



**PAUL OSTROVERHY**

# PAUL'S

## SPEECH

### in Response to Alcibiades' plea to start the Sicilian Expedition

I would like to thank our honourable General Nicias  
for whose help we have been able to procure peace,  
But now, we live in a time filled with great turmoil  
and we must endeavour to keep our noble virtues within our reach,  
Circumstances compel us to bear arms  
and have the bravest of our men fight,  
Let us wage war against the Spartans and follow our instincts,  
Guided by the Gods and the help of Athena,  
Let our enemy not come to this city and slaughter our people  
as they did to the Mantineans,  
We face in this troubled time an immediate threat to the city,  
Everything we hold dear might crumble on the morrow,  
Let us follow Alcibiades and show our military prowess,  
We have had enough Spartan domination throughout this land,  
Hear my words and listen:  
Are we to trample upon our own moral values,  
To hold a deaf ear to the Sicilians' plea,  
For whom we view as brothers in the face of Spartan aggression?  
There will be people among us  
who would rather be subdued by Sparta  
Then fight for our country,  
Let those people be shamed for their cowardice,  
Worthless citizens who demand nothing more than surrender,  
We will wage war and stand beside our brothers:  
Let the Sicilians taste the fruits of our country  
and not those of our enemies,  
Let them know for what Athens stands,  
Let them not be forgotten in history and be left in the mud,  
swines in the dust of the Spartans,  
Let them live under our rule, to bathe in true peace,  
Let the Spartans come and they will know for what we stand,  
For the liberty of our people and the endurance of our moral order,  
And leave all else to the Gods.



**OstroVerhy**  
**Summer Holiday**  
**Extended Academic Project**  
**2022**

**CLASSICS**

**GENERAL NOTICE BY THE TUTOR**

**Philosophy:**

The aim of these lessons is to introduce Paul to key aspects of Ancient Philosophy, specifically the Phaedo in order to introduce him to the philosophy of Plato and Socrates. We will go through the many different arguments in the Phaedo and analyse them and their potential flaws one by one. Crucially, we will look at different essay questions which I have been given throughout my Cambridge degree and how he should go about answering them, taking particular care to look at structure and form of essays.

**History:**

The aim of these lessons is to introduce Paul to key aspects of Ancient Greek History, specifically studying both Sparta and Athens to discover more about different cities and their political structure and cultures. Again, at the end of each lesson we will take a close look into an essay question in order to teach Paul how to approach essay writing successfully. Particularly, I will be getting him to write many plans for essays, so that he learns to do this himself.

Hannah Lowrie  
University of Cambridge

**GENERAL NOTICE BY THE STUDENT**

The introduction to Classics was lovely and phenomenal. We have discovered striking similar attitudes to one Sutherland whom we both agreed that his sartorial taste is very exquisite. Apart from that, we have been looking at Phaedo, the hardest word to understand Logos. Also Psyche, as in Soul, which literally breathe, that was better. Looked at Socrates, pretty fun chap and skimmed by his reasons for his execution, and the context in Phaedo and lots of other stuff midst intervals of ping pong, and by how much Plato put in his own ideas and by how much did the writings defer to what Socrates really said, and about the strong memory of the Ancient Greeks and to what extent was Socrates glorified or put in a character and whether he really talked in such formality as is written down, and how cold-hearted he is and seems to be on the verge of madness.

Paul Ostroverhy

# PART I

## LOG OF THE LESSONS



21/07/2022 - 09/08/2022



## **Log of the Lessons**

### **Lesson 1 - 21/07/2022**

#### **Intro to Philosophy / the Phaedo**

- Today we covered an introduction to Plato, Socrates, the notion of Platonic dialogues and then started discussion of the Phaedo.
- See Gallop, D; Plato, *Phaedo* (Clarendon, Oxford, 1975) for a good commentary on the Phaedo and see <https://iep.utm.edu/plato/> for an introduction to Plato
- We also very briefly started an introduction to Ancient Greek history, which we will finish next lesson.

#### **Pupil's Reflection:**

I was introduced to Socrates, Phaedo by Plato which was very interesting, and I am having a sort of feeling that Classics is better than the one may think. Because Classics, as lovely as the name may sound, is unfortunately victim to prejudices from ignorant fools who think it is a boring subject and who take for granted that anything that dates before the birth of Christ is seen as irrelevant to their lives today. Good lesson, really liked it, an introduction to the Greeks, and found out Hannah prefers Greek over Latin.

### **Lesson 2 - 22/07/2022**

#### **Intro to History and Essay writing**

- First, we went through an introduction to Ancient Greek history and a discussion of the importance of sources.
- Then we talked through how to go about writing an Essay and the importance of planning and structure, whilst looking at Paul's recent essay on Liberty.

#### **Pupil's Reflection:**

The structure and planning of the essay was really concise, effective and really good. I really felt like I was improving and slowly changing my bad habits of have an apathy to dedicate some work, make an effort to make something structured and understandable. Was nice to continue the ping pong breaks and know on the several sources that we take to know more about the Classical Greek world.

### **Lesson 3 - 23/07/2022**

#### **'Desiring Death' in the Phaedo**

- First, we recapped the structure of how to write essays, which Paul remembered well, and also went through what should be covered in his introductions and conclusions.
- We then looked at the first argument of the Phaedo, namely why Socrates claims that he 'desires death'. Paul seemed to agree that Socrates is right in pointing out the importance of 'soul bliss' but we decided that moderation is needed and in life we can still enjoy wine! Paul then wrote an essay plan for a question on Socrates' methods for practising death, which we went through together.
- Paul's prep work was to expand on an essay plan on why Socrates desires death

### **Pupil's Reflection:**

I sincerely believe that I am structuralising my mind to ensure that it can be able to write formulaic essays, the 'mathematics of humanities' as wrote the notable Classicist Hannah of Cambridge. We looked at Phaedo from Socrates, and that was good. And then we were looking at desiring Death and a bit of context in Phaedo, explaining the beliefs of Socrates, a conversation on whether this can be a good principle in life and how some people today would think it strange for Socrates to declare himself a 'religious person' and 'believing in the Gods' when he was convicted for impiety and corruption of youth. As such, we talked of those people who declare themselves religious and yet do not practise any sort of religion, and so forth. We looked at essay structures, taking the example of the question 'What are the methods Socrates gives for practising Death and are they effective?'. I wrote a structure of my own, which although not going in the details has a good basis on the overall way of putting an essay together, and we looked at how many paragraphs, how you have to have terminology explained in introduction, and other such things and have been assigned an 'evening prep' which sounds much better than this vile, infamous word of filthy extraction 'homework'. The 'evening prep' is on writing a detailed plan for the paragraphs that will include the methods: 'ascetic' and 'anti-empirical'.

### **Lesson 4 - 25/07/2022**

#### **The Spartan Constitution and The Cyclical Argument in Phaedo**

- Initially we went through Paul's prep work, and I was satisfied with his essay planning, particularly his use of analogies to explain concepts - it was very creative.
- We then went on to discuss the Spartan Constitution, and particularly their governmental system and I have set Paul an essay which he will plan for his prep work and we will go through tomorrow
- Lastly, I introduced him to the quite complex Cyclical Theory, and we discussed possible flaws in it. While I think Paul found it complex (as it is!) I was impressed with how he came up with the flaw in souls coming from the dead, as it might mean souls live in multiple bodies and that our memories in our souls are wiped. Next lesson we will continue this and go through an essay on it together.

