Contents

1 Session 3

1.1 Voting Mechanism for Metic Citizenship

1.1.1 Solonian Criterion

- Born in Athens

- Shown loyalty

- Contributes to economy

- Qualified and Educated to speak

- Deeply affected by the 30

- Contributions are made in the name of Athens

1.1.2 Voting Distribution

- Lysias: 300

- Callias: 800

- Thrasybulus: 700

1.2 On Payment for Voting

1.2.1 Speech 1, Simon

- The knowledge of serving athens should be all a person needs to contribute

- Wealth corrupts those in the assembly

- Rewards of leadership need not be realized instantly but in the future of Athens

- The 30 had a mindset conducive to payment for service, and is a case study in corruption

1.2.2 Speech 2, Meletus

- Our economy is in ruins and people have little to no money

- Payment incentivizes participation which leads to unity

- Payment solves back for poverty in Athens

- More participation leads to more payment

2 Session 2

2.1 Speech 1

- Being a good Athenian that helps your state and is just in your actions is all that is truly required of citizens

- Must share the beauty of Athens unto everyone

- Currently have low population post-30;

- Our loyalty must be firstly to the gods and to Athens, doing so requires us to bestow citizenship upon those that deserve it

2.2 Speech 2

- Metics and slaves can't be trusted to put Athens above themselves

- Slaves fled at the first opportunity during the Peloponnesian War

- We must focus on restoring Athens - if slaves were given freedom and the ability to vote, many shops would close and our economy would decline

- Must not make drastic changes at such a vulnerable time

- Some metics were helpful but not all foreigners will be good

- We should show outsiders Athens but we must be wary of spies and those that want to hurt us

2.3 Speech 3

- Is every person fit to govern?

- Slaves come from enemy lands and don't have the best interest of Athens at heart

- Athenians are superior and must be the leaders of the Assembly

- Slaves would not make fair jurors - Slaves can't be expected to do this because they have an inherent bias against their masters

- There are an extremely large amount of Metics in Athens and adding this many people to the assembly would create chaos

- Metics already have power in the status quo

- Too many extra people in the assembly creates problems

2.4   Speech 4

- The gods place us in our corresponding wombs with purpose. As a result, the gods do not want Metics or slaves to be Athenians and to defy this is to defy the gods

- Sparta case study proves that we need to preserve our culture

- Metics are only here to gain wealth - they have no blood loyalty to the city

- Must give citizenship to women because they are blood related to the city and have the power to do this

- Socratics agree with the equality of women

2.5   Speech 5

- Metic anecdote

- Metics are, in all senses but legally, citizens of Athens

- Metics drive the economy of Athens, the importance of which is outlined by **The Economist**

- Must thank Metics for all their hard work through citizenship and representation

- Currently, Metics have no reason to stay in Athens - need a greater population for more power

2.6   Speech 6

- Sheep flock to the strongest speaker and leader in the Assembly - they don't have thoughts of their own which is extremely dangerous in the Assembly

- The spartan method of education builds unity

- Judge the youth based on whether or not they have the philosophers' spirit

- Athena herself gave women an important education

- Those that do not come from Athenian heritage also may not have the ability to rule but some may have that unique capacity

- The best path forward is to allow anyone with the proper education to rule

3   Session 1

3.1   President, Anytus

- Anytus, For reconciliation

- Knows more than most the cruelty of the Thirty, still wants forgiveness

- Institutions themselves are faulty, not the actions of the Thirty

- References Plato specifically

- We as Athenians have failed to create a proper system

- Shouldn't waste time in the past, need to wrok towards a better future

3.2   Crito

- Socratic method of reaching the truth requires forgetting the crimes of the Thirty and forgiving crimes of the supporters

- It is necessary to avoid harm and punisment to create a good state

- Good people are just, good people do not harm, therefore a just state should not harm

- Punishment doesn't teach right and wrong, is a short term solution

- Sets a dangerous precedent of punishment which will eventually lead to a wholly unjust state

- Separating and prosecuting supporters of the Thirty creates divisiveness amongst Athenians

- Prosecution distracts from the main goal of creating a better Athens

3.3 Lithicles

- Without prosecuting the Thirty, those that died under their rule have not recieved justice

- The Thirty changed the whole nature of Athens and Athenian culture - that can't be accepted

- Must punish the Thirty as a symbol of our victory and sends a message to Sparta

- How can we move forward without avenging those who were lost?

3.4 Lycon

- We must continue our democracy and rule of law

- To forgive and forget the rule of the Thirty would be to disrespect the Athenians that lost their lives under the rule of the Thirty

- Expected of the Socratics to support reconciliation because they supported the Thirty

- The thirty and the Socratics must be prosectued

- Socrates hates democracy and supported the Thirty which is wholly unacceptable

- Dismissing the crimes of the Thirty is equivalent to surrendering

4 Helenica

4.1 General Arguments

- A closer look at the 30 tyrants and their actions

- Modern oligarchies operate better than traditional democracies

- A spartan model with the 30 was problematic due to the number of people in the oligarchy

- Smaller oligarchies create more cohesion in the state

- Even one bad oligarch can be problematic as it creates a domino effect

4.2 Socratic Arguments

- Oligarchies are fine but can crumble quickly when based solely on money and power

5 The Economist

5.1 General Management

- House and Estate management

- Management has made Athens as successful as it was

- Rooted in moderation and hard work

5.2 The Nature of Money & Wealth

- Money in the wrong hands can become contagious, wealth is therefore a big repsonsibility

