**Document 1: Citizenship and Government in Athens**   
Excerpted from: “Athens and Sparta Overview.” World History: Ancient and Medieval Eras, ABC-CLIO, 2014.

leader

law-making group

rules, laws and procedures

family

random choice

From the year 594 BCE, a single executiveand a group of **nobles** jointly governed Athens. There was also the [Ecclesia](http://ancienthistory.abc-clio.com/Topics/Display/1185156), or Athenian Assembly**,** which represented all four classes of citizens (determined by wealth), voted on policy**,** and served as a **court**. In addition, the Council of Four Hundred took care of the daily business of the city.

Only men who were considered citizens could participate in Athenian politics. Originally, Athenian citizens had to be able to trace their ancestorsback to the founding of the city. Beginning in 508 BCE, however, a ruler named [Cleisthenes of Athens](http://ancienthistory.abc-clio.com/Topics/Display/1185156) changed the definition of citizen to any free man living in the city, regardless of ancestry. He also formed a new Council of Five Hundred, whose members were chosen by lottery, and gave more power to the Ecclesia. That form of democracy remained in place in Athens until the time of Pericles, the city's leading statesman and military general, who governed from 462 to 429 BCE.

**Culture and Society in Athens**

Residents of Athens fell into several social classes: citizens (adult men), freemen(women and foreigners), and slaves. Women were generally expected to stay indoors and manage the household and its slaves, although they were allowed to visit in each other's homes and attend special events like festivals, weddings, and the theater. Servants or slaves did most of the daily work but were generally treated kindly. If the family was especially poor, a wife might work in the field or workshop alongside her husband.   
  
Besides being head of his family, a citizen of Athens was expected to participate in politics by attending meetings of the Ecclesia and serving as a juror in the courts. Men also spent a lot of time in the agora, which was a place to trade goods and discuss politics. Besides socializing there and attending parties and banquets, citizens participated in religious festivals and athletic events. They also attended plays, discussion groups, poetry readings, and lectures. Most Athenians wore fashionable clothes and hairstyles.   
  
Athenians believed that it was important for men to be well educated both physically and mentally. Boys went to school from the age of seven to either 14 or 18. At school, they learned to read and write, studied music and Greek legends, and participated in wrestling and other sports. For young men interested in philosophy, **rhetoric**, and other subjects, there were teachers of higher education like [Plato](http://ancienthistory.abc-clio.com/Topics/Display/1185156), who founded his [Academy](http://ancienthistory.abc-clio.com/Topics/Display/1185156) ca. 387 BCE, and [Aristotle](http://ancienthistory.abc-clio.com/Topics/Display/1185156), who founded his [Lyceum](http://ancienthistory.abc-clio.com/Topics/Display/1185156) in 335 BCE. Besides learning how to manage a home, women weren't expected to get an education, but some wealthy families hired tutors for their daughters.

**Document 2: The “Antithetical” Spartan Family**

housed

children of married

parents; stable

opposed in beliefs

cultural

under the authority of

mandatory or expected

Excerpted From: "Athenian and Spartan Families: The "Antithetical" Spartan Family." *World History: Ancient and Medieval Eras*. ABC-CLIO, 2013.

Robert Garland

The Greek household (*oikos* or *oikia*) typically comprised an **extended** rather than **nuclear family**, frequently with three **generations** living under one roof: the grandparents, the father and mother, their sons and unmarried daughters, their sons' wives and children, and the slaves. Quite commonly, therefore, there would have been about 10 people living under one roof, often, one suspects, in rather **cramped quarters**. Only very trusted slaves would have lived in **proximity** to their masters or mistresses. Although we know next to nothing about slaves' living quarters, it is likely that most families domiciled them in a separate building, perhaps in some cases in a stall shared by **livestock**.

The **overriding** duty of an Athenian wife was to provide her husband with **offspring**, preferably boys, to ensure that his household did not die out. In addition to the pressure to **conceive** that came from the husband and the husband's family, there would also have been pressure from **society** at large, because every Greek community expected its citizens to **beget** legitimate children in order to keep the population at parity. Because of the high level of infant **mortality**, it is estimated that each married couple would have had to produce four or five children to achieve this **modest** target. Women spent most of their time at home. When a respectable woman went out of doors, she **rarely** did so **unaccompanied**, if only for her safety's sake.  
  
All that we know about the Spartans suggests that their way of life was ideologically antithetical to that of most other Greek communities—so much so that Herodotus in his history treats them as something of an ethnographical **oddity**. The Spartans were antithetical to other Greeks **foremost** in the fact that the needs of the family were subordinated to the requirements of the state.   
  