### **Pupil's Reflection:**

I think that my tutor was pleased with my evening prep as we call it. Good to continue on the planning of an essay, and really liked looking at Sparta, a place that although I had known a few things, this really made me dive headfirst into all its political intricacies and constitutional make-up, which is really fascinating. Really immersed ourselves into Sparta, although naturally though a Cambridge student this is but the shallow end of a great ocean, but for me, as an adolescent fourteen years old, this is great. Look at the Spartiates, rather interesting, and more on Spartans, and Spartans, and time, and also time, a few last words on the cyclical theory – when I say a few last words it's more accurate to say a good hour or so – and some ping pong breaks. I think this is going good.

### **Lesson 5 - 26/07/2022**

#### **The Cyclical Argument in Phaedo and Intro to Spartan literary and material culture**

- We started by finishing off the counter arguments to the Cyclical Argument and then went through how to approach a very complicated essay question together, Paul initially seemed slightly confused but I think after talking through it some more, he seemed to have a better grasp on the material. His prep work for tonight is to write an introduction for this essay, which we will compare to one I myself have written for this essay.

- We then went through the question of who had the most power in Spartan government, and I was impressed with Paul's ability to clearly go through each group and their relative powers.
- Lastly, we had a quick run through of Spartan material culture and introduction to the literary culture which we will continue tomorrow.

### **Pupil's Reflection:**

We finished off the Phaedo and some concepts that were hard to grasp but bit by bit we came round to it and was able to comprehend it better. It was mainly focused on the Cyclical Argument, and after that we looked at Sparta, and essay questions, and it was rather good, and really immersing ourselves and learning more and more, with the talks of Spartan Government and who had the most power very interesting, on the diarchy, the ephors, the gerousia, the demos, the helots had no say whatsoever. Did a little of archeology, its art and the strangeness of the masks found in the Artemis Orthia, and looked at the literary culture of Sparta for a little, skimmed by, and evaluated that the two main ones Tyrtaeus and Alkman were in the archaic period of around 7th century and therefore there must have happened a shift in priorities because both were successful, respected and famous, so a lot of very interesting stuff.

### **Lesson 6 - 27/07/2022**

#### **Spartan literary culture and Essay on the Cyclical Argument**

- We looked at the poetry of Alcman and Tyrtaeus today, and what their writings tell us about Spartan culture in general. Paul's prep work is to write out his own essay plan for an essay on this topic and for the first time we did not go through the structure together in class so hopefully he will be able to start to do this more independently.
- Next, we looked over Paul's prep work which was an introduction written for an essay question about the Cyclical Argument. I was very impressed with his clear structure and the content of the writing. I think we need to work on the fluency of his writing to make sure he is communicating effectively and clearly, so together we made some edits of his work. Then we looked over one of my essays and discussed the general structure I use for philosophy essays.
- Tomorrow we will look at the theory of Recollection in the Phaedo.

### **Pupil's Reflection:**

We, and I will use the collective term, drew Tim's nephew, Baby T. He's still there on the board as I write now. We looked at the essay written by Hannah about the cyclical argument, lots of good stuff, reviewed my own introduction, and she made it so much better with commas and so forth not introducing any new content but rearranging somethings in such a fashion that it was more concise, readable and better. Look at Alcman and his choral poetry for choral young girls that would have performed in festivals, and on Tyrtaeus and his Spartan state-endorsed poetry glorifying war and putting on key warrior ethics as better and as a way to follow for the Spartan youth, like respecting your elders.

### **Lesson 7 - 28/07/2022**

#### **The Recollection Argument and Helots**

- First, I introduced Paul to the Recollection argument which we seemed to agree was more convincing than the Cyclical argument and it sparked an interesting conversation about our beliefs in the existence of the soul.

- We then looked over his prep work where he had prepared an essay plan about Spartan which I was pleased with, especially because he successfully in 2 of the paragraphs referred back to the question and provided successful analysis, I want to continue to encourage him to do this.
- Lastly, we started looking at the helots in Sparta and their role in society and their various rebellions. Tomorrow we will continue our discussion of them and look at the Spartiate treatment of them, then I will give him another essay question to plan.
- We went 5 minutes over and so will finish 5 minutes early tomorrow.

### **Pupil's Reflection:**

We looked at the Helots, and their major revolt at home in which following an earthquake it ensued so much chaos and so much internal civil war that lasted ten year, the Spartans asked the Athenians to help. We learnt of their role in society, their conditions, mentality, reason why they had a higher chance to succeed in a rebellion – accounted for Spartan's policy of secluding and isolating and not importing slaves and thus a stronger bond in the community of Helots as they are united under suffering and constitute a whole separate identity.

Looked at Phaedo and the Recollection argument and thus a little of the Theory of Form, and very interesting, and even a short side conversation on the existence of God and whether religion and God as a whole should not be treated in a logical matter but remain irrational for those that believe and have such faith. Being astounded at the beauty in art, or being in a moment of sublimity, one would rather not have it if then somebody started moralising and trying to explain rationally that this and this is due to such and such scientific stuff. Leave it as it be.

Some ping pong breaks, talking on the Oxford Cambridge Slang, mainly the latter.

## **Lesson 8 - 29/07/2022**

### **The Theory of Recollection cont. and Helots cont.**

- We initially looked at Plato's key Theory of Forms, by discussing two definitions of a Form in different works of Plato. Paul seemed very intrigued by the notion, as it is a very interesting one, but we did not reach a conclusion as to what his final judgement on it was. I would love Paul to allow himself time to think more about concepts, even if they seem confusing at first, and come up with judgements on them.
- Then, we evaluated the theory of Recollection and Paul wrote an essay plan in the lesson about whether or not this theory solves Meno's paradox. I was impressed with how quickly he noticed the crucial flaw in this paradox (i.e we do not either know everything or nothing about any given thing).
- We finished the lesson by reflecting on what we had already learnt about the Helots and then looked at the horrific treatment of the Helots by the Spartiates and the reasons why they felt the need for this harsh treatment. Paul's prep work is to write a plan for the question 'Were the Spartans slaves to their helots?' and if he gets through that, to also write an introduction.

### **Pupil's Reflection:**

We continued to look at the Phaedo and specifically studied the Meno's paradox and how the Theory of Recollection solves that, pretty good stuff, rather complicated in some instances, and looked at flaws, looked at solutions to flaws, talked of so and so, passed by ping pong breaks involving conversations upon the former Lord Speaker John Bercow now deposed, and finished a grande finale looking at Helots and the treatment given to Helots by the Spartiates.



## Lesson 9 - 30/07/2022

### Helots Essay writing and The Affinity Argument

- First, we went through Paul's prep of writing a plan for an essay about the Helots and the Spartiates. Generally, I was pleased with his work and the sentences were clearly laid out and there were only a few corrections I felt needed, however he still needs to remember to always complete a 'therefore' sentence at the end of his paragraphs and link back to answering the question.
- I then had Paul complete both an introduction and one paragraph from this essay in the lesson and we went through them together, the introduction was good though just had a few too many irrelevant additions, but once we removed them it was a very successful introduction. I was also very pleased with his paragraph, it was structured brilliantly and only had a few issues in terms of wording.
- We ended the lesson with a look at the Affinity Argument and Paul's prep work is to create an essay plan for a question about its success.

#### **Pupil's Reflection:**

Liechtenstein, national lamentation as Austria beat them and asserted their power in the ping pong match – but hark, the comeback was inevitable and they won the second match. Did some Phaedo, the Affinity Argument, sounds like it's cool but a bit of bosh mixed in the soup, although very, very interesting. A lot of things worth talking about. And before that had reviewed my prep and wrote a paragraph full length regarding Helots and Spartiates within Sparta.

