a tragedy to have it all snuffed out by Persia.
- Perhaps we should evacuate Athens at this late hour and occupy the island of Salamis. Let's put faith in Themistocles and the Greek fleet led by the Athenian navy.





ASSEMBLY SPEAKER'S FORMAT SHEET

Your Greek name _____ of _____

Debate Proposition # ____ in the Assembly

Resolved: _____

The herald of the Assembly will ask, "Who wishes to speak?" You then will eventually be recognized, you will come forward, and you will identify yourself by saying, "I am _____ of _____." I rise today to speak for (or against) this proposition because...." Make a **general statement** and then briefly list several **supporting points** to explain your beliefs. Next present your brief speech passionately, ending it with a **concluding statement** in which you urge your listeners how you wish them to vote on the proposition.

General statement:

Supporting points (historical details):

1.

2.

3.

Concluding statement: "In conclusion, therefore, I

FLASH BULLETIN 1



(To be given to the herald of the Assembly in the midst of the debate on **Proposition 3: Women's Rights**. The herald should run up to the presiding officer at the Bema, who, upon receiving the FLASH BULLETIN, reads it with great concern.)

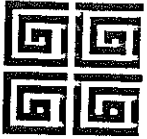
"Hellenes, I have a report that 300 of our brave Spartan warriors under Leonidas are locked in combat with a Persian force of superior numbers at a narrow 50-foot pass called Thermopylae. This pass is only 65 miles from Athens. Believe this: This attack is a part of a new invasion of our lands by the barbarians. Hopefully, our defiant Greeks can defeat or hold the Persians at bay. More news of the battle as we receive it!"

FLASH BULLETIN 2



(To be given to the herald of the Assembly after one or two speakers have given their speeches during **Proposition 4: Give in to the Persians**. The herald should run up to the presiding officer at the Bema, who, upon receiving the FLASH BULLETIN, reads it with great concern.)

"We have bad news! The defense of Thermopylae has fallen. Every single warrior, all our 300 Greek compatriots under Leonidas, have been killed in battle against the Persian barbarians. We think treachery allowed the Persians to find a path around the 'Hot Gates' Pass so that they could come upon the Spartans from the rear. However, in the two-day battle, the Spartan warriors, the best in all of Hellas, managed to kill more than 2,000 barbarians. King Xerxes, full of revenge from Marathon 10 years ago, has now pointed his horde toward Athens. Citizens of this Assembly, what shall we do? Shall we fight or give in? We must decide now!"



SPEAKERS' GUIDELINES: PROPOSITION 1 - 1

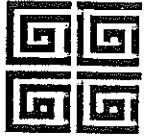
Proposition 1: New Colonies

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Arguments for the proposition:

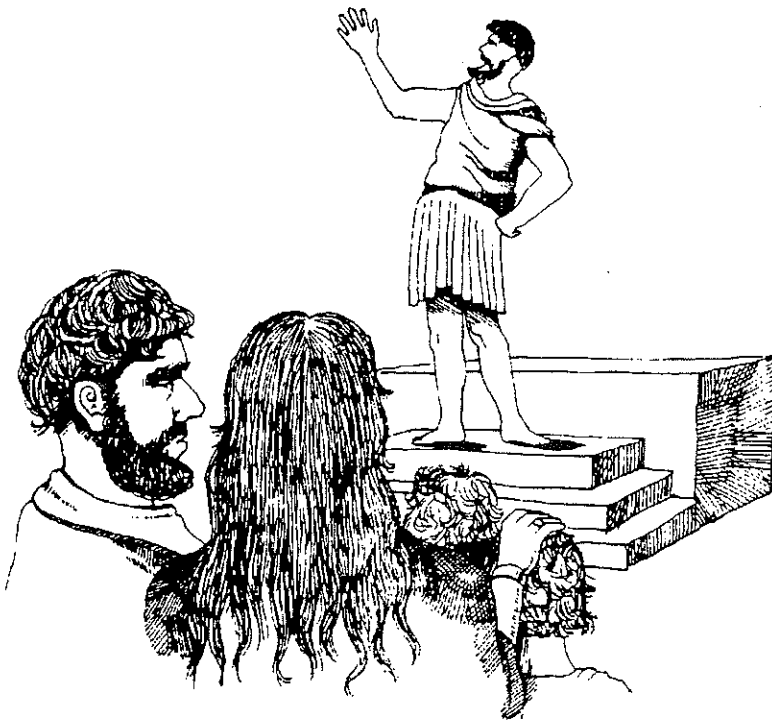
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- Our enemies know only our might. A powerful navy and commercial empire are clear signals to our rivals that this polis has no intention of standing still. Gaining colonies throughout the Aegean, Ionian, Adriatic, and other seas is a must.
- A widespread and flourishing trade aids everyone in the city-states: farmers, merchants, aristocrats, and slaves. It brings profit, secures allies, and brings in new and exotic goods that keep our polis vibrant and forward-thinking.
- Colonization provides outlets for surplus goods as well as surplus population and adventuresome spirits. It establishes foreign markets for domestic products—which can only bind the colonies to the motherland.
- Some colonies can become as great as the metropolises they sprang from (i. e., Syracuse, Messana, Antipolis, Neapolis—in Spain, Sicily, France, and Africa).
- Colonization is a way to spread Greek culture, language, religion, and democracy. They, in effect, carry their Greek roots everywhere they are.

