The Greek Roots of Democracy

Greece lies at the southern end of the Balkan peninsula, where the land mass thrusts into the Mediterranean Sea. Greece’s geography greatly influenced its history. The region’s mountains and terrain restricted overland travel, and it also limited farming. The Greeks turned instead to the sea, becoming fishers and sailors and traders. They also became thinkers and writers and artists. In time, the Greeks generated a burst of creativity that we call the classical age, a period of great artistic and literary abundance. Western civilization would draw heavily on the ideas produced during this era, which began around 500 B.C.

The Rise of Greek City-States

The geography of Greece influenced how its centers of power developed. The Greeks, assisted in mountain valleys or on islands, built small, independent city-states. A city-state is a political unit made up of a city and the surrounding lands. In the 700s B.C., the lack of fertile land encouraged Greek expansion overseas. Gradually, a scattering of Greek colonies appeared throughout the Mediterranean, from Spain to Egypt. Wherever they traveled, Greek settlers and traders carried their ideas about literature and art and also government.

Governining the City-States

As their world expanded, the Greeks evolved a unique version of the city-state, which they called the polis. Typically the city itself was built on two levels. On
a hilltop stood the acropolis (ah KREE pus lee), or high city, with its great marble temple dedicated to different gods and goddesses. On flatter ground below lay the walled main city with its marketplace, theater, public buildings, and homes.

The population of each city-state was fairly small, which helped citizens share a sense of responsibility for its triumphs and defeats. In the warm climate of Greece, free men spent much time outdoors in the marketplace, debating issues that affected their lives. The whole community joined in festivals honoring the city’s special god or goddess.

Between 750 and 500 B.C., Greeks evolved different forms of government. An often-used one was the polis, a government like this, in which a king or queen exercised central power, is a monarchy. Briefly, though, power shifted to a class of noble landowners. They served as the military defenders of the city-state, because only they could afford bronze weapons and horse-drawn chariots. At first this aristocracy, or small ruling group, defended the king. In time, they won power for themselves. As trade expanded, a new middle class of wealthy merchants, farmers, and artisans emerged in some cities. This new aristocracy challenged the landowning nobles for power and came to dominate some city-states.

Changes in Warfare Changes in military technology increased the power of the middle class. By about 600 B.C., iron weapons replaced bronze ones. Since iron was cheaper, ordinary citizens could afford iron helmets, shields, and swords. Meanwhile, a new method of fighting emerged. The phalanx was a massive formation of heavily armed foot soldiers. Mastering this formation required many hours of practice. This intensive training created a strong sense of unity among citizens-soldiers.

By putting the defense of the city-state in the hands of ordinary citizens, the phalanx reduced class differences. The new type of warfare, however, led the ten most influential city-states to develop very different ways of life. While Sparta stressed strict discipline, Athens glorified the individual and extended political rights to more citizens.

Sparta: A Nation of Soldiers The city-state of Sparta was located in the Peloponnesus (pel uh puh NEE sus), a near-island in the southern part of Greece. Starting around 600 B.C., the Spartans transformed themselves into a military state. At the age of seven, boys began training for a lifetime in the army. Toughened by a coarse diet, hard exercise, and a rigid system of discipline, Spartan boys became excellent soldiers. Girls, too, had a rigorous upbringing. As part of a warrior society, they were expected to produce healthy sons for war. They therefore worked to exercise and strengthen their bodies.

The Spartan government included two kings and a council of elders who advised the monarchs. An assembly or group made up of all citizens, approved major decisions. Citizens were male, native-born Spartans over the age of 30. The assembly also elected five ephors, officials who held the real power and ran day-to-day affairs. The Spartan government included two kings and a council of elders who advised the monarchs. An assembly or group made up of all citizens, approved major decisions. Citizens were male, native-born Spartans over the age of 30. The assembly also elected five ephors, officials who held the real power and ran day-to-day affairs.
Sources of the Democratic Tradition