## Lesson 10 - 01/08/2022

### Affinity Essay and Spartan Education

- We started by looking through Paul's prep work on his essay plan and introduction for an essay on the Affinity argument. I think Paul is starting to forget to both read through his work and include solid conclusions and 'therefore' sentences at the end of each paragraph plan which is crucial for his essays to be successful.
- Then Paul had to go to a doctor's appointment and I started the project of writing a piece about the Hillary painting and classical allusions from it which I will talk through with Paul in a later lesson.
- We didn't have much time left but finished with a short talk on Spartan education which we will learn all about tomorrow.

#### **Pupil's Reflection:**

Due to an appointment with the Orthodontist, I was not able to have a full lesson, but still went over my prep extensively on the Phaedo and how to re-write that to become more clear or look better, and had a little touch of the deep waters with our feet on Spartan Education, to test its temperature, although the dive will probably happen tomorrow, preferably with a good, warm dressing-gown afterwards and some tea to drink, as I will swim out of that waters and refreshed will be bathing this time not in the water but under the blazing sun.

## Lesson 11 - 02/08/2022

### Spartan Education/Family and Misology/Objections in the Phaedo

- We first had a deep dive into the education of Spartan boys and men, and how their lives were very different from both other Greek city states and ours today. Then we looked at the lack

of family life in Sparta, due to their bizarre marriage traditions as well as communal male living which prevented the man and woman from living together for long.

- Then, we reviewed the arguments made in the Phaedo so far and introduced some objections made by Simmias and Cebes. Finally, we discussed Socrates' interlude on misogyny and the strangeness of this section. His prep work was to write a plan for an essay asking which argument thus far he has been most convinced by.

### **Pupil's Reflection:**

We have been studying fascinating stuff. The Spartan Education and this learning, of the lack of family unit and the unique and rather bizarre way of Spartan life in terms of marriage, children and so forth was rather quite interesting to know. That was great, and the Misology section in the Phaedo was also very interesting to read and discuss, and these two fellows, Simmias and Cebes, are rather kooky though the attunement of the lyre that's quite a great argument, and misogyny, interesting learnt on the etymology of the word as Hannah explains a lot on the origins of Greek words, thus sparking further interest in this field called etymology.

### **Lesson 12 - 03/08/2022**

#### **Ranking Arguments Essay / Conclusion writing and Spartan women (and Attunement)**

- Together, we looked over Paul's prep work of his essay plan on the 3 key arguments we have looked at so far for proving the immortality of the soul. Again, I was very pleased with his 2nd and 3rd paragraphs, but his first paragraph was missing the crucial sentence at the end which answered the question and ranked the argument in relation to the others. Then, I got Paul to write his first conclusion and we looked over that together.

- Next, we looked in depth at the lives of Spartan women and discussed how that compares to the lives of women in other Greek city states. We also talked about some fun stories from Sparta and considered what that told us about Spartan women. His prep work is to write up a plan for an essay on Spartan women's freedom.

- Finally, we looked at Socrates' objections to the Attunement argument which we have already understood. Paul wrote up a short plan for me on the board on this topic and we talked through the things which he would write in an essay on this.

### **Pupil's Reflection:**

Hannah is continuing to deliver a good understanding of history and Sparta, looking specifically at women, and when I say women, I also refer to adolescent girls that yet not reached adulthood. Some very interesting content, Sparta as usual distinct and building its image of weirdness from the perspective of other Greek city-states, and some very interesting stories, myths and accounts such as their particular education, and freedom in the household due to the absence of men in general, and so forth. Looked at the Phaedo, and the attunement and several conversations spontaneously arising in the ping pong breaks.

### **Lesson 13 - 04/08/2022**

#### **Essay work on Spartan women and Athenian Democracy**

- First we went over Paul's plan for the essay on Spartan women and discussed how he needs to make sure he is explicitly answering the question, by repeating the exact phrasing of the question itself. I then had him write both an introduction and conclusion for this essay.

- After that, we started on the new topic of Athens and looking at the details of Athenian democracy, from how it originated through gradual reform and key figures enacting these reforms, to who participated in it and the challenges it faced.
- Tomorrow, we will finish looking at how Athenian democracy works, particularly focusing on the different elements such as the assembly and the boule. Then I will get Paul to write up a full essay about Athenian democracy.

### **Pupil's Reflection:**

And thus we finished Sparta by looking at my prep on Spartan women. And thus began Athens, its constitution mainly. That was very interesting, and I think that this course is making me able to immerse myself in the education, being properly educated – not just the skills and technical knowledge but the ability to have an inspired conscience and be able to have a more concise understanding of how to grasp things that would not necessarily be taught in normal schools. Chapeau! Is the highest tribute I can give contained with such a concise space, chapeau!

### **Lesson 14 - 05/08/2022**

#### **Athenian Democracy and an Essay**

- We started by finishing up the lesson on Athenian Democracy by looking at the roles played by the Ecclesia, the Boule and the Courts within the democracy, followed by a discussion on how democratic Athens is.
- Then, for the remainder of the lesson, I got Paul to write up his first full essay on a question regarding Athenian democracy. First, I made sure that he wrote a plan as we have been doing repeatedly throughout these sessions. I then checked over this plan with him and gave him some pointers for the last paragraph but was generally very happy with it, before he started writing the essay in full.

### **Pupil's Reflection:**

It was a wonderful lesson. We continued to look at the constitution of Athens and based on that knowledge I wrote a plan for an essay entitled “‘Athens was a model of democracy’ To what extent do you agree. Consider both sides of the question.” which went off really well. I started to write the essay in full after three ping pong breaks in which Hannah won all three because of my experimentation which led to an increase in ping pong intensity and really good rallies, absolutely smashing rallies, highly intense and of really high quality. It went off well, although the introduction was a little difficult, but once that step was over, the paragraphs were like a flow of music that is going really well. Will finish tonight and edit tomorrow.

### **Lesson 15 - 06/08/2022**

#### **Athenian Democracy Essay**

- Paul spent the first couple hours of the session finishing his essay on whether Athens can be considered a ‘model for democracy’.
- We then went through this together and I have not yet finished reading the essay but so far I am very pleased with the clarity of Paul’s arguments and thoughts, the only minor issues are a few very easily fixable grammatical errors. We will finish going over it on Monday and I look forward to reading the rest!

### **Pupil's Reflection:**

Finished Essay.

## Lesson 16 - 08/08/2022

### Summary Lesson

- We started the lesson by finishing going through Paul's final essay and I was very pleased overall with the work that he did. I think his improvement is apparent, his arguments and essays are now clearly structured, well argued and enjoyable to read!
- We then had final discussions on both the Phaedo and all its arguments, as well as on Athens and Sparta.
- Lastly, we started writing our letters of recommendation for one another.

### Pupil's Reflection:

This was the penultimate lesson and we finished reading my essay I wrote yesterday, and afterwards had a roundup talk on Athens and Sparta and which one I thought best before another round up of the Phaedo. All going well.

## Lesson 17 – 09/08/2022

### Our Last Session

- We started with some final boring admin of finishing up the log and our recommendation letters for each other.
- At the end I set Paul a fun writing task to produce an imagined speech to be given in the Athenian assembly in response to Alcibiades proposal to go to war against Sicily whilst I finalised more of the admin jobs.