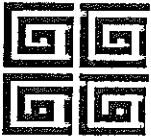


SPEAKERS' GUIDELINES: PROPOSITION 1 - 2

Arguments against the proposition:

- Colonization is an expensive luxury. To spend extravagant amounts of money and energy to extend Greek egos and conceit all over the known world is wrong, especially when so many more important issues need attention.
- Trade with far-flung colonies will bring in products we don't need and foreign ideas that will only corrupt pure Hellenic values.
- When colonization occurs, the Greeks who sail there lose touch with the motherland which bred them. It waters down Greek culture.
- The loyalty of these exported Greeks becomes suspect. If the major city-states are attacked by barbarian empires like Persia, will the people of these new colonies support and fight for the original metropolis? Probably not.
- Very often, Greek colonists, being an aggressive and dominant people, try to enslave the native population. They often intermarry with the native women, thus diluting the superior Greek blood of their home in Hellas. Colonists also enforce their civilization and customs on the native population. This is ironic since individualism and personal freedom is so precious to most Greeks.





SPEAKERS' GUIDELINES: PROPOSITION 2 - 1

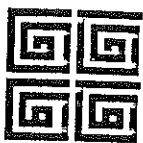
Proposition 2: Abolish Slavery

Slavery in Hellas should be abolished. It is a practice which blights the glory, the achievements, and the unity of our people.

(These suggestions below are only an outline. Research further for more ideas and details.)

Arguments for the proposition:

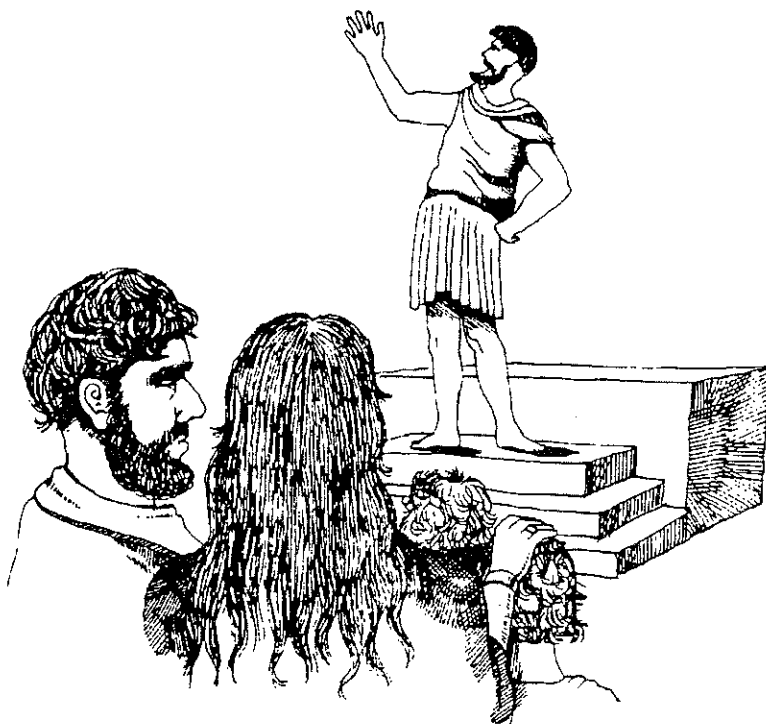
- We cannot really claim to be a democracy when perhaps as high as 40% to 50% of our people are slaves.
- Think of the wasted potential. If we made the slaves into citizen, we would have thousands of wise voters and participants in our democracy. There would be more responsible citizens to fight in our armies, serve on juries, and, yes, even lead the Boule or Assembly. They would become valuable assets if we gave them the incentive.
- Slaves are treated at best like tame animals, at worst like wild beasts. They are often beaten, whipped, humiliated, and tortured as if they were inferior and not human.
- Slaves have no freedoms enjoyed by native-born Greeks, just because they originated somewhere else. If they choose to become Greek, let them. Hellenic life will be enriched for it.
- Slavery is a stigma, a blemish, a wart, a cancer on Greek life. It blunts all the great successes in poetry, art, sculpture, history, science, mathematics, and philosophy.