The Persian Wars

The Persian Wars

Instruct

- Introduce Ask Why would a powerful state invade another state’s territory? (to add to its territory and power; to avenge an earlier defeat; to gain natural resources; to spread its ideas)
- Teach Discuss the Persian Wars. Refer students to the map on the previous page. Have them find Athens and Asia Minor. Ask What were the three main stages of the Persian Wars? (Athenians repelled the first invasion; a combined Greek naval force defeated the Persian fleet after a second invasion resulted in the burning of Athens and several battlefield defeats; the Greeks defeated the Persians in Asia Minor.)
- Quick Activity Ask groups of students to write a fictional story that explains how the Athenians managed to bounce back from battlefield defeats and the burning of Athens to triumph by smashing the Persian fleet. Select one group to research and write about what actually happened. Then have all groups present their stories.

Independent Practice

Have students make a timeline of events related to the Persian Wars.

Monitor Progress

Check to see that students have included in their timelines these four dates: 500 B.C., 490 B.C., 480 B.C. (“Ten years later”), and 479 B.C. (“The following year”).

Answer

Caption northeast

The Persian Wars

10 Sources of the Democratic Tradition
broadened the role of ordinary citizens in government. He set up the Council of 500, whose members were chosen by lot from among all citi-
zens. The council prepared laws for the assembly and supervised the day- to-day work of government. Cleisthenes made the assembly a genuine legislature, or lawmaking body. It debated laws before deciding to approve or reject them. The assembly included all male citizens over the age of 30.

By modern standards, Athenian democracy was quite limited. Only male citizens could participate in government, and few people qualified for citizenship. Women, for example, had no share in public life. Neither did the tens of thousands of Athenian slaves, whose labor gave citizens the time to participate in government.

**Standards Check** What process took city-states from monarchy to aristocracy and, in Athens, to democracy? H-SS 10.1.2

## The Persian Wars

By 500 B.C., Athens had emerged as the wealthiest Greek city-state. But Athens and the entire Greek world soon faced a fearsome threat from the Persians, whose empire stretched from Asia Minor all the way to India. In 490 B.C., a Persian army landed at Marathon, a plain north of Athens. Athenian forces rushed to meet the enemy, and through fierce hand-to-hand combat, forced the Persians to retreat.

Ten years later, a much larger Persian force landed in Greece. This time, Sparta and other city-states joined Athens to defend their homeland. After disheartening battlefield defeats and the burning of Athens, the Greeks gained victory by smashing the Persian fleet at Salamis, ending the threat of further Persian invasions.

**Standards Check** How did the Greeks meet the threat of invasion by the Persians? H-SS 10.1.2

## Athens in the Age of Pericles

Athens emerged from the Persian Wars as the most powerful city-state in Greece. It used its position of power in Greece to dominate other city-
states, slowly establishing an empire. Under the able statesman Pericles (PEHR uh kleez), the economy thrived and the government became more democratic. Because of his wise and skillful leadership, the period from 460 to 429 B.C. is often called the Age of Pericles.

**Political Life** Under Pericles, Athenians participated in a direct democ-

racy. A large number of citizens took direct part in the day-to-day affairs of government. By contrast, in most democratic countries today, citizens participate in government indirectly, through elected representatives. By the time of Pericles, the Athenian assembly met several times a month. At least 6,000 members had to be present in order to decide on important issues. Pericles believed that all male citizens, regardless of wealth or social class, should take part in government. Athens therefore began to pay a fixed salary to men who held public office. This reform enabled poor men to serve in government.

**History Background**

### Slavery and Democracy

Ironically, the system of slavery in ancient Athens probably had a great deal to do with the success of democracy there. Since many Athenians owned slaves, they were freed from the necessity of daily chores and the routine work of commerce and manufacturing. Thus, while slaves labored, there were many who could devote their time to discussing public affairs in the marketplace, debating issues and voting on laws in the assembly, and holding public office.

**Standards Check** What do you think is Persian? Which do you think is Greek, and why is this term important to the history of demo-
cracy? (The participation of citizens in government is a vital element of democracy.)