### Pupil's Reflection:

This is the ultimate, and not the penultimate, lesson. We had a great time, and I have learnt so much. Doing all the last check-ups, including a last read through the recommendation letters we wrote for each other, I started to write a political speech as if I would be a member of the Ecclesia in response to Alcibiades' plea for war. There were some intense ping pong, and I proclaim my speech with fervour.





## **PART II**

### **CONTENT OF THE LESSONS**



**21/07/2022 - 09/08/2022**

# PREP WORKS

## GENERAL NOTICE BY THE TUTORS

This section largely includes Paul's various prep works and the edits we made on them in red, as well as comments on his progress by me (Hannah Lowrie - his tutor). These prep works are largely plans for different essays, as well as a few fully written introductions, conclusions and one full paragraph.

### Key Words:

Logos  
Psyche

### Phaedo:

- The discussion of the afterlife
- What happens to the soul?
- Why Socrates is not afraid of Death?

### Overview of whole text:

- (1) an initial discussion of the philosopher and death (59c-69e)
- (2) three arguments for the soul's immortality (69e-84b)
- (3) some objections to these arguments from Socrates' interlocutors and his response, which includes a fourth argument (84c-107b)
- (4) a myth about the afterlife (107c-115a)
- (5) a description of the final moments of Socrates' life (115a-118a)

### Example for referencing:

For footnotes - author surname, year published, page number E.G. Arendt, 1996, p110

For Bibliography - full author name, full title of book/article in quotes, year published, place published E.G. Hannah Arendt, 'Between Past and Future: What is Authority?', 1996, Cambridge

## Essay Plan Written by Paul

### What are the methods Socrates gives for practising Death and are they effective?

#### Paragraph 1:

Ascetic – yes

Not indulging in bodily pleasures.

How does that help you practise Death?

Because Death is separation of Body and Soul, so by avoiding bodily pleasures the soul is 'pre-separated'.

Effective – yes.

#### Paragraph 2:

Ascetic – no

Although one may avoid bodily pleasures, the soul is still tied to the body and one is still restrained by the necessities of the body, and practising Death fully may only truly be achieved through actual Death.

Effective – no

#### Paragraph 3:

Anti-empirical – yes

By distrusting the senses and avoiding the senses, the soul is removed from contact with the body and is not doped by the illusions of this reality, it is effective in practising Death as the body is pushed to one side and the soul may be in its pure form. Like distrusting a city and avoiding it will separate us from the city if we live in the country.

Effective – yes

#### Paragraph 4:

Anti-empirical – no

Avoiding the senses will not separate the body and soul, such as avoiding one's mother will not separate this bond that this is your biological mother. To avoid the senses would be really hard to achieve in life.

Effective – no

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## Paul's Introduction

**'Does the cyclical argument need to claim that life & death are opposites? Would the argument work better if it claimed instead the disembodiment and embodiment are opposites?'**

The Cyclical Argument claims to prove the immortality of the soul through the belief that change is reciprocal between opposites and therefore Life and Death (as opposites) may be interchangeable and come from one another. I believe that the Cyclical Argument would work better in the sense that it will be more plausible and persuasive, in its preference of choice of taking disembodiment and embodiment as opposites instead of Life and Death. I will talk on the possibility for there to be more than one opposite for life with lifelessness as a better alternative term, and how disembodiment and embodiment would reduce that scope massively in multiple opposites. What I believe as the inherent flaws of the Cyclical Argument will be presented and will evaluate on how disembodiment and embodiment encompasses a broader more arguable approach to the question of whether the soul is immortal or not.

## Hannah's Comments

First sentence great! Nothing to change.

I believe that the Cyclical Argument would work better, in that it would be more plausible and persuasive, if it claimed instead that disembodiment and embodiment were opposites instead of Life and Death.

This is because there can be more than one opposite for life such as lifelessness, which is a better alternative term, whereas/however the use of disembodiment and embodiment would reduce that scope for multiple opposites massively.

The inherent flaws of the Cyclical Argument will be presented and I will evaluate how disembodiment and embodiment encompass a broader and more arguable approach to the question of whether the soul is immortal or not.

Everything in red in the first paragraph is things that I have changed in the second paragraph/rewrite.

Be careful with the use of 'I' - can use it in philosophy, don't over-use it. If you do use it, do so sparingly.

People have different preferences, like with the use of 'I', like with 'this essay will'

Slightly more explicit reference to what it means for the argument to 'work better' in the context of Phaedo. Aka have a sentence telling me what you need the Cyclical Argument to prove for it to be successful - very literally 'The cyclical argument needs to prove that the soul is immortal in order for it 'work'.'

Sentence structure follows really nicely, clearly laid out in 4 sentences: starts with what the Cyclical argument is, then lays out your own argument and answer to the question, then quick explanation of why you believe that and finally nice summary and reference to what the Cyclical Argument is trying to prove.

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## Essay Plan written by Paul

### What can we learn about Spartan culture from Spartan Literary and Material evidence?

Topic Sentence  
Introduction

#### Paragraph 1:

Spartan Literary evidence. Tyrtaeus. Focus on the how Sparta was favourable towards the endorsement of (state?) poetry that aimed at the glorification of war and to install military discipline and certain warrior ethics in Spartan young men – respect to elders, be in the front line which is a win win because either you return bathed in glory or you die and go to Hades with the favour of the Gods on your side. Thus write of how Sparta was trying to attain a certain image of itself and to impose a certain vision of the world to its Spartan men and that there was a strong appreciation of the arts that was used for that purpose. Thus, Tyrtaeus helps us learn about Spartan Culture, especially what were the fundamental virtues of Sparta.

#### Paragraph 2:

Spartan Literary evidence. Alcman. Alcman's choral poetry written for young girls from round their teenage age of fifteen to about twenty four or so, which would be used in festivals when the girls would perform dances, music in this often religious processions. It has a strong emphasis upon aesthetics and talk on a comparison with Tyrtaeus how both have competition as a mindset installed in both literature, which would have been encouraged. Thus, Alcman shows us that Spartan Society also appreciated aesthetics and were not only focused on the military. Also, this shows us that things like



competitiveness were not only meant for boys but were so significant in Spartan Culture that it transcended both sexes.

### **Paragraph 3:**

Spartan Material Evidence. Talk on the masks found in the Temple that one, shows that there was a distinct religious faith and tradition that was unique in Greece in its slight variation from the standard Ancient Greek Religion because of its use of masks which is still a mystery on why they were found there – whether somebody put there or whether perhaps indeed it was used as part of the religious ritual. In any case, it shows a level of complexity in their religious thought that shows that religion had importance and that it had evolved from a more primitive form of religion.

### **Conclusion**

### **Hannah's Comments**

Am super pleased with this, particularly how each paragraph has been structured. You have started with a clear statement of what each paragraph will be about (eg Para 2 about Spartan Literary evidence with a focus on Alcman), then gone on to explain what the evidence is - in a real essay at that point you would detail the evidence exactly, perhaps by quoting a line of Alcman's poetry. Then what you have done really successfully, which is crucial for essays, is to end the paragraphs with a summary and bring it back to the question, telling your reader exactly what that evidence tells us about Spartan culture. In paragraph 2, it needed a small edit in order to do this to the same level as Paul had already achieved in paragraphs 1 and 3. Overall, I'm really happy with this plan and the structure Paul is beginning to show.

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### **Paul's Essay Plan**

**'How does the Theory of Recollection resolve Meno's Paradox? Do you find it convincing?'**

#### **Introduction**

– define the terms, write whether you find it convincing, state in a concise fashion what the Theory of Recollection and Meno's paradox mean, as well as what does resolve mean in this context.

