

Candidate 1 evidence

Classical Studies Higher Resource Sheet			
Candidate Name		Scottish Candidate Number	
<p>To what extent could 5th Century Athens be considered a democratic society?</p> <p>Intro- first democracy- reflected today. Greek origin of the word "rule by the people". form of government- Power with the people. Nowadays form of society which...examine democracy or not? assembly, ostracism-threat. Legal System effective, fair power to people...democratic? I shall argue, quite but exclusion.</p> <p>assembly/Ecclesia- Pnyx where decisions made. 6000 citizens. Fair-all vote-no age/class. Equal votes-modern comparison-general election. All citizens involved politically. All important decisions. Exclusion of some (not attending) citizens-not as democratic. Demagogues-Pericles, good leader "He led them rather than was led by them" (Athenian Radical Democracy, London Association Of Classical Teachers, from 461 to 404BC, Thucydides 2.65.8f) Spirit of demo?-All equal? Pericles spoke "such a spell he did cast on us" (Athenian Radical Democracy, London Association Of Classical Teachers, Eupolis, Demes fr.102) words count more. Eloquent speaker convince- undermine democracy. Could be Democratic-popular decisions, minority views not. Conclusionish undermined so not as intial evidence suggests.</p> <p>Legal System- fairness to all. Fellow citizen summoned by fellow citizen. Isonomia.- equality before the law. Important-all treated fairly no matter what. Jurors-lot. 201-6000 jurors. 6000, 600tribe, reducing corruption, supporting idea democratic.+jurors paid. Nowadays lawyers and judges- studied so prosecute+ fairly+ . punishments different in severity same crime-despite isonomia. although democratic principles-some citiznes higher chance of prosecuted-rhetoric...influential friends. Wealth advantage In court...clearly undemocratic, isonomia undermined. Nevertheless...system built on direct control not monarch. Democratic in principle...practical implementation</p> <p>Tribal system and magistrates. 30 demes, 10 costal, 10 countryside, 10 city- 10 tribes each with 1 coastal, 1 countryside and 1 city were created (Athenian Radical Democracy, London Association Of Classical Teachers, from 508/7 to 485/4, constitution 21.1-22.6). no tribe had power concentrated...spread equally. Tribes- citizens from every area represented in institutes. Tribes put citizens forward for lot...selected to work, where? All citizens represented... could all participate, polis. Magistrates, any over 30, stop anyone too power. Position eg, 1 year. Stop corruption, examined at end of service. Government in hands of people...democratic. Strategoi/military leaders...experience+ battle field knowledge-re/elected. Poor not strategoi-pay+ campaigning price. So not all represented, undemocratic. Nowadays- career, Mp expense scandal demonstrates widespread, systematic corruption.Democratic...run by citizens selected by lot, measures taken to avoid corruptibility.</p> <p>Ostracism- prevented too powerful, democratic self defence system. Sixth pyrtany...yes, held later in pyrtany. All vote, quorum 6000 for ostracism to take place. Most votes, 10 years, keep property, family stay. Tool intended peace, no one too powerful+ undermine democracy. Modern comparison-impeachment-protect integrity + power of democracies. Some citizens- get rid of political opponents, e.g Thucydides or people angry at political leaders, e.g Themistocles. Democratic as people decide if + who to ostracise, often misused. Conc- ostracism, designed with protection of democracy, maybe not. Thus, society...intended to be democratic limited.</p> <p>Exclusion- so many from political. Metics, Women, Slaves-assembly, citizen based activities. Citizen=18, male, deme, free, parents. Who did this exclude? From. They could not, assembly, magistrates, law courts, ostracism. Meyer calls this treatment something akin to "oppression" (Women in Classical Athens, Jørgen Christian Meyer). Today-unacceptable.</p> <p>So many members barred cannot be truly democratic. Key criteria-equal rights, power to people. If only a minority power, society not. Oligarchy, elitist groups. Only male, not democratic, majority no power. Thus, participation only equal citizens. Attica excluded, limited extent. Institutions-fairness-citizens.</p> <p>Conclusion- many elements, truly. Assembly-vote+speak. Demagogues-minority views. Legal system-call cases. No Professional+equal before law. Tribal system- representation w/ magistrates+ all magistrate-spread power. Strategoi-elected. Poor people+disproportionate power. Ostracisms-anyone too power. Majority voting. Manipulated, exclude -> elitism rather democracy.</p> <p>Democratic elements, excluded non-citizens. Athens cannot value equality. Freedom, fairness, equality valued, different standards+ conditions, no political life= never truly democratic society.</p>			

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To what extent could 5th century Athens be considered a democratic society?