From birth onward, the **obligation** to the state **overrode** not only any duty to the family but also one's right to life, in that Spartans practiced the compulsory **exposure** of newborn males in the case of those **deemed unfit** for **rearing**. Plutarch, in his *Life of Lycurgus*, writing around the beginning of the second century CE, tells us that the father was required to present his offspring to the elders of the tribes for inspection. Then, "If the child was strong and **lusty**, the elders ordered him to raise it; if it was not, he had to expose it at a chasm-like place called Apothetai (Place of Exposure)."  
  
The Spartan home was hardly a home in our sense of the word, because children spent most of their time with their peers. Even the first years of a boy's life were not completely free of discipline, as Plutarch goes on to tell us: "Spartan nurses taught Spartan babies to avoid any fussiness in their diet, not to be afraid of the dark, not to cry or scream, and not to throw any other kind of **tantrum**."

At the age of six, boys were removed from the care of their parents and subjected to a tough system of state education known as the *agoge*, or training. The aim of the *agoge*was to **instill** **obedience**, d**iscipline**, and **resourcefulness**. It probably had the further consequence of turning the child first into a brat, then into a bully. Boys were divided into packs and placed under the general control of an educational director known as a *paidonomos*. At about the age of 12, a Spartan boy became a *meirakion* or youth. He lived in **barracks** and was kept on a minimal diet, the expectation being that he would supplement it by stealing. When a youth reached the age of 16 (or possibly 18), he became a member of the *krypteia*. This, as its name from the Greek verb *krypto*, meaning "conceal," indicates, was a kind of secret police force. During this period, the youth lived out in the wild and had to **fend** for himself. At the age of about 20, a Spartan youth's education came to an end. He was now **liable** for military service, though he did not yet possess full rights of citizenship. Even now, however, he was still required to lead a **communal** life, eating with his peers and sleeping in army barracks. Only occasionally would he be allowed to sleep with his wife. Even on his wedding night, a Spartan **bridegroom** was permitted to spend only a short time with his bride and was required to return to his army barracks before dawn.  
  
On reaching age 30, a Spartan finally became a full citizen, the word for which is *homoios*, meaning one who is equal. He now enjoyed something **resembling** a regular home life, though he was still required to take a number of his meals away from home. **Qualification** for Spartan citizenship, in fact, depended on membership in a *syssition*, or dining club. He was now a professional soldier, owning an exclusive obligation to the state. Only when he reached age 60 was a Spartan man finally released from military obligations, though, like many other retired servicemen, he probably continued to feel as much at home in the army as he did at home.  
  
Although Spartan home life was extremely restricted, women enjoyed a number of **privileges** that were denied their counterparts in other parts of the Greek world. In particular, girls were allowed to mix freely with boys. They also underwent an intensive physical training program, which included running, discus and javelin throwing, and wrestling. The purpose of this training program was to ensure that they became fit and healthy breeders of Spartan babies. Another unusual feature of Spartan society is that women were permitted to own property, which was not the case in Athens. In fact, given the dearth of Spartan citizens by the fourth century, it may well have been the case that, over time, a great deal of landed property passed into the hands of women.

lack of

**Teacher’s Guide**

**Name of Text: Document 1:** Athens and Sparta Overview   
**Excerpted from:** “Athens and Sparta Overview.” World History: Ancient and Medieval Eras, ABC-CLIO, 2014

**Names of the Question Composers:** Jennifer Chandler and Jennifer Dedmon

**CCSS (for both texts):** RHST.6-8.1, RHST.6-8.2, RHST.6-8.3; WHST.6-8.2, WHST.6-8.4, WHST.6-8.9; SL.6.1; L.6.1, L.6.2

| Text Dependent Questions | Teacher Notes and Possible Textual Evidence  For Student Answers |
| --- | --- |
| Which Greek community is discussed in this article? |  |
| According to lines 9-17, how did Athenians determine who could participate in political decision-making/government? | Line 9 men  Line 12-13 any freeman living in the city  Lines 14-15 members of the Council of Four Hundred, chosen by lottery |
| Give examples of how Athenians contributed to the success of the state of “Athens” as a whole. |  |
| Athenian society was based on a democracy of informed citizens. What evidence from the reading supports this idea? | Line 36 men should be well-educated  Line 30-31 men were expected to discuss politics  Line 6-7 expected to vote on policy  Line 8 expected to take care of the daily business of the city |
| What privileges did Athenian citizens enjoy? | Line 29 attending the meetings of the Ecclesia  Line 29-30 serving as a juror  Line 7 serving on a court  Line 32 attending religious festivals/athletic events  Line 33 attending plays, poetry, lectures, etc. |
| Create a “T-Chart” listing things that women could and could not do in Athenian society. | Could  Line 22 do things indoors, manage household/slaves  Line 23 visit homes, attend special events  Line 25-26 if poor, work in fields or alongside husband  Line 44 daughters of the wealthy were tutored  Could not  Line 20 be considered citizens  Lines 28-29 participate in politics or the court  Line 36 expect to be well educated |