'Meno's paradox is a problem for Socrates because it would prevent Socrates from finding definitions, therefore Socrates must resolve Meno's Paradox to prove that it is possible to find definitions.'

#### **Paragraph 1 :**

Resolves – no

Meno's paradox will state that you either know X or don't, and therefore that if you know X you can inquire into it and if you don't you can't and therefore one cannot inquire into anything if one does not know about X as you don't know how. The Theory of Recollection will not be able to have someone recollect on something as they do not know where to start searching and what they are searching. Explanation of why the previous sentence is true. I.E 'The Theory of Recollection is only helpful when one perceives whatever it is they are searching for, thus it does not help one start that search or allow one to know anything about it before you perceive it.' Theory of Recollection is not resolving Meno's paradox.

## Paragraph 2:

Resolves - yes

Discuss how the Theory of Recollection does resolve the paradox (see below)

## Paragraph 3 :

Another Resolution, unrelated to Theory of Recollection

Theory of Recollection does resolve the Meno's paradox by first pointing out the flaws of the Meno's Paradox, in particular the fact that there is no middle ground in the Meno's paradox. - not quite, instead we were the ones who pointed out this flaw. Maybe split this into two paragraphs - start with how Theory of Recollection does resolve the paradox, I.E. Meno claims we wouldn't recognise when we do come across the correct definition, Socrates resolves this by claiming that we would recognise the correct definition upon perception through 'recollecting' that it is correct.

And then do another paragraph explaining the above flaw with Meno's Paradox I.E. the lack of middle ground. Whilst the Theory of Recollection does resolve one element of Meno's Paradox, there is also another flaw which is unrelated to the Theory of Recollection but also resolves Meno's Paradox.

One may know portions of X but not all of it, that cannot happen in Meno's paradox.

You can know some things to start your inquiry on X and then slowly recollect and know more about X as there can be a middleground, which is a likely possibility.

## Conclusion:

Meno's paradox questions the Theory of Recollection and challenges it, but ultimately the Theory of Recollection is slightly more convincing as Meno's paradox is inherently flawed and allows no middle ground, and the Theory of Recollection albeit not perfect does say that knowing portions of X, taking chance in stumbling upon something of X, one may gradually recollect it from the Theory of Form.

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## Paul's Essay Plan

### Were the Spartans slaves to their helots?

#### Introduction:

Spartans, and when I refer to Spartans it is in reality Spartiates, were not slaves to their Helots. Spartiates were the citizens of Sparta, the elite and the wealthy, those that had privileges and could own Helots. (- nice but not relevant, so would cut - The Government made up of the Ephors, the Council of Elders, the Royal Families, the Kings were all Spartiates.) Helots, on the other hand, were the lowest class, and consisted mostly of slaves. They were an ethnic group of Greek slave inhabitants of the Peloponese Peninsula, under Spartan rule who were local to the area, (extra detail, interesting and true but not needed - and did not produce a large diaspora, but remained enclosed in their historic land, thus forming a distinct history and culture.) And lastly, the term slave here in this context refers to whether the Spartans were dependent upon their Helots - 'their' already implies the Spartan's mentality of Helot possession - as in being 'slaves to your passions'. The overall argument will be presented from both sides, but I believe that ultimately Spartans were not slaves to their Helots because they were the ones who governed and had the power to tax them, free them and continuously install fear and terror amongst the Helots to ensure domestic 'tranquility'. Examples of this include the random slaughtering of Helots and the process of Helot dehumanisation through their forced intake of alcohol to be ridiculed in front of the Spartiates. Counter-arguments will also be given, notably the economic and military importance of Helots made them indispensable to the Spartiates who would not survive without them.

### **Paragraph 1:**

Yes. Slave as a term would be interpreted in this instance as dependent, relying upon Helots, as in 'slave to your passions'. Explain instances, key examples and why this made them dependent – Spartans' policy of governing was very much affected by the state in which their helots were, and they occupied a large portion of their mind. Spartans were dependent on Helots in war because they consisted of the largest man force. Therefore, Helots were so indispensable to Spartans that without them they would not be able to defend themselves and as such their sheer quantity made Spartiates dependent upon them, **hence one could say the Spartiates were 'slaves' to their Helots in this aspect.**

### **Paragraph 2:**

No. The term 'Slave' to be taken literally. Think of multiple ways in which Spartans were not slaves to the Helots. An instance of that was that the Helots were quite literally the slaves of the Spartans defined under the law of Sparta, and were treated as such and viewed as such from within the country **(not country but city-state)** and from neighbouring countries - **city states**. Spartans would misuse and mistreat Helots for their own satisfaction, such as inviting Helots to their mess-hall dinners to make them excessively drunk – something the Spartans did not like to do – to embarrass them and make them dance and sing and commit outrageous acts, thus boosting their own egos. Therefore, Spartans were still the masters of Helots and still had the power to kill them and use them for their own interests.

### **Paragraph 3:**

Yes. Spartans had to have **(needed, instead of had to have)** Helots to ensure their economy did not cripple and crash as they constituted the main labour force that was used for multiple functions from farming, being servants to participating in mass-production of say, statues and potteries. Therefore, Spartans were very much vulnerable without their Helots, **this is evident in the extreme decisions they take to attempt to prevent Helot revolution** (and they needed them taking extreme choices) such as asking for the help of Athens to suppress the Revolt at Mount Ithome to ensure the restoration of Spartiate warrior-life and leisure.

### **Paragraph 4:**

No. Helots were still viewed as slaves and thought themselves as slaves to Spartans – albeit not their wish – they were also randomly killed by Spartans in the intention of installing fear and terror so that they would think twice before rebelling. Young Spartans would go out in the fields and take the strongest-seeming Helots and before their family kill them so as to repeatedly exterminate those that seemed to have the qualities of leadership, which caused a traumatic experience upon Helots that seemed to bind them together even more and gradually install an ever increasing anti-Spartan sentiment within them. Therefore, Spartans were still very much asserting their dominance over Helots through the use of sheer force by subjugating Helots to terror, fear and slaughter, and thus ultimately it was the Helots who were the slaves.

### **Conclusion**

Tom Walker

### **Hannah's Comments**

Overall again it was really good, although Paul needs to keep remembering to complete the 'therefore' sentences at the end of each of his paragraphs in the plan in order to continually answer the question and tie the whole argument together.

Spartiates were not slaves to their Helots because of Spartiates' repeated humiliation of Helots that would be seen as an act of subjugation. First of all, there is the use of 'their' that already implies ownership of Helots by Spartiates and thus gives us an image of Spartiates' authority over Helots. The term 'Slave' should be taken literally, which thus disclaims the notion of Spartiates being slaves to their Helots, for it is the other way round – Helots were viewed under Spartan law as slaves and were seen as such within Sparta and their neighbouring city-states. Helots were continuously mistreated and (misused) abused by the Spartiates with a notable example being the invitation of Helots to the Spartiates' mess-hall – invitation here is not the proper term for Helots would be taken regardless of their wish – where they would be forced to consume numerous portions of alcohol to become excessively drunk.

Once drunk, they would be treated as a laughing stock and be made to sing, dance and entertain (them) the Spartiates which was a deep humiliation to the Helots and reinforced the image of the helplessness of Helots. This also was a way to have Spartiates promote the idea that Helots were irresponsible, spineless 'swines' that should be treated as animals used to satisfy their own egos. Therefore, it was Helots who were the slaves of the Spartiates and not the other way round, and this treatment made the Spartiates be seen as the true masters with Helots being nothing more than their possessions that could be treated in any fashion that the Spartiates pleased. Thus, this continued the process of Helot dehumanisation and we can clearly see that Spartiates were not slaves to their Helots.