Created with ~~is~~ the first democracy in history, 5th century Athens unique and innovative form of government is reflected in many governments of today including Britains. Translated from its ancient greek origin the word democracy means "rule by the people". It is a form of government ~~that~~ values equality, ignores heride — where the power is exercised either directly by the people or by means of elected representatives. Nowadays it is a ~~form~~ society which values equal rights, ignores hereditary and class distinctions and has a tolerance of minority views. Using these criteria I am going to examine whether or not Athens really was a democratic society. I shall investigate the sovereign assembly and the practice of ostracising those seen as a threat. I shall examine whether the legal system fairly and ~~effectively~~ effectively gives power to the people and whether this was democratic or not. In this essay I shall argue that although Athens was quite democratic for citizens with the exclusion of so many in society from political life Athens could never truly be considered a democratic society.

The assembly or Ecclesia met on the pnyx and was where all decisions involving Athens were made. 6000 citizens were needed to make an important decision. It was fair and democratic as all citizens could vote and no matter what their

1

Age or class. Every vote counted equally and every citizen in attendance got a vote. This is similar to a general election nowadays where all votes are counted equally. This meant that all citizens were involved politically and this was very democratic. All important National, ~~and~~ economic ^{decisions} and new laws were made here. However with the exclusion of some citizens from the assembly, those who didn't happen to attend that meeting, it might not be as democratic as we first thought as these citizens would not be involved in the political decision making. Demagogues such as Pericles took advantage of the ^{assembly} ~~situation~~ and rose to power "He led them rather than was led by them" (Athenian Radical Democracy, London Association of Classical Teachers, from 461 to 404 BC, Thucydides 2.65.8f). Although Pericles was a good leader this does not seem to represent the spirit of democracy in which everyone, and their voice, was heard and everyone was equal. When Pericles spoke "Such a spell he did cast on us" (Athenian Radical Democracy, London Association of Classical Teachers, Eupolis, Demes fr. 102) meaning everyone would listen to him and effectively his words would count for more than other peoples. As ~~an~~ an eloquent speaker he was able to convince the masses and direct decisions, ~~and~~ undermining democracy. This could be considered highly democratic as popular decisions were made however minority views were not listened to which is undemocratic. ~~Even~~ Democracy ~~and~~ the Institute of the Assembly could be undermined by one person so perhaps Athenian Society

and the assembly were not as democratic as the original evidence suggests.

Another key institute in the Athenian society was the legal system which tried to provide fairness to all. Citizens were summoned to court by a fellow citizen calling the case who was also usually the victim. The legal system tried to provide isonomia or equality before the law. This was an important democratic concept as it meant that all citizens no matter what their class, history or wealth would be ~~treated~~ treated fairly and equally. Jurors were chosen by lot which was democratic and reduced corruption and bribery. There could be any odd number of citizens between 201 and 6000 meaning a fair decision could be made. Also with these large juries there was less scope for bribery as they would need to bribe too many people. With 6000 ^{jurors} jurors, 600 from each tribe reducing corruption and supporting the idea that it was democratic. Jurors were also paid to reduce corruption and so that even the poorest citizens could afford to be jurors. Nowadays we have trained, professional judges and lawyers who have studied for years so can defend and prosecute fairly and effectively, whereas in Athenian society the jurors might not know the law as well. This could lead to different punishments in different severity for the same crime despite the supposed existence of isonomia. Although the legal system was built on democratic principles some citizens had a higher chance of being prosecuted as their rhetoric?

was not as good or they didn't have as influential friends. In this way we can see that wealth gives a disproportionate advantage in court which is clearly undemocratic leading to the principle of Isonomia being undermined. Nevertheless this was a system built on the direct control of the people not the control of an all powerful monarch. Although democratic in principle we can see that in practical implementation the legal system failed to provide Isonomia and was not as democratic as we first imagined.

Another key idea in Athenian democracy was the tribal systems and magistrates and the equality this fosters. In Attica there was 30 demes, 10 ~~each~~ coastal, 10 countryside and 10 city demes were created. These were split between ten tribes each with 7 coastal deme, 1 countryside deme and 1 citydeme. (Athenian Radical democracy, London Association of Classical Teachers from 508/7 to 485/4, constitution 21.1-22.6) This meant that no tribe had all its power concentrated in the city and the power was spread equally among the tribes. The tribes meant that citizens from every area were represented in all the democratic institutions. Tribes put citizens forward for lot and those citizens were selected to work in the Boule or as magistrates. This meant that citizens from every area were represented in government and could all participate in the political running of the Polis. This meant that government was in the hands of the people which is highly democratic. The only exception to