**Name of Text: Document 2:** The “Antithetical” Spartan Family   
**Excerpted From:** "Athenian and Spartan Families: The "Antithetical" Spartan Family." World History: Ancient and Medieval Eras. ABC-CLIO, 2013. Robert Garland

**Question Composers:** Marcia Motter and Temoca Dixon

*Teacher Note: There are many Tier 2 vocabulary words in the third paragraph. These words may be taught separately focusing vocabulary instruction  
on roots, prefixes, and suffixes.*

| Text Dependent Questions | Teacher Notes and Possible Textual Evidence  For Student Answers |
| --- | --- |
| Which Greek communities are being discussed in this article? | Athenian and Spartan (Line 46 the title)  The Greek household… (Line 50)  Paragraphs 2 and 3 discuss both the Athenians and the Spartans  *Students should know that the Greeks were made up of various communities and cultures. The Spartans were very different from other Greek communities.* |
| What is the difference between an extended family and a nuclear family? | An extended family has more than one generation of that family living together under one roof. For the Greeks, there could be up to 3 generations living together in one household. Up to 10 people could be living together in one house. (Lines 50-55)  A nuclear family is the opposite of an extended family. A nuclear family is a mother, father and their children.  *This article discusses Greek families. Students should know the basic foundation for a Greek family.* |
| What was the primary responsibility of an Athenian wife? Why is this responsibility important to Greek culture? | The primary responsibility for an Athenian wife was to provide her husband with children, primarily- healthy boys. This would ensure that the family name would continue. Many children died during this time period, so married couples needed to have at least 4-5 children to have a few healthy, surviving children.  Also, the goal was to keep the population at a certain level or rate to ensure the prosperity of the Athenians. (Lines 60-69)  *The goal of the Athenians when it came to having children, especially boys was different from that of the Spartans. Athenians wanted to secure the family name and the prosperity of their community. The Spartans were interested in raising strong, healthy boys that would be raised in a military tradition. They were boys that would be groomed for a lifetime of military service to Sparta.* |
| Give examples of how Spartans contributed to the success of the state “Sparta” as a whole. | Spartans had an obligation to the state that overrode any duty to their family and to themselves, including their right to life. This started with newborn males. If the child was strong and healthy it would be allowed to be raised in a Spartan family. (Lines 78-85)  Children spent most of their time with their peers, away from their families. There are many examples of this in lines 87-122.  *The way of life for a Spartan was about the success of the state. It started from birth. Only the healthy were allowed to live and to help the community prosper. Their entire lives were devoted to the success of the state of Sparta.* |
| Spartan society was based on a military system and values. How were Spartan boys prepared for this way of life? | Spartan boys were prepared for this from the very beginning. As small children they were taught not to complain and show emotion. (Lines 94-97)  At the age of 6, Spartan boys were sent to a military type of school. They were taught to be tough. Their lifestyle was about being resourceful and taught the boys how to fend for themselves.  This training prepared them for their life in the military when they turned 20. (Lines 106-112)  *Everything in a Spartan boy’s life prepared him for his life in the military. He was trained at an early age how to survive and to fend for himself. He was raised in a “pack” mentality. He did not have moral values according to today’s societal standards.*  *His did not live for himself. He was part of a community and raised to be ready to contribute to that community.* |
| What privileges were Spartan women allowed that other Greek women were denied? | Spartan girls were allowed to mix freely with boys. They also underwent an intensive physical training program. This training would ensure that the women were strong and healthy. (Lines 126-130)  Spartan women were allowed to own property. (Lines 130-134)  An Athenian woman had to stay home most of the time and couldn't leave by herself (Lines 67-69.) Athenian women were expected to just have children (lines 60-61)  *Spartan women were given certain rights that Athenians did not have. Their life was also based on contributing to the greater good of the state of Sparta. Women did this by being physically fit so they could create strong, healthy children.* |