Clear topic sentence.

Lots of evidence, with the discussion of the mess halls and embarrassment.

Very clear explanation of how that leads to the Spartiates having power over the Helots and therefore not being their slaves.

Lovely, 'therefore' sentence at the end, again super clearly answering the question.

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### **Paul's Essay Plan and Introduction**

**“Does the affinity argument successfully contribute to the project of the Phaedo?”**

Write Plan

Write Introduction if you can.

#### **Introduction:**

(Define the Terms and what is meant in the question.) The Project of the Phaedo refers to the Dialogues' main purpose: Socrates' attempt to prove that the soul is **immortal in order to prove that death is desirable**. (State what the affinity argument is within a short, concise sentence.) The Affinity Argument claims the immortality of the soul by (pointing out the distinctions) making an analogy between the body and soul and physical objects and the Forms. Whilst **Socrates claims** the former is perishable, changeable and material, the latter is imperishable, unchangeable and immaterial, and this relates to the Soul. He also states that the soul is (also) in-composite, invisible and eternal whilst material objects are composite, visible and perishable. Therefore, the argument concludes that the Soul is eternal due to its similarity with the Forms. **However, there are flaws in this argument such as the case of ghosts that Socrates refers to, which proves that the soul is changeable and therefore is not like the Forms in all ways. Thus, if the soul is unlike the Forms in one way, who is to say it is not also unlike the Forms in terms of its immortality (in that it is actually mortal).** To successfully contribute in this instance means whether this argument will successfully prove the main purpose of the Phaedo, which is to justify the desire for Death which ultimately has to be proven by the immortality of the soul.



### **Paragraph 1:**

Yes. It does successfully contribute. If such things that are in-composite, invisible and eternal such as Forms, as described in the Theory of Forms, and the soul shares such similarities, then it must be eternal too. Surely the attributes to the soul such as being unchangeable makes it eternal because it is like that with the Forms. Therefore by being eternal it does successfully contribute to the Project of the Phaedo because it proves the immortality of the soul, and thus the desirability of Death makes us believe in an existence after Death.

### **Paragraph 2:**

No. It does not successfully contribute. Simmias presents his objections with the argument of the lyre, that yes its strings produce a sound, an energy that is invisible, but that once the strings are broken, it ceases, and thus raises the question whether that too will happen to the soul once the body dies. Therefore, the immortality of the soul is not fully proved, because it is possible that once the body dies so does the soul, it proves the mortality of the soul.

### **Paragraph 3:**

Yes. The affinity argument still holds true. (in reality I have no idea what to say). Blind Faith in Socrates, that's the counter argument. - just don't have another yes paragraph, don't need equal amount of arguments, or an equal amount of paragraphs.

### **Paragraph 4:**

No. And why because of some similarity would we assume that the soul is exactly as such things that are in-composite, invisible and eternal, and make such an assumption that because of the similarities then it must be true? Socrates also states that if one does not pursue wisdom and lives up to the virtues that one needs, the soul will be tarnished and tainted with the lusts of the body and thus be so involved in the corporeal world it will trail along like ghosts, so the soul is changeable meaning it is not similar to the Forms and therefore why should assume based on one assumption that the soul is exactly similar in every aspect to the Forms. So it is not immortal which means that the argument is unsuccessful and inherently flawed.

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## **Paul's Essay Plan**

**“Which arguments so far (recollection, affinity, cyclical) is the most convincing for proving the immortality of the soul”**

Remember therefore. No introduction.

### **Introduction:**

(Explain the terms and affirm your overall final judgement)

### **Paragraph 1:**

The Cyclical Argument. The first argument is presented by Plato through Socrates in the Phaedo, in which he claims that the soul is immortal and the Cyclical Argument proves this. It claims that opposites in life such as hot and cold, small and big, (opposites in fact) are interchangeable, and that one thing comes from the other, as one becomes asleep after being awoken. Thus, to try and appease Cebes' doubt, Socrates (thus) says that if the opposite of Life is Death, and that opposites are interchangeable, then the living must come from the dead and vice versa, and that our souls (thus) will not just expire. Flaws pointed out in this argument is the ambiguity of opposites and their multifaceted self. Life's opposite may be more accurately proven as Lifelessness than Death, as existence and non-

existence, and with opposites that can have multiple opposites as love's opposite may be hatred and apathy, this argument is inherently flawed and therefore does not lay down a strong enough argument in favour of the immortality of the soul, with questions being raised: how can life come from Death? Surely love may not come from hatred? And would the soul thus reside in Hades and then be summoned back, as if it is in a constant state of waiting? This argument is not as convincing as the Affinity Argument because it makes no clear reference to the afterlife at all, although it is more convincing than the Theory of Recollection.

### **Paragraph 2:**

The Theory of Recollection. Plato here tries to prove through Socrates the immortality of the soul through anamnesis, in which he states that we are not learning new things in this world but in fact we already know everything in the world prior to our existence as humans, and that therefore what we deem as learning is in fact, in his view, no more than recollecting the knowledge we have gained in our prior life as mere souls, through perception. This argument, if it holds true, does not claim the immortality of the soul but only that we had a prior life, the length of which is not determined (by how long), but it makes no mention of the endurance of the soul after Death. Therefore, albeit a strong argument it does not ultimately prove the immortality of the soul. I deem it the least convincing for this reason.

### **Paragraph 3:**

The Affinity Argument. Plato here makes an analogy of the soul to the Forms which are invisible, eternal and incorporeal unlike the material which is changing, visible, mortal and corporeal, and that therefore our souls must be the former as it is invisible and is believed to be eternal and not of this world. (Therefore) Thus, although our bodies may rot, our soul will endure. There are many objections here such as the claim that when souls indulge themselves excessively with bodily lusts it will sink down in its life and thus trail around like wandering ghosts, and therefore it is changing, and who are we to assume that just because souls may be invisible (one may assume) they share all the characteristics of the Forms? Politicians may share in being politicians, but they still have very different ideas and beliefs. But, I believe this to be the most convincing, at least more than the Theory of Recollection.

### **Hannah's Comments:**

Paragraph's two and three were great and successfully laid out the arguments, their flaws and most crucially ranked the theories explicitly at the end of each paragraph plan. This is most important to do because it actually answers the question, and is kind of the whole point which the paragraph should be leading up to. He forgot to do this in paragraph one, so again its just so important to constantly remember to answer the question and that is the point of those 'therefore' sentences at the end of paragraphs.

Having said that, Paul seems to have improved in his ability to write short summary sentences of arguments which is key for philosophy lessons.

### **Conclusion:**

(Overall resumé and re-affirm your preference)

In conclusion, all three arguments are presented by Plato through the voice of Socrates in the Phaedo in the hope of proving the immortality of the soul. The Theory of Recollection is seen as the least convincing in my eyes due to its flaws of a clear absence of any mention of the soul in the afterlife and even if its argument is true, it only relates to the soul before life. The Cyclical Argument is also flawed albeit better than the Theory of Recollection because it does relate to the afterlife and the Soul after Death, and states that because opposites are interchangeable then Life and Death, that they take to be as opposites, may interchange and thus the Dead come from the living and the living from the Dead. This argument has also been flawed in my view due to its lack of complete information on addressing the issue of the possibility of multiple opposites, such as lifelessness being a more appropriate term to be used as the opposite of Life. In the end, the Affinity Argument has been stated to be the most

convincing due to its comparison to the Forms that are imperishable, unchangeable and immaterial and objects being perishable, changeable and material. It states that although the body may degrade as being associated with the latter, the soul must endure because of its similarities with the Forms, and therefore due to the Forms being eternal so must the Soul be too. (There are of course, to take into consideration that one must be careful with assuming that because of one similarity it may be similar in all aspects - **this is at odds with your conclusion and the next bit of the sentence! silly**) There is a clear analogy to immortality that is not found in the other two arguments and it is clear upon Death that your soul reigns eternal, and therefore as a whole the last argument is the most convincing in trying to prove the immortality of the soul.