## Teach

Discuss direct democracy in Pericles’ time. Ask: Who attended the Athenian assembly during the Age of Pericles? (at least 6,000 male citi-
zens over the age of 18) Who made up juries? (hundreds or even thousands of male citizens over the age of 30?) Do you think Athens was a successful city during its time of democratic rule? Why or why not? (Answers should include this term.)

## Quick Activity

Point out the Infographic on the next page. Ask students to read the introductory paragraph. Have them define or explain each of the fundamental democratic characteristics that trace their origins to Athens. Have them define or explain each of the fundamental democratic characteristics that trace their origins to Athens. (the participation of citizens in government is a vital element of democracy.)

**Answers**

The noble landowners who defended the king gradually took power for themselves, ruling as an aristocracy. Changes in military technology increased the power of the middle class, and in Athens, leaders gave ordinary citizens control over government.

The Greeks fought courageously to defend their homeland, and, with a force drawn from several city-states, they defeated the Persians.

**Caption** Sample: The warrior on the right seems to be Greek because he is represented with a Greek helmet and shield.
**Independent Practice**

Point out the picture of Pynx hill on this page. Invite students to imagine how Athenian direct democracy actually functioned, with a legislature of 6,000 citizens gathered on this hill to discuss and vote on vital political issues. Have them list possible procedural or other problems that the Greeks had to overcome to make this system work.

**Monitor Progress**

Check to be sure that students are listing problems that might have come up because such a huge number of citizens, assembled in one place, were involved in discussing and resolving issues.

---

**Answers**

**Thinking Critically**

1. Athenian citizens were directly involved with government and were not governed through elected representatives.
2. Both systems used majority rule, civic debate, juries, courts, and rule of law. However, Athenian citizens participated directly in decision-making while U.S. citizens participate indirectly.

---

**Advanced Readers**

1. Identify Main Ideas. Why is Athens’s system of government described as a “direct democracy” as opposed to an “indirect democracy”?
2. Making Comparisons. How does Athenian democracy compare to the democratic system of the United States?

---

**Gifted and Talented**

In the direct democracy of Athens, free, native male youths were officially enrolled as citizens at age 18. Each young man received a shield and spear and took this oath of allegiance: “Never to disgrace his holy arms, never to forsake his comrade in the ranks, but to fight for the holy temples and the common welfare, alone or with others; to leave his country not in a worse, but in a better state than he found it; to obey the magistrates and the laws, and defend them against attacks; finally, to hold in honor the religion of his country.” Have students answer these questions:

1. (What does this oath reveal about Athenian values?)
2. (How do you think these values affected life in Athens?)
In addition to serving in the assembly, Athenians served on juries. A jury is a panel of citizens who have the authority to make the final judgment in a trial. Unlike a modern American jury, typically made up of 12 members, an Athenian jury might include hundreds or even thousands of jurors. Male citizens over 30 years of age were chosen by lot to serve on the jury for a year. Like members of the assembly, jurors received a salary.

The Funeral Oration After a funeral for Athenians slain in battle, Pericles praised the Athenian form of government. In his own speech, he pointed out that in Athens, power rested in the hands "not of a minority but of the whole people." Pericles stressed not only the rights but also the duties of the individual. As citizens of a democracy, he said, Athenians bore a special responsibility. "We differ from other states," he stated, "in regarding the man who holds aloof from public life not as 'quiet' but as useless." Pericles’ Funeral Oration is one of the earliest and greatest expressions of democratic ideals.

Economic and Cultural Life Athens prospered during the Age of Pericles. With the riches of the Athenian empire, Pericles hired the best architects and sculptors to rebuild the Acropolis, which the Persians had destroyed. This and other building projects increased Athenians’ prosperity by creating jobs for artisans and workers. They also served to remind both citizens and visitors that the gods had favored the Athenians.

