Examples of these poor decisions include: the execution of six generals after they had won the battle of Arginousai in 406 BCE, and the death sentence that was given to Socrates in 399 BCE.

**REFLECTION 10** - During the second focus question it is now imperative to investigate both Thucydides and Aristophanes. Several questions should be posed when investigating these sources such as dates, representativeness etc. While these powerful men were merely using their orator skills to their advantage, and not doing anything legally wrong, there is still something more sinister behind these acts. With these skills (which poorer men certainly would not have) they were able to sway the masses without any reasoning. Subsequently it could be argued further that the power of the “demos” only stood with the men that were rich (as they could afford education and were literate etc.), as already reflected upon in several of the previous reflections.

(ABC, 2003)

- The Athenian assembly – which is the ancestor of a modern day parliament sitting – would meet in a large – open area on the side of a hill.

**REFLECTION 11** – This source does not provide any information into how many people could fit into the Phyx, so more research still needs to be conducted. However, the first sentence stating “which is the ancestor of a modern day parliament sitting” certainly helps to further the hypothesis, as it delineates how many believe that the basis of a good government is Athenian Democracy.

- Only male citizens over the age of 20 were allowed to take part

**REFLECTION 12** – While this information is slightly different from previously collated information (18 years compared to 20 years), this discrepancy does not really affect the hypothesis, and should not be held in regard.

- Women, children, slaves, and foreigners were not permitted to participate in any part of Athenian Democracy.

**REFLECTION 13** – This information was restated with the simple intention to corroborate previous sources. As both sources provide the same information, the validity of this point is likely.

- Any member of the assembly could speak and make proposals, and everyone at the assembly voted on each issue by show of hands.

**REFLECTION 14** – Sole purpose is to corroborate previous information.

- An important part of Athenian Democracy was something called ostracism. Once every year, the assembly would be asked if they wanted to hold ostracism. If they agreed, a vote would be held two months later. Everyone who wanted to scratch the name of somebody they wanted to get rid of, on a shard of pottery, and deposit it. If there was a total of 6,000 pieces of pottery, then whoever had the most votes had to leave the country for ten years.

**REFLECTION 15** - The main purpose of this information was to support what had already been collated. However, this source does provide new information too. It states the number of votes required to ostracise someone. When reflected upon, alongside reflections 3 and 5, it is evident that it would be near impossible for 6,000 votes to be cast. However just to make sure this information is valid, it should be corroborated. If it is proved to be valid, it will certain help to prove that the “democracy” behind Athens was indeed a façade.

(American School of Classical Studies, 2004)

- Cleisthenes instituted a new reform in Athens, to reorganise the citizenry into new administrative units. These were called tribes.

**REFLECTION 16** – Make sure to provide a small amount of information on Cleisthenes. This is to establish representativeness, and motive behind doing such a thin.
- He broke up the old tribes and created ten new ones.
- All citizens were assigned to one of these tribes
- Each tribe was made up of members from each of the three geographical rivalries of Attica. These being the plains, the coast and the hills.

**REFLECTION 17a** – This concept of tribes being from different locales supports Athenian democracy as a whole. Even given the circumstances of only adult, Athenian men being able to vote, this would provide some diversity in the Ecclesia. If there were men taking from all regions, there would be city men, and farmers, and other diverse groups etc. However, further investigation should be conducted in order to establish the effectiveness of this model.

**REFLECTION 17b** – (Cartwright, 2014). When financial charges were made to those who wanted to attend the assemblies, it is very likely that many citizens in coastal or mountain regions (far away from Athens) did not wish to attend. As previously shown, there were a couple dozen meetings each year for the assembly. It would be a chore for those farmers that lived in faraway regions to leave behind their livelihood to attend meetings. Overall, this detracts away from the diversity that was previously expressed in 17a.

- Through this new tribal system, allegiances to old aristocratic families were weakened, and subsequently the new tribal system should be seen as an essential feature of Athenian Democracy.

**REFLECTION 18** – Overall this slightly detracts away from the imbalance of power that the aristocracy had, as the people that once worked their land, now held their allegiances to their tribe.

- When each of the tribes were split into regions (coast, plains, hills) they were then split again into units called demes.
- They were old townships, villages and neighborhoods, where the inhabitants had lived for centuries.
- They were somewhat independent in their governance, as they had their own local officials and administrators. Like any small town in the United States today.

**REFLECTION 19** – This comparison to the US helps to further the hypothesis, this piece of information should also be included within the third research question.

- All together approximately 140 demes existed within Athens, all distributed amongst the ten tribes.
- All Athenian citizens had the right to attend and vote in the Ecclesia which was a full popular assembly which met about every 10 days.
- As a rule, the Ecclesia were to meet in its own special place, known as the Pnyx
- In theory every assembly that was held represented the collective will and thoughts of every male citizen within Athens.
- However, throughout much of the Classical period, the Pnyx only accommodated about 6,000 people.

**REFLECTION 20** – This information verifies that which was collected by the first source. This is the second time that this information has been corroborated so there is no need to do so again. In conclusion, it is evident that the Pnyx could only hold a fraction of the total population of male Athenians, and subsequently the representative ‘will’ or ‘view’ of the ‘demos’ was limited to only a small group of men.

- The Boule was a body made up of 500 members (50 from each of the ten tribes).
- The Boule would meet every day (except on festival days), and their purpose was to propose the legislation that was put before, and then ratified by the