Magistrates could be ~~any~~ ~~over~~ citizen over the age of 30 and were designed to prevent anyone from having too much power. These Magistrates held positions in the government such as tax collectors and held the position for one year after which they ~~had~~ and they could not repeat the job so as to prevent corruption. Another method of stopping corruption was that the Magistrates were examined for signs of corruption at the end of their one year ~~of~~ service. This meant that government was in the hands of the people which is highly democratic. The only exception to this was the Strategoi or military leader who needed crucial experience and battle field knowledge to be elected and could be re-elected. However poor citizens would not have been able to ~~have~~ ^{afford} this position as the campaigning ~~to~~ for votes was expensive and Strategoi were only paid when in battle so this means that not every area of society was represented among the Strategoi and not every citizen could afford to become a Strategoi which is highly undemocratic. Nowadays people have a career in politics and we can see from recent events, such as the MP expense scandal, that widespread systematic corruption has taken place. Thus, we can see that this area of government ~~as was~~ ^{perhaps even more} democratic ^{as citizens} were selected by lot to run the government ^{than our society,} and many measures were taken to avoid corruptibility.

Another key concept was Ostracism which was designed to prevent anyone from having too much power and was a kind of democratic self

Self-defence System. At the sixth Pyrrany, ^{of every year} the citizens were asked if they wanted an Ostracism, if the answer was yes the Ostracism was held later in the Pyrrany. All citizens could vote and all votes counted equally, a quorum of 6000 citizens was needed for an Ostracism. The person with the most votes would be ostracised for 10 years and was allowed to keep their property and their family was allowed to remain living in Athens. Ostracism was ^{originally} a ~~tool~~ intended to keep peace and prevent anyone from becoming too powerful and undermining democracy. This is similar to the modern day Impeachment which is another political process which aims to protect the power and integrity of democracies. However it was abused and some citizens used it to get rid of their political opponents such as in the case of Thucydides or when people ~~became~~ became angry at their political leaders as seen in the case of Themistocles. Ostracism was democratic as the people got to decide if and who to ostracise however it was often misused. Although Ostracism was designed with the protection of democracy in mind it may not be as democratic as the initial evidence suggested as it was misused to prevent minority views from being heard and to get rid of opponents and people that ~~were~~ the citizens were angry with. Thus, ^{although} society had many democratic institutions that were intended to be democratic ^{and designed with the prot}, it can be seen to be limited in the extent of democracy it provided.

The main reason Athens cannot be considered

a democracy is that so many members of society were excluded from political life. Menics, woman and slaves were all excluded from the assembly and all other citizen based activities. To be a citizen you had to be over 18, be male, have been registered with your local deme at birth, be free and have two Athenian born parents. This excluded the majority of society from all political life. They could not speak or vote in the assembly, they could not be magistrates, they could not call a case in the law courts or serve in the jury and they could not take part in an Ostracism. Meyer even goes so far as to call this treatment something akin to "oppression" (Women in Classical Athens, Jørgen Christian Meyer). Today such treatment of woman and other groups of society would be seen as completely unacceptable. With so many members of society barred from political life Athenian society can never truly be seen as democratic. Indeed with only a minority allowed to take part in political activities and decisions it could be viewed as closer to a large oligarchy with ~~the~~ ~~most~~ ~~gro~~ groups rather than a democracy. With only male citizens being involved in politics then this society can be seen as highly undemocratic as the majority of people had no power or say in the "rule" of Athens. Thus, we can see that participation was only equal among citizens, ~~with~~ ^{with the majority of Attica excluded from all} political activities we can see that Athens was very limited in the extent of democracy it could provide. Although the ~~fast~~ ^{democr} institutions could provide fairness and democracy for the citizens.

of democracy
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In conclusion we can see that many elements of Athenian society were democratic without Athenian society being truly democratic. All citizens ^{present} could vote and speak in the Assembly, ^{which was democratic}. However demagogues prevented minority views from being heard. The legal system was democratic as all citizens could call cases here but without professional knowledge of the law and judgement of crimes not all citizens were equal before the law. The tribal system democratically provided representation of all areas in Attica with the magistrates helping spread power equally. The strategoi were democratically elected however poor people were prevented from becoming strategoi and strategoi had a disproportionate amount of power. Ostracisms prevented anyone from becoming too powerful with democratic majority voting however they were manipulated to exclude people from society leading to elitism rather than democracy. Athenian society had many democratic elements however with the exclusion of all non citizens from these political institutes and activities Athens cannot be seen to value equality as much as the initial evidence suggested. In a society where freedom, fairness and equality are valued placing different standards and conditions on different groups of people and preventing them from having a political life means that 5th century Athens could never truly be considered a democratic society.