Athenians, like all Greeks, honored their gods with temples and festivals. To discover the will of the gods, they consulted the oracles, priests or priestesses through whom the gods were thought to speak. Although religion was important, some Greek thinkers came to believe that the universe was regulated not by the will of the gods, but by natural laws. Pericles surrounded himself with such thinkers, as well as writers and artists, and in this way he transformed Athens into the cultural center of Greece.

The Peloponnesian War Pericles’ Funeral Oration honored Athenians killed in 431 B.C., the first year of the Peloponnesian War. This war represented a power struggle between Athens and Sparta. Sparta’s bid to end Athenian supremacy triggered the war, which soon engulfed all of Greece. The fighting dragged on for 27 years. In 404 B.C., the Spartans captured Athens, ending Athenian domination of the Greek world. Athens survived for many years as a center of culture, however its spirit and vitality declined. Democratic government suffered. Corruption and selfish interests replaced older ideals such as service to the city-state.

Standards Check: What progress did the Greeks under Pericles make toward democratic government? H-SS 10.1.1

Greek Philosophers Despite wars and political turmoil, Greeks had confidence in the power of the human mind. As you have read, some Greek thinkers challenged the belief that events were caused by the whim of gods. Instead, they used observation and reason to determine why things happened. In the process, they opened up new ways of looking at human existence. The Greeks called those thinkers “philosophers,” meaning “lovers of wisdom.”

Realism and Color It is somehow satisfying to think that we, in museums, are some of the same spectators that Greeks enjoyed during the Age of Pericles. Yet we do not see exactly what the Greeks saw. The classical statues that we admire are only pale reminders of a colorful past bleached white by the passage of time. Greek sculptors portrayed the human figure as accurately and realistically as possible. Facial lines and poses conveyed the physical beauty of the individual. Color heightened the realism and natural beauty even more. From the traces of paint that remain on the marble, art historians know that classical Greek statues were usually painted in bright colors.

Answer Under Pericles, Athenian citizens participated in direct democracy, deciding important issues as a group in the Athenian assembly and also serving on large juries.

Chapter 1 Section 1 13
Independent Practice
Display Color Transparency 3: The School of Plato. Use the lesson suggested in the transparency book to guide a discussion on the legacy of Greek philosophers.

Monitor Progress
Monitor students’ understanding of the different views held by the three Greek philosophers Socrates, Plato, and Aristotle. Discuss with students some of the reasons Plato and Aristotle were wary of democracy.

Their search for the principles, or laws, that governed the universe contributed greatly not only to modern science, but also to the development of Western political thought.

Moral and Ethical Principles
Some Greek philosophers focused on ethics and morality. Ethics and morality concern the idea of goodness and the establishment of standards of human behavior. These philosophers debated issues ranging from how people should dress in public to the best form of government.

In Athens, the Sophists questioned accepted ideas. To them, moral and ethical truths were just opinions, not principles. Success was more important. For a fee, they would teach the art of persuasive speaking, especially to men in public life. Ambitious students hoped to use clever speeches to persuade others and advance their careers. The turmoil of the Peloponnesian War led many young Athenians to follow the Sophists. Older citizens, however, accused the Sophists of undermining traditional Athenian values.

Socrates and Citizenship
One outspoken critic of the Sophists was Socrates, an Athenian stonemason and philosopher. Most of what we know about Socrates comes from his student Plato. Socrates himself wrote no books. Instead, he roamed about the marketplace, questioning his fellow citizens about their beliefs. He repeatedly asked the question “What is the greatest good?”

Using a process we now call the Socratic method, he posed a series of questions to his students and challenged them to examine the implications of their answers. To Socrates, this patient examination was a way to help others seek truth and self-knowledge. To many Athenians, however, such questioning threatened accepted traditions.

When he was about 70 years old, Socrates was put on trial. His enemies accused him of corrupting the city’s youth and failing to respect the gods. Standing before a jury of 501 citizens, Socrates offered a calm defense. Nevertheless, the jurors condemned him to death. According to Plato, Socrates refused to try to escape from prison. He was a loyal citizen of Athens and a longtime defender of the democratic system. Socrates maintained that the duties of the individual included submitting to the laws of the state. Accepting the death penalty, he drank a cup of hemlock, a deadly poison.