Vocabulary

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **These words merit LESS time and attention**  (They are concrete and easy to explain, or describe events/ processes/ideas/concepts/experiences that are familiar to your students.) | | | **These words merit MORE time and attention** (They are abstract, have multiple meanings, and/or are a part  of a large family of words with related meanings. These words are likely to describe events, ideas, processes or experiences that most of your student will be unfamiliar with.) | | |
| **Line #** | **Word** | **Definition** | **Line #** | **Word** | **Definition** |
| 4 | Nobles | People from the upper-class | 63 | Society | People in general though of as living together in organized communities with shared laws, traditions, and values; the people of a particular country area, time, etc., thought of especially as an organized community |
| 7 | Court | A place where legal cases are heard and decisions are made | 78 | Obligation | Something that someone should or should not do because of law or moral principle; duty |
| 40 | Rhetoric | The ability to use speech and writing to influence or persuade one’s audience | 80 | Exposure | Public display for judgment |
| 50 | Extended family | A large group of relatives, beyond father, mother and children, that live together | 96 | Obedience | The act or practice of obeying |
| 51 | Nuclear family | A self-contained unit consisting of a father and mother and their children living together in one household. | 96 | Discipline | Training of the body or mind to behave in a certain way |
| 51 | Generation | The entire group of people who were born around the same time | 97 | Resourcefulness | The ability to deal with difficult situations quickly and creatively |
| 55 | Cramped | Lacking room or space | 107 | Liable | Held responsible by law |
| 55 | Quarters | Living or sleeping accommodations | 109 | Communal | Used or owned by all members of a group or community |
| 56 | Proximity | Closeness |  |  |  |
| 59 | Livestock | Cows, horses, sheep, or other animals raised or kept on a farm or ranch. |  |  |  |
| 60 | Overriding | Most important |  |  |  |
| 61 | Offspring | Children |  |  |  |
| 62 | Conceive | To give birth to |  |  |  |
| 64 | Beget | Cause to begin life |  |  |  |
| 65 | Mortality | Death rate |  |  |  |
| 67 | Modest | Moderate in amount, size or value |  |  |  |
| 69 | Rarely | Not often |  |  |  |
| 69 | Unaccompanied | Alone |  |  |  |
| 74 | Oddity | A strange or unusual thing, person or event |  |  |  |
| 74 | Foremost | First in importance |  |  |  |
| 78 | Overrode | To be more important than and take priority over something else |  |  |  |
| 80 | Deemed | Considered; judged |  |  |  |
| 80 | Unfit | Not suitable; unqualified |  |  |  |
| 80 | Rear(ing) | To raise to adulthood |  |  |  |
| 83 | Lusty | In extremely good physical health, especially possessing great stamina and strength |  |  |  |
| 92 | Tantrum | A violent, noisy outburst |  |  |  |
| 96 | Instill | to impress ideas, principles, or teachings gradually on somebody's mind |  |  |  |
| 101 | Barracks | A building where soldiers live |  |  |  |
| 105 | Fend | To try to provide for one’s needs |  |  |  |
| 111 | Bridegroom | A man who is about to be married |  |  |  |
| 116 | Resembling | To be similar to |  |  |  |
| 117 | Qualification | Something that makes a person fit for an activity or job |  |  |  |
| 125 | Privileges | A right |  |  |  |

**Writing Task:**

**How was the life of a Spartan different from that of an Athenian? Answer the question in one paragraph, citing 3 pieces of evidence and reasoning from the text to support your answer. Cite the evidence correctly by using line numbers (i.e., Lines 3-4) at the end of the sentence. Connect the evidence to the claim with reasoning that explains the evidence.**

In their writing students should:

• Introduce a topic clearly, previewing what is to follow; organize ideas, concepts, and information into broader categories

• Develop the topic with relevant, well-chosen facts, definitions, concrete details, and quotations

• Use appropriate and varied transitions to create cohesion and clarify the relationships among ideas and concepts

• Establish and maintain a formal style and objective tone

• Provide a concluding statement that follows from and supports the information or explanation presented

• Quotations are cited correctly using line numbers from the text (Lines 8-9) at the end of the quote.

A sample answer may include:

* The life of a Spartan is different from the life of an Athenian.
* For the Spartan, their life was devoted to the state. This was their main responsibility, even over the right to live their own life and to their family duties. (Lines 32-33) This was different for the Spartan because their culture was communal and based on the state or military. It was about the continued success of Spartan society by raising young men who would be ready to go into military service. (Evidence and reasoning)
* Since in Greece, families lived “frequently with three generations living under one roof” (line 7), Spartan children being raised with their peers is quite different.
* For the Athenian woman, her “overriding duty of an Athenian wife was to provide her husband with offspring, preferably boys, to ensure that his household did not die out.” (lines 15 & 16)
* In Sparta, “girls were allowed to mix freely with boys,” (line 78) as opposed to Athens were women “… spent most of their time at home. When a respectable woman went out of doors, she rarely did so unaccompanied, if only for her safety's sake.” (line 22 – 24) One must assume girls would be treated the same as women.

**Athens and Sparta Graphic Organizer**

Use this to organize your learning from both readings.

**SPARTA**

**ATHENS**

Culture

Women

Men

Government