### **Hannah's Comments**

Super great first go at a conclusion for me! As long as he makes sure to follow through on each sentence i.e if you say something is convincing, give me a reason why its convincing.

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### **Paul's Essay Plan**

Prep:

**“How free were Spartan Women?”**

Write a plan.

#### **Introduction:**

There are many ways in which Spartan women were more free than their fellow Greek women at the time. Spartan women will be meant in this instance to refer to those Spartiates who had Spartiate citizenship **but not the political rights, since they were women.** (without being able due to being woman to have political rights.) This essay will ultimately dive into the arguments from both sides to try and see whether the Spartan woman did really live up to its reputation of self-independence and boldness of character, especially when dealing with the opposite sex, renown throughout Ancient Greece. And thus by that we may see whether they really were free and (by how much) to what extent they were not under their husband's control in comparison to the social norms of most Greek city-states' societies regarding spouse relationships. Therefore, my overall judgement (has been made) is that Spartan women were quite free to a good extent in comparison to other women living in Greece at the time.

#### **Paragraph 1:**

Yes. Spartan women were free because of the male absence in their every-day life which meant that they had much more domestic control, power and could earn, buy and sell with their money, and due to the fact that men could only leave their military barracks, where they had to live until the age of thirty, women were pretty much given much liberty as there was no restrictive control. Therefore, women in Sparta and we refer to Female Spartiates had this strange situation where they were pretty much the householders who were in charge of the house and managed their domestic slaves and would be buying things and be leading a pretty much independent life. **Therefore, due to the male absence in the house Spartan women were much more at liberty of doing what they wanted without necessary authorisation, meaning they were very free.**

#### **Paragraph 2:**

No. Women were still subject to society's norms and prejudices, such as the fact that to remain single and not marry up to the age of thirty made you a social outcast and would be unthinkable. Also, women were not 'free' in the sense that they had to follow the laws, customs and traditions of Sparta, like those of marriage and were still subject to obedience and to be a domestic house-wife for most cases. Therefore, this limitation of their freedom through customs, norms and traditions shaped them in ways that some would not wish to but had to abide because it was either law, customs or just the social norm to not be socially excluded. **Therefore, they could never be entirely free.**

### **Paragraph 3:**

Yes. Spartan women were one of the only women to be granted some sort of state-endorsed education in which there was a lot of sports and lots of Competition. There were such instances in their history, myths or fact it is debatable, of stories told such as when the Spartan were waging war with the Messenians who would eventually become Helots. Due to the clear lack of male presence back in Sparta, Spartan women organised a delegation and an ambassador where they sent themselves over and proclaimed that if there would be no men soon then there would be no breeding of new little Spartiates, in other words no sexual reproduction, and Sparta would die, and their opinion was taken seriously. Therefore, here we say that Spartan women did have a say and that they were also encouraged to do sports and be educated. Therefore, due to much more free circulation of women Spartan women were much more free in comparison to other Greek women of other city-states at the time.

### **Conclusion:**

In conclusion, we can see that albeit Spartan women were still subject to obedience, they were overall quite free to do as they wished in comparison to other women at the time as long as they acted and lived within particular social norms, local customs and traditions that have shaped Spartan culture. This could be viewed the same as Spartan men who were very much as much defined in their way of life by culture and especially law. But, what distinguishes Spartan women was that they were still prone to have a very limited diverse choice in choosing what they wanted to do in life, for it ultimately rested on being a mother and to live and work within the domestic sphere. Spartan women were very much the mistress of the household and in charge of domestic slaves, economic transactions and the plots of land that were under their ownership. They could own money and do as they wished with it. This was partially due to the very clear male absence in their life because of the particular Spartan regime as laid down by the laws of the State. It stated that Spartan men could marry – which most of them did before the age of thirty – but only move in the household at the age of thirty, and even then much of the men's time was occupied by training, hunting, war, and mess-halls. Therefore, Spartan women were able to do as they wish within their household and two fifths of the land owned in Sparta was owned by women, exemplifying the independence and strong character within Spartan women as fostered by state education that made them very much free and that was accepted within Sparta.

(another suggestion of plan for this essay)

Political - no, had no political rights BUT use the example of Gorgo to show some imperial women could have had influence

Social - yes, education, men being away, etc.

Economic - yes, property owners, managing the house, etc.

### **Hannah's Comments**

Another good essay plan, I like the addition of the 'therefore' sentences which are good at bringing the paragraph together at the end. One thing that Paul now needs to add to his essay plans are the addition of final statements which explicitly answer the question and repeat the phrases it uses.

Good job with the introduction and conclusions, again when Paul is re reading his work, he needs to continually make sense things are logical and not too disordered.

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## Paul's Final Essay Plan

### 'Athens was a model for democracy' To what extent do you agree?

#### Introduction:

Define the Terms. Athens. Model. Democracy.

#### Paragraph 1:

Yes.

Athens was a model of democracy. Those who held citizenship and were over twenty years old were eligible to vote and were able to participate in the assembly – that could hold up to 6000 people – known as the 'ecclesia' which played legislative, executive and judicial role. It oversaw the creation of new laws that would be proposed by the people there in attendance and after discussion from both sides in favour and against the motion a final vote would decide whether it would pass through or not by show of hands. Therefore, there was a clear representation of the people who definitely had a say. The ecclesia had no formal parties or official political leaders, albeit you had so called 'first-citizens' such as Pericles that held much influence and were regarded as respectful. Therefore, by allowing its citizens to be able to attend the assembly and discuss current political issues and propose, amend, object and vote on laws, this is an example of direct democracy in which the people were able to decide legislation and thus does serve as a prime model of a successful democracy in which the people are able to exercise their will.

#### Paragraph 2:

No.

Athenian citizenship was very limited and very hard to acquire if you were not born to Athenian parents and impossible if you were a woman. Thus the majority of the Athenian population were not eligible to vote because women regardless whether they were the wives of Athenian male citizens could not vote, nor could foreigners who could have already resided in Athens for multiple generations and slaves were also banned from voting. Therefore, although democracy is when the power is in the hands of the people, what the Athenians deemed as the Athenian 'people' were in fact no other than a select small group of Athenian men over the age of twenty that numbered around a fifth of its population. Therefore, only a minority could vote and exercise power. Therefore, although Athens still had people who could vote and pass laws, its extremely limited citizenship and view of who the 'people' were, makes it only fair to say that Athens was but a partial democracy and therefore cannot serve as a model for democracy because it would be promoting values that are antagonistic to our modern society such as the exclusion of women from power, segregation and to a certain extent institutional elitism.

#### Paragraph 3:

Yes.