Plato and Reason
The execution of Socrates left Plato with a deep distrust of democracy. He fled Athens for ten years. When he returned, he set up a school called the Academy. There, he taught and wrote about his own ideas. Like Socrates, Plato believed that reason, not the experience of the

Answer

Socrates
Many Athenians found Socrates annoying—and he knew it. But young men loved to watch him as he questioned citizens, leading them to contradict themselves. When he was put on trial, he told the jury, “All day long and in all places I am always fastening upon you, stirring you and persuading you and reproaching you. You will not easily find another like me.” But Plato had a different view of his teacher. He called Socrates “the wisest, justest, and best of all I have ever known.” Socrates said, “The unexamined life is not worth living.” How did his actions support this idea?

Link to Science

Philosopher-Scientists
Ancient Greek philosophers established a break with traditional ways of perceiving the world. Their reliance on logic and reason countered a widespread belief in the irrational. They looked for natural causes for natural events, such as lightning or eclipses, that others might attribute to magic or witchcraft. Their rational thinking laid the foundation for modern science.

Many Greek philosophers did more than think about abstract ideas. They also applied their ideas to practical pursuits. Pythagoras even fame as a mathematician for whom an important theorem in geometry is named. The philosophers Leucipus and Democritus anticipated modern physics when they described atoms as the building blocks of matter. Another philosopher, Eratosthenes, used mathematics, geography, and astronomy to determine the circumference of Earth.
Alexander and the Hellenistic Age

Instruct

■ Introduce Invite students to look at the map on the next page. Ask them to trace the route that Alexander’s army took, starting in Macedonia. Have them note the names of cities on the route. Ask Why do you think there are so many cities named Alexandria along this route? (They were either founded by Alexander or named after him.)

■ Teach Ask How long did it take Alexander to conquer the entire Persian empire? (seven years—334 B.C. to 327 B.C.) How did Alexander’s conquest lead to the formation of a new culture? (The Greeks who settled in conquered lands blended Greek ideas with those of various local cultures.) Point out that Hellenism would influence the Roman empire and the Jewish and Christian religions, and it would thus contribute to what came to be known as Western civilization.

## Alexander and the Hellenistic Age

Following the death of Plato, Aristotle moved out of Athens. In 345 B.C., he traveled to the place of his birth, the kingdom of Macedonia. Macedonia was a frontier region in the rugged mountains of the northern Balkans. There he began tutoring the Macedonian king’s 13-year-old son, Alexander. The king, Philip II, admired Greek culture. In fact, he had traveled to the place of his birth, the kingdom of Macedonia. Macedo-

cnia was a frontier region in the rugged mountains of the northern Balkans. There he began tutoring the Macedonian king’s 13-year-old son, Alexander. The king, Philip II, admired Greek culture. In fact, he

ment for learning. Following Plato’s example, he set up a school, the Lyceum, for the study of all branches of knowledge. Aristotle left writings on politics, ethics, logic, biology, literature, and many other subjects. When the first European universities appeared some 1,500 years later, their courses were based largely on the works of Aristotle.

### History Background

**Aristotle’s Lyceum** At his school, the Lyceum, Aristotle set up a comprehensive system of education whose goal was to develop citizens who could apply reason in their daily lives. The youngest students, up to age seven, received rigorous physical training. Children in the next oldest group, up to around age 12, gained knowledge of reading, writing, and arithmetic, as well as music and gymnastics. From around age 12 to 17, students added the study of grammar, literature, and geography. By this point, the most gifted students moved on to higher education, which in the Lyceum included the intensive study of physics, biology, psychology, ethics, and logic.

### Alexander and the Hellenistic Age

Aristotle and the Rule of Law Plato’s most famous student, Aristotle, developed his own ideas about government. He analyzed all forms of government, from monarchy to democracy, and found good and bad examples of each. Aristotle preferred government by the many, not by the few. Like Plato, however, he was suspicious of democracy which he thought could lead to mob rule. Instead, he favored a constitutional government ruled by members of the middle class. He called this form of government a “polity.” The goal of the polity was to establish just and stable rule.