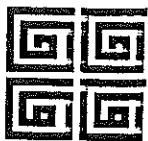


SPEAKERS' GUIDELINES: PROPOSITION 2 - 2

Arguments against the proposition:

- Slavery is an integral part of Greek life. It is a tradition. Slaves cultivate the farms, work in the factories, unload the ships, run the shops in the agora, row in the ship galleys. Moreover, they take pride in what they do. Most are contented to be such assets to Greek life.
- Slaves and the toil they do frees the wellborn and the educated and talented to achieve things. If these privileged would have to work, when would they find time to create the masterpieces in poetry, philosophy, art, architecture, history, and drama?
- Slaves in Hellas are treated well. Rarely does a master beat his property or humiliate the "free" slaves of the polis. Many have responsible positions in society as pedagogues and household servants. Anyway, about all it means to be a slave is that you don't get to vote. Let the educated and wellborn do the thinking. The reality is we need slaves to do our work, and the slaves need us to do their thinking.
- Most slaves are well-treated barbarians and foreigners captured in war. The gods have decreed that Greeks were made to be the masters and barbarians were meant to be the slaves.
- Slaves are permitted to participate in the state religion.
- Slaves are allowed a surprising amount of freedom and liberty. What other early empire on earth would do this?





SPEAKERS' GUIDELINES: PROPOSITION 3 - 1

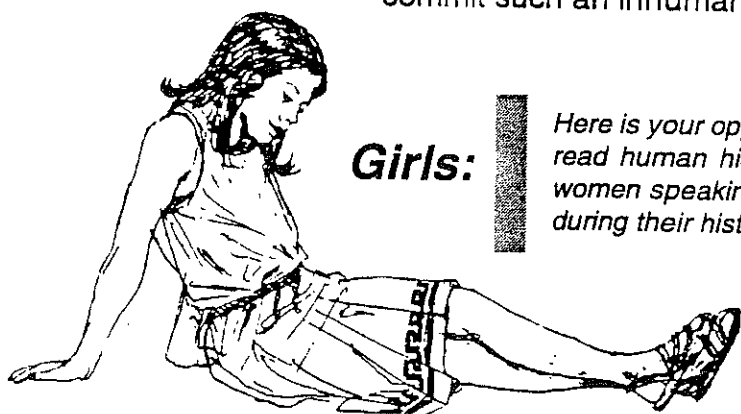
Proposition 3: Women's Rights

Women have been denied equal rights as Greeks for too long and should be allowed to have full citizenship with voting rights in the Assembly.

(These suggestions are only an outline. Research further for more ideas and details.)