- Not having wealth is not a bad thing, wealth comes with significant sacrifice

- Wealth comes with servitude not only to individuals but also to the state as a whole

- Wives must be taught household management because they manage debt and money

5.3 The Royal Code

- Surplus of wealth exists to help the less-forunate and the state

- Proper treatment of servants and employees

- Holders of wealth must not be selfish in any capacity

5.4 Leadership

- Critical that wealthy, cultured people rule

  - Strong ancestry and heritage with knowledge of Athenian needs and traditions

    – Wealth must be perfectly managed by leaders for the good of Athens

- Empires are too large and convoluted to be just and harmoniou

6   The Life of Lycurgus

6.1   Social Mobility

- Breaking family ties to catalyze social mobility

    – Women and children held common

- Women would not be held to a single man, they would mate based on desirable characteristics

- Children are the property of te state rather than of their parents

6.2   Education

- Educating all of the children using the same standards

- Non-spartan, creates more thoughtful and state-minded individuals

7   The Periclean Funeral Oration

- Starts by honoring the dead of the Peloponnesian War

7.1   Future of Athens

- Rebuild the Empire

- Democracy by meritocracy

- Athens is open to everyone, increases glory and importance of Athens

7.2   Values

- Democracy is critical to the maintenance of the state

- Justice must be distributed equally without regard to status or ancestry

- Individual meritocracy is critical without regard to familial accomplishments

7.3 Policy

7.3.1 Periclean Philosophy

- Open borders are necessary to share our knowledge and culture

- Empire rebuilding is important

    - Brings in profits
    - Protects other states

_ Education is not a hobby, it's something that must guide decision-making

7.3.2 The Socratic Rebuttal

- Empire is important but not a requirement

- Empires for the sake of profit must be rejeced outright

8 Debating The Republic

8.1 Socratics

8.1.1 Leadership Qualities

- Love of learning

- Knowledge of one's own ignorace

- Prioritizing state interests over individual ones

8.1.2 Education

- Begins with understanding the arts, gentleness, and compassion

- Followed by significant gymnastics

- Education must be rooted in individual excellence

- Not all leaders must be aristocrats, they simply need the proper education

    - How does a non-aristocrat get such an education?

- Payment for political participation is bad - one need not be incentivized for participation and devotion to their state

8.1.3 Citizenship

- Anyone with the necessary aptitude, including women, can become citizens

8.2 Thrasybulans

- Injustice, while bad, indicates an unjust person rather than an unjust state

- Education need not necessitate an artistic background - a military education is far more important

- Socratic education is infeasible for all, which is unequal

8.2.1 Citizenship

- Culture is critical to citizenship

8.3 Solonians

8.3.1 Leadership Qualities

- Leaders should be well-versed and acting in the best interest of the state

- Leaders need to be well-rounded and certain people are better fit for these positions than others

- The assembly is chaotic and ineffective as a means of decision-making and ruling

8.3.2 Societal Qualities

- Forgiveness is necessary for past wrong-doings

- While wealth and education is largely cyclical, we should not be restructuring our society wholly

- Metics and Low-income individuals should not have significant voices in assembly because they don't have the education necessary to have a strong, educational conversation

8.3.3   Citizenship

- Only strong, wealthy individuals should have citizenship to preserve the quality of Athens

9   Characters & Intro Notes

9.1   Characters

9.1.1   Assignments

Names	Character
Tay	Lycon
Austin	Simon
Andrew	Aristachus
Natalie	Callias
Mac	Thrasybulus
Anjali	Lithicles
Penelope	Thearion
Payton	Meletus
Dinah	Archinus
Jaylen	Lysimache
Grace	Aristocles
Catherine	Crito
Dylan	Lysias
Vetri	Anytus

9.2   Socrates & Plato

9.2.1   Socrates

- We have no texts by Socrates

    - Texts from Plato, Xenophon, & Aristophanes

- "Founder of western philosophy

- Taught through conversation

    - Dialogie in agora, elsewhere in Athens

9.2.2   Biography

- Parents: Sophroniscus * Pharnarete
- Personal life; three sons
- No known profession
- Military service: Potidaea, Amphipolis, Delium
- Associated with the Thirty Tyrants (taught Critias)
- Personal appearence: unkempt
- Reputation in Athes: gafdly

9.2.3   Plato

- Greek philosopher, mathematician, stident of socrates, wroter of philosophical dialogue
- Founder of "The Academy"
- Plato taught Aristotle
- Large amount of works by Plato
  - 36 dialogies (feat. Socrates and others)
  - 13 letters (may be by Plato)
- Aristocratic famoly in Athens
- Parents: Ariston (descendant of Athenian king) and Perictione (niece of Critias)

9.2.4   Plato's Argumentation

- Inductive reasoning: from particular examples to general truths
- Deductive reasoning: from general truths to a particular example within the subset of that truth
- Analogy: allows speakers to evoke in audience something they know and then apply its attributes to somehting that is unfamiliar to them
- Dialogue: Athenian public life is a matter of public debate/discussion/argument (Assembly)

9.2.5 The Republic

- Written 380-375 BCE but claims to record a conversation during the Peloponnesian War

- Definition of justice and the role of a character in a just polis

- Book 1: two definitions are proposed and rejected

- Book 2: Flaucon's and Adeimantus' speeches & definitions of justice