For Aristotle, the city-state represented the best and most natural form of human community. He believed that within the city-state, people could reach their full potential and achieve the “good life.” This could come about, however, only under the rule of law. In his book Politics, Aristotle wrote: “And the rule of the law, it is argued, is preferable to
government a "polity"—a tyrant—stand above the law. The ethical question of how people ought to live also concerned Aris-
totle. In his view, good conduct meant pursuing the "golden mean," a mod-

erate course between extremes. Aristotle promoted reason as the guiding force for learning. Following Plato’s example, he set up a school, the Lyceum, for the study of all branches of knowledge. Aristotle left writings on politics, ethics, logic, biology, literature, and many other subjects. When the first European universities appeared some 1,500 years later, their courses were based largely on the works of Aristotle.

### Standards Check

**What did Socrates, Plato, and Aristotle think of democracy?** H-SS 10.1.5, 10.1.2

**Answer** Socrates defended the democratic system, even as it condemned him to death. Plato deeply distrusted democracy. Aristotle feared that democracy could lead to mob rule, although he favored stable and just rule by the many in what he called a polity.
**Independent Practice**

Have students access Web Code mzp-0111 to take the Geography Interactive Audio Guided Tour and then answer the map skills questions in the text.

**Monitor Progress**

Check answers to map skills questions.

---

**Answers**

**Map Skills**

1. Review locations with students.
2. The places he conquered adopted some aspects of Greek culture.
3. Sample Yes, it would be very difficult to keep such a far-flung empire united, especially during a time when transportation and communication were difficult.

---

**Quick Activity:** Show students Alexander the Great from the Witness History Discovery School™ video program. Ask them to identify the keys to Alexander’s success. (He had a superb army and great abilities as a commander; the Persian Empire had weakened under Darius III; and Greece and the lands he conquered had sufficient wealth and resources to pay for his campaigns.)

---

**Sources of the Democratic Tradition**

Map Skills: Alexander’s ambitions led him to conquer a vast empire. As the silver coin (below) stamped with his image reflects, Alexander spread Greek culture throughout a wide area.

| 1. Locate: On the map, locate (a) Aegean Sea (b) Indian Ocean (c) Euphrates River (d) Indus River (e) Alexandria (f) Persia |
| 2. Predicting Consequences: How did Alexander’s conquests change the human characteristics of the places he conquered? |
| 3. Predicting Consequences: Inducing from this map, do you think Alexander’s empire would be difficult to keep united? Explain. |

---

**The Legacy of Alexander**

Four years later, Alexander died, the victim of a sudden fever. Three generals divided up the empire. For 300 years, their descendants competed for power over the lands that Alexander had conquered. Although his empire crumbled, Alexander had dreamed of comparing the prosperous city-states to the south. In 338 B.C., when Athens and the city-state of Thebes joined forces against him, he defeated them. Philip then brought all of Greece under his control. Philip’s dreams eventually grew more grand—he vowed to conquer the Persian empire. However, an assassin cut short his plans.

**Conquest of Persia**

Alexander took the throne after his father’s murder. Just 20 years old, he was already an experienced soldier who shared his father’s ambition to conquer Persia. He organized an army of Greeks and Macedonians and, in 334 B.C., set out across the strait separating Europe from Asia Minor. He moved rapidly from victory to victory, using brilliant tactics to overcome the Persian forces. Alexander’s army marched through Asia Minor into Palestine and south into Egypt. Turning back toward the east, he took Babylon and then seized the other Persian capitals. By 327 B.C., he had conquered an empire that stretched more than 2,000 miles from the Mediterranean Sea across the Middle East to Central Asia and India, and he had become Alexander the Great.