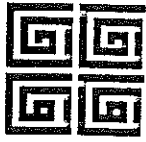
Arguments for the proposition:

- Statistically women make up about 50% of our population. By denying women citizenship, we are losing out on 50% of our potential.
- Women can and want to achieve if given citizenship. Some women have left their dull, lifeless existence to become hetairai-liberated, independent Greek women. Aspasia, Theoris, Thais, and Drotina are names of women who have followed this path and have the respect of men like Socrates and Pericles. Clearly, women are as capable as men in intelligence and rational thought. To think otherwise is to be blindly unaware.
- Denied equality, women cannot become members of this Assembly, nor take a role in public matters except in the theater and festival processions. It's a limited life, and all because they were born female.
- Because of never being given opportunities to contribute to the polis, they are trapped in mindless activities. To many men, they are baby-machines, even in Sparta where they are allowed physical training.
- Here is a clear signal of men's evil treatment of women. Fathers often expose a newborn daughter to the elements, hoping to see her die because they are disappointed at not having a son. If women were granted political equality and the vote, fathers would never commit such an inhumane act.



Girls:

Here is your opportunity to speak up. Too seldom while we read human history do we ever hear the voices of past women speaking their feelings about what was happening during their historical era.

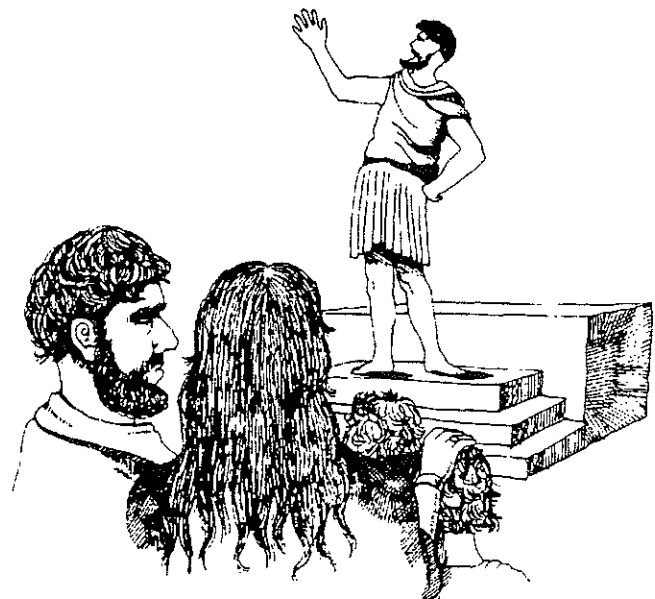


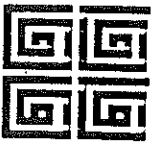
SPEAKERS' GUIDELINES: PROPOSITION 3 - 2

- Housework and raising children do not fill up an entire day. That means women have too much idle time. They would rather be in the Assembly making worthy decisions that they are capable of rendering.
- Not to empower women is to deny Hellas its full potential.
- Several of the female gods are given virtues and qualities men admire. Don't flesh-and-blood Greek women have them, too?

Arguments against the proposition:

- Women are perfectly suited to be homemakers and mothers. Nature has given them important roles. We cannot change biology. Anatomy is destiny.
- Besides, what more important role is there for someone than to raise and nurture our children and manage the entire household, with all of the duties and responsibilities these roles have?
- Women's primary function is to produce Greek sons. All the great warriors, philosophers, athletes, poets, scientists, and dramatists would not have achieved what they did without their mothers who nurtured them at home. Is this not enough importance for women?
- Women aren't capable of rational, political thought. Politics is a man's domain and responsibility: to listen, debate, and vote in this Assembly. The gods have decreed women's secondary status in this realm. To change this would be against the gods.
- Since women aren't strong enough, aren't cunning enough, and can't think clearly enough, they can't serve in the armies and navies. Therefore, they shouldn't be able to make decisions in this Assembly affecting this polis in time of war.





SPEAKERS' GUIDELINES: PROPOSITION 4 - 1

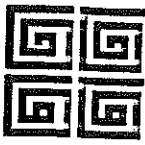
Proposition 4: Give in to the Persians

We Greeks should give in to the Persian barbarians as they prepare to invade our lands as they did 10 years ago. We are too small in numbers and too powerless to oppose them. Therefore, we should cooperate, lay down our arms, and become part of the mighty Persian Empire.

(These suggestions are only an outline. Research further for more ideas and details.)