Athens still serves as a model for democracy. It not only had direct democracy but also had representative democracy – electing officials to govern in the name of the people – in the form of the Boule that although could not create its own laws still performed a specific political purpose and still held numerous power. The Boule was a council of five hundred members elected by lot each year from ten 'tribes' based on an area of Athens, which each presented fifty councillors who had to be over thirty. Their main purpose resided in administration and enacting the will of the Ecclesia as well as discussing several deliberations for the Ecclesia.



Thus, Athens had a very much complex political system that ensured that there the people were able to vote and decide on laws whilst nonetheless also keeping a separate political entity that served an administrative and advisory role.

We can see that although the citizens of Athens were a limited minority within its overall population, what one considers as 'the people' has evolved over time and although it is fair to say that female exclusion from politics as well as immigrants, foreigners and slaves – the last one being in particular something that would be the very antithesis of our modern values within our liberal democracies – would not serve as a good model but that was because the values at the time were different and if Athens was to adapt to our modern society and retain their political structure they would probably allow women and other excluded groups to be citizens and able to vote. Therefore it is not so much of importance as to whom the citizens were, but the political structure that we should look at as a model of democracy, which Athens definitely was as one of the first proponents of the notion of the people ruling the country.

#### **Paragraph 4:**

No.

Ultimately, we have no right to call Athens a model of democracy. They have been flagrantly violating our cultural norms and the beliefs that represents our society, such as that of non-exclusion, a more open society to foreigners, and the belief in the equal opportunities for everybody, including women. Athens runs against these beliefs, as it is based on an elitist, selective extremely limited citizenship of birth-rate Athenian men. Yes, they had an assembly where there were no elected attendees and everybody could join – again, this everybody is reserved to Athenian male citizens over the age of twenty – to legislate laws and debate on important issues, but there were flaws. - this reads like a conclusion, so its not necessary in this paragraph, don't need you to summarise previous paragraphs until you get to the conclusion. Demagogues were frequent, who appealed to the passions and whims of the people as they sought self-interests and gain more power by deliberately using the people's ignorance and lack of expertise in politics to arouse a strong movement whose leaders, the demagogues, would be able to exercise more power than is usual with the overwhelming support and any opposition would be blatantly shouted out for by the roused followers devoid of reason in their excited self.



## Bibliography / Book List for Paul:

### Philosophy

**Gallop, D. 1975. *Plato: Phaedo*. Oxford: OUP.**

- version of the Phaedo with clear notes

<https://chs.harvard.edu/primary-source/plato-phaedo-sb/> - online version of the Phaedo

<https://iep.utm.edu/plato/> - generic page on Plato and his philosophy

<https://iep.utm.edu/phaedo/> - clear explanations of the arguments we went through and others in the Phaedo.

The above website is very good for explanations of many different philosophers and philosophical arguments.

**Tredennick, H. 1954. *Plato: The Last Days of Socrates*.**

- more Platonic dialogues - this book includes 4 dialogues (the Euthyphro, the Apology, the Crito and the Phaedo). If you want to read more Plato, this would be a great start, they all centre around Socrates' trial and death.

[https://www.youtube.com/watch?v=z6y7\\_oKuT5E](https://www.youtube.com/watch?v=z6y7_oKuT5E) - a youtube video of an old play edition of the above book

**Warburton, N. 2011 'A Little History of Philosophy'**

- great overview of different philosophers and their views throughout Western history

### History

**Xenophon. Constitution of the Lakedaimonians**

**Plutarch** Lykourgos, Can find both of the above Greek texts with translations in Edwin Mellen Press edition, 2006,

with the title Constitution of the Lakedaimonians but it has Plutarch's work in as well.

**Beard, M. 2015. 'SPQR: A History of Ancient Rome.'**

**Herodotus. *The Histories*** - Translated by Tom Holland

### My favourite Books at the moment:

Brideshead Revisited

The Little Prince (in French)

Love in the Time of Cholera

One Hundred Years of Solitude

The Old Man and the Sea

Steppenwolf

Siddharta

Narcissus and Goldmund

Three Men in a Boat

Norwegian Woods

The Stranger (in French)

Evelyn Waugh

Antoine de Saint-Exupéry

Gabriel Garcia Marquez

Gabriel Garcia Marquez

Ernest Hemingway

Hermann Hesse

Hermann Hesse

Hermann Hesse

Jerome Klapka

Haruki Murakami

Albert Camus



# My passion for Classics goes back to 2017

## ΠΑΡΤΗΝΩΝ

The Parthenon was the temple of Athena. It was built by the architect Iktinos. The construction began in 447 BC. It was the most important building in the classical Greece. The Parthenon is actually not thought of as a temple, but as a museum for the goddess Athena. The Parthenon is actually not thought of as a temple, but as a museum for the goddess Athena. The Parthenon is actually not thought of as a temple, but as a museum for the goddess Athena.

**PARTHENON**

## THE TWELVE LABOURS OF HERACLES

**THE NEMEAN LION**

1. task: The Nemean Lion
2. task: The Lerna Hydra
3. task: The golden Hind of Arabia
4. task: The Erymanthian Boar
5. task: The augur stables
6. task: The stymphalian Birds
7. task: The water bull
8. task: The horses of Diomedes
9. task: The belt of Hippolyte
10. task: The cattle of Geryon
11. task: The golden apples
12. task: Ceryon

## THE STYPHELIAN BIRDS

## PERSUS VS MEDUSA

The King of this island, Polydectes, was a friend. The king was in love with Leda. To get rid of Perseus he asks him to kill the gorgon. Athena and Hermes help Perseus to kill Medusa. On his way back he saves Andromeda by killing the sea monster that was guarding her. Back in the island Perseus he find out the truth. The evil King was played on by Medusa. Perseus goes to Athena to get the gorgon's head. Then Perseus goes to Athena to get the gorgon's head. Then Perseus goes to Athena to get the gorgon's head.

- Athena
- Hermes
- Polydectes
- Gorgon Medusa
- The gorgon
- Andromeda

## ACHILLES PARIS

The Achaeans (Greeks) got into a war with Troy because of Helen. Paris took Helen from King Menelaus of Sparta. The war was started by a quarrel of the goddess Zeus gave the golden apple to Aphrodite who was the most beautiful goddess. Athena was the most powerful goddess. Athena was the most powerful goddess. Athena was the most powerful goddess.

## THE BATTLE OF SALAMIS

**TRIREMES**

480 BC, The Persians were going for Athens. After they defeat the Greeks at Thermopylae. The Athenians evacuated the city and went to Salamis. The Greeks convinced the Persians to land on the island. The Greeks fleet at Salamis is the Greek's only hope. When the Greeks were ready they shot the fire ships. The Persians were outnumbered. They were forced to fight but a naval war fought as if they were waiting. The other Greek ships followed and won the battle.

Commanders	Strength
Greeks: Themistocles	371-378 ships
Persians: Xerxes, Logares, Artabanus, 105 Corae	600-800 ships
Losses	200-300 ships

## The battle Thermopylae

Xerxes army invaded Greece. The Greeks have to stop at the pass and they stop at Thermopylae. The Greeks recruited 6000 soldiers. They were 300 Spartans. The Persians had the fight with 300,000 soldiers. The Persians could not pass the Greek's great and bold the Persians that they were a pass through the mountains that some kind of Greek's. The Greek's were in a trap. The Greek's were in a trap. The Greek's were in a trap.

Numbers	Losses
Greeks: 6000 Greeks, 300 Spartans	300 Spartans
Persians: 300,000 Persians	20,000 dead
	4000 Greeks

Stronger go tell the Spartans that we lie here. True even to the death to our Spartan way of life.





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**PAUL OSTROVERHY**  
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