**Universal Access**

**Less Proficient Readers**

Because the earliest surviving sources about Alexander the Great were written three centuries after his exploits, modern historians must carefully sift the evidence to separate the man from the myths that have grown around him. Ask students what they know of more modern men who attempted to conquer much of the world (Napoleon, Hitler, etc.) and how they compare to Alexander. In the case of Alexander, his utter focus on war and conquest meant terrible bloodshed and violence across thousands of miles. And his empire collapsed as soon as he died. Ask students to explain whether Alexander and more recent would-be conquerors deserve the title “the great.”

---

**Monitor Progress**

Check answers to map skills questions.
unleashed changes that would ripple across the Mediterranean world and the Middle East for centuries.

Alexander had founded many new cities, and the generals who succeeded him founded still more. Greek soldiers, traders, and artisans settled these new cities. Local people absorbed Greek ideas. In turn, the Greeks settlers adopted local customs. Gradually, a blending of eastern and western cultures occurred. A new culture emerged that combined Greek, Persian, Egyptian, and Indian influences. This Hellenistic civilization would flourish for centuries.

In the Hellenistic world, some city-states with their citizen-run governments continued to exist, and even a few democracies survived. For the most part, though, powerful individuals or groups ruled the cities, distant governors managed them, and a king held ultimate control. In this changing political world, earlier Greek codes of behavior no longer seemed relevant.

These uncertain times contributed to the rise of new schools of philosophy. The most influential was Stoicism. Its founder, an Athenian named Zeno, urged people to avoid desire and disappointment by calmly accepting whatever life brought. Stues preached high moral standards, such as the belief in the dignity and equality of all. They taught that all people, including women and slaves, though unequal in society, were morally equal because all had the power of reason.

During the Hellenistic age, Rome emerged as a powerful new state. After its conquest of Asia Minor in 133 B.C., it replaced Greece as the dominant power in the Mediterranean world. Still, by then, the Greeks had already made their greatest contributions. Greek ideas about law, freedom, justice, and government have influenced political thinking to the present day.

**Standards Check**

How did the ideas of the ancient Greeks spread beyond Greece during the Hellenistic age? H-S5 10.1.1

**Assess and Reteach**

**Assess Progress**
- Have students complete the Section Assessment.
- Administer the Section Quiz.
- Have students read the section summary and complete the Vocabulary Builder exercise. (Answer: H-S5 10.1.1; to develop or evolve. No existing now)

**Reading and Note Taking Study Guide, p. 7**

**Adapted Reading and Note Taking Study Guide, p. 7**

**Spanish Reading and Note Taking Study Guide, p. 7**

**Extend**

Ask groups of students to discuss the applicability of direct democracy to any level of government—local, state, or federal—in the present-day United States. Have them present their conclusions to the class.

**Answer**

Alexander’s conquest carried Greek ideas into Egypt and throughout the Persian empire. Also, Greeks settled in those conquered lands, adopting local customs and creating the blend of Eastern and Western cultures known as Hellenism.

**Writing About History**

Responses should show that students can use details to generate arguments that could serve as the focus of a persuasive essay in support of a form of government.

For additional assessment, have students access Standards Monitoring Online at Web Code mza-0111.
The Republic by Plato

In the Republic, completed around 360 B.C., the Greek philosopher Plato sets out to explain the ideal of justice. He is concerned not only with what makes a just state but also with what makes a just individual. Plato's writings appear in the form of dialogues, with the character of his former teacher Socrates often leading the conversation. In this excerpt, Plato has Socrates ask questions of a follower named Glaucon in order to develop the argument that tyranny is not a legitimate form of government.

Socrates: Let me ask you not to forget the parallel of the individual and the State; bearing this in mind, and glancing in turn from one to the other of them, will you tell me their respective conditions?

Glaucon: What do you mean? he asked.

Socrates: Beginning with the State, I replied, would you say that a city which is governed by a tyrant is free or enslaved?

Glaucon: No city, he said, can be more completely enslaved.

Socrates: And yet, as you see, there are freemen as well as masters in such a State?