Arguments for the proposition:

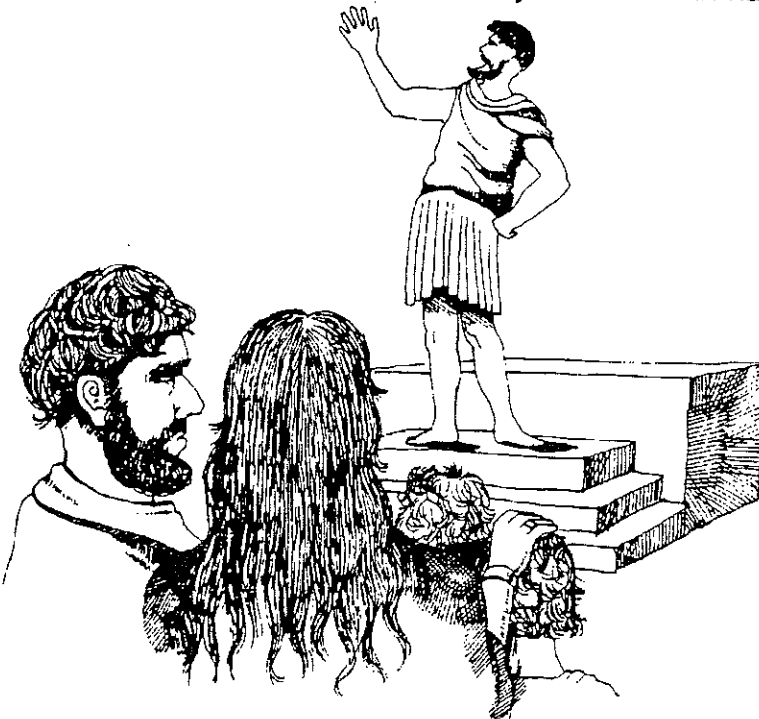
- The Persian hordes are too big and powerful for us to defeat in battle. They are angry after their defeat 10 years ago at Marathon. Let's not further antagonize King Xerxes.
- Greeks could never unify to win any major victories, for we are a quarrelsome people never meant to be a united empire or nation. Only during the Olympics do we come together to achieve goals.
- The era of Greek greatness is over. Every dog has its day, and now it's Persia's turn to rule the world and achieve its destiny.
- Being occupied won't be so bad. Persia is a cosmopolitan empire. Its leaders accept and tolerate differences in customs, religions, and beliefs held by the people they conquer.
- Right now, if we surrender, we can dictate our future. If we resist and lose in battle, we can expect disaster.



SPEAKERS' GUIDELINES: PROPOSITION 4 - 2

Arguments against the proposition:

- We should never submit to military despotism. King Xerxes wants to annihilate Hellas, not just occupy it. He wants to avenge the Persian defeat at Marathon 10 years ago by his father, Darius.
- We should unify immediately and fight barbarism to the last Greek warrior, if need be.
- We can expect no favors from Xerxes, surrender or otherwise, especially after Marathon when the Persians were only 25 to 30 miles from their military target, Athens.
- Greek independence and the spirit of freedom-loving men is essential to maintain. It's us against them. The stakes are too high to surrender.
- Greek culture and civilization have achieved a great deal already with so much more yet to accomplish. It would be a tragedy to have it all snuffed out by Persia.
- Perhaps we should evacuate Athens at this late hour and occupy the island of Salamis. Let's put faith in Themistocles and the Greek fleet led by the Athenian navy.








ASSEMBLY SPEAKER'S FORMAT SHEET

Your Greek name _____ of _____

Debate Proposition # ____ in the Assembly

 Resolved: _____

The herald of the Assembly will ask, "Who wishes to speak?" You then will eventually be recognized, you will come forward, and you will identify yourself by saying, "I am _____ of _____." I rise today to speak for (or against) this proposition because...." Make a **general statement** and then briefly list several **supporting points** to explain your beliefs. Next present your brief speech passionately, ending it with a **concluding statement** in which you urge your listeners how you wish them to vote on the proposition.

General statement:

Supporting points (historical details):

1.

2.

3.

Concluding statement: "In conclusion, therefore, I"