Glaucon: Yes, he said, I see that there are—a few, but the people, speaking generally, and the best of them, are miserably degraded and enslaved.

Socrates: Then if the man is like the State, I said, must not the same rule prevail? His soul is full of meanness and vulgarity—the best elements in him are enslaved; and there is a small ruling part, which is also the worst and maddest.

Glaucon: Inevitably.

Socrates: And is the city which is under a tyrant rich or poor?

Glaucon: Poor.

Socrates: And the tyrannical soul must be always poor and insatiable?

Glaucon: True.

Socrates: And must not such a State and such a man be always full of fear?

Glaucon: Yes, indeed.

Socrates: Is there any State in which you will find more of lamentation and sorrow and groaning and pain?

Glaucon: Certainly not.

Socrates: And is there any man in whom you will find more of this sort of misery than in the tyrannical man, who is in a fury of passions and desires?

Glaucon: Impossible.

Socrates: Reflecting upon those and similar evils, you held the tyrannical State to be the most miserable of States?

Glaucon: And I was right, he said.

Socrates: But the tyrannical State is the State to be the most miserable of States?

Glaucon: Impossible.

Socrates: And is there any man in whom you will find more of this sort of misery than in the tyrannical man, who is in a fury of passions and desires?

Glaucon: Impossible.

Socrates: Reflecting upon those and similar evils, you held the tyrannical State to be the most miserable of States?

Glaucon: And I was right, he said.
Politics by Aristotle

The Greek philosopher Aristotle, a student of Plato, admired many of his teacher’s ideas. Yet he criticized Plato for his impractical idealism. In Politics, completed around 322 B.C., Aristotle concerns himself with the actual workings of government. Specifically, he attempts to determine what kind of government best suits the city-state. This excerpt shows Aristotle’s firm belief that reliance on the rule of law is far superior to trusting government to a monarch or other individual. This idea strongly influenced the development of modern constitutional government.

Now, absolute monarchy, or the arbitrary rule of a sovereign over all citizens, in a city which means of equals, is thought by some to be quite contrary to nature; it is argued that those who are by nature equals must have the same natural right and worth, and that for unequal to have an equal share, or for equals to have an uneven share, is the office of state, as it is held for different bodies constitutional to have the same food and clothing. Wherefore it is thought to be just that among equals every one be ruled as well as rule, and therefore that all should have their turn. We thus arrive at law; for an order of succession implies law. And the rule of the law, it is supposed, is preferable to that of any individual. On the same principle, even if it be better for certain individuals to govern, they should be made only guardians and ministers of the law. For magistrates there must be—this is admitted; but then men say that to give authority to any principle, even if it be better for certain individuals to govern, they should be made only guardians and ministers of the law. For magistrates there must be—this is admitted; but then men say that to give authority to any

N

3. pervert

The law is reason unaffected by desire.

A detail from Raphael’s School of Athens shows Plato (left) and his student Aristotle (right).

Thinking Critically

1. How do you understand Aristotle, have them read the selections from Aristotle’s Politics and complete the worksheet.

Monitor Progress

Thinking Critically

1. Some students may say that the “element of the wild beast” makes humans incapable of just rule, according to Aristotle. Others may interpret Aristotle differently, saying that as long as officials are guardians and ministers of the law, they are capable of ruling justly.

2. Some students might say that Aristotle would have accepted philosopher-kings because they were expected to rule justly and by the law. Others might say that Aristotle would have found the idea too idealistic and impractical.

History Background

Law and Constitutions

Aristotle’s fascination with the law can be seen in his study of existing constitutions. To Aristotle, a state’s constitution included its system of laws, its government offices, and its traditional political practices. The first written constitution would not appear for nearly 2,000 years.

Aristotle and his Lyceum staff collected descriptions of the constitutions of 158 city-states in Greece and elsewhere. Aristotle himself wrote the Constitution of Athens for this collection. In it he describes the original (unwritten) constitution of Athens and the many changes it underwent over time. This work has proved a great help to historians in piecing together the history of ancient Athens.