Fifth century Athens has been formative to Western culture. It was here that drama and philosophy flourished and democracy was born. Yet it was a period marked by strife. At one end of the century was a war with Persia that culminated in the battles at Thermopylae, Salamis & Platea. At the other was the Peloponnesian War that saw the defeat of the Athenian empire at the hands of Sparta and her allies. In this seminar we will study Athens and, in particular the last thirty years of the century through the writings of four of the most famous dramatists (Aeschylus, Sophocles, Euripides, & Aristophanes) as well as Herodotus, Thucydides, Plutarch and others. We are going to be particularly interested on how dramatic productions written during wartime reflect the socio-political concerns of the people of Athens but other themes will emerge. Students will read primary sources and further develop the skills of close reading and critical discussion that they developed in "The Human Event."

**LEARNING OUTCOMES:**

- Broadening of your cultural background and historical awareness, particularly with relation to Ancient Greek life and culture
- Further development of frameworks for self-directed learning and working within a pluralist society
- Further improvement of skills in close reading and critical discussion.
**REQUIRED TEXTS:** The following works are required for purchase and are available at the ASU Bookstore or online. Only purchase these *print* editions. *Failure to bring a text – or use of the wrong edition* – *counts as an absence.* (See below for the policy regarding absences).


Other readings will be made available on *Blackboard* as PDF files. It is **highly** recommended that you print these out so as to maximize your participation. Additional background material will also be available on *Blackboard*.

Readings are to be completed for the class in which they are to be discussed.

**REQUIRED WORK:**

**Participation (65%):** This class is a seminar; you are thus expected both to have carefully read the assigned reading and to engage in discussion during class-time. As participation is worth 65% of your final grade, it is obvious that failure to participate will result in failure of the course. Remember, coming to class and having read the assigned reading do not count as participation; you must contribute to the discussions. You should aim for a balance between active contribution and active listening – the classroom should not be dominated by single voices.

A student exhibits **excellent participation** by arriving on time, thoroughly prepared with comments and questions on the assigned reading which demonstrate that she has analyzed the text and thought about her conclusions. Her text is open and meaningfully annotated. She is fully engaged and attentive, which includes turning to and examining textual citations made by her colleagues. She cites the text and reads specific passages to support her claims and questions. At least occasionally she initiates the discussion on an important topic, question, or passage from the text without waiting for others to do so. Her remarks do not summarize or give broad, superficial glosses of the text; they do not consist of trivial observations or subjective expressions of taste. She poses significant questions and points that demonstrate close analysis of the text, attention to details and specific features in the text. When pertinent, she also discusses how she has synthesized her ideas with other texts we’ve read. Her contributions, however, do not digress, go off on tangents, or otherwise monopolize discussion time. She listens carefully to the remarks made by fellow discussants, and responds as readily to these as she does to questions from the instructor. She makes explicit efforts to involve less talkative peers into the conversation. Her participation aims for (and if well met by her colleagues,
achieves) genuine dialogue on the matters at hand; thus, she contributes to our understanding of the text and challenging, thought-provoking, and insightful conversation.¹

Actions that will harm your participation grade include, but are not limited to:

- looking intently but silently at the table/your book/your hands during discussions
- holding independent private conversations during a class discussion
- dominating discussions to the exclusion of others
- lack of civility toward others, including dismissive or hostile remarks or gestures, sleeping, allowing cell phones or other devices to disrupt the class, etc

If you want to know how your participation is progressing, ask me!

Journal & Discussion Questions (35%): You are required to submit a short (200 to 250 word) reflective journal entry on each reading by 11:00pm Sunday before we discuss the reading on Monday. In addition, you need to offer two non-superficial questions for discussion during class. (The questions do not count towards the word count.) You will receive the full 2% if you demonstrate critical engagement with the text and provide two thoughtful questions. Failure to do so will result in 0%. No late submissions will be accepted.

On occasional Tuesdays (indicated on the syllabus) you will need to provide two additional questions for our Wednesday class. These questions should build on our Monday discussions. You will receive 1% if you provide two further thoughtful questions. Failure to do so will result in 0%. No questions will be accepted after 11:00pm Tuesday.

OTHER ISSUES:

Attendance: In accordance with Barrett policy, you are allowed two absence (excused or otherwise) without penalty. three absences will result in loss of 10% from your final grade (i.e. a B will become a C); four absences will result in failure of the course. Note that arriving late for class, or not bringing your text to class, counts as an absence.

Grades: Final numeric grades will be converted to standard letter grades (A = 90+, B = 80 to 89, etc). No extra credit will be offered, so don’t ask. Final grades will be available on myASU after finals week.

Cell Phones: I switch my phone off when I come to class; you should do so as well. If you’d rather be texting or surfing the Internet while class is in session, please do so elsewhere. It is insulting both to myself and your classmates.

Food: In accordance with ASU policy, eating will not be allowed in the classroom as it distracts others.

¹ This paragraph is taken verbatim from my colleague, Dr. Hunter.
E-mail: Please ensure your ASU mailbox (or wherever it is being forwarded to) is not full. If an email gets returned to me, I will not attempt to resend the message. It is your responsibility to ensure that communication is possible.

If you have not received a reply to an email within two working days (i.e., excluding weekends), please resend the message. I generally do not deal with email outside of normal workday hours (i.e. outside M-F, 9 to 5).

Respect for Diversity: Barrett is committed to creating a diverse learning environment, which is broadly defined as a place where cultural diversity is valued and respected. I hope that you will contribute your unique perspectives to this effort by respecting others’ identities and personal life histories and by considering and raising issues as appropriate to course content.

“Adult” Material: The plays of Aristophanes are often concerned with “adult” themes and use language that is colloquial and often vulgar. The translation we will use includes frank discussions of religion, politics and sex, areas of fundamental importance to any society. One of Aristophanes’ aims was to create humor within these areas, while encouraging his audience to think about them in ways that were discouraged or even forbidden outside the theatre. For those made uncomfortable by such provocative theatre, our engagement offers an opportunity to ask why one reacts in this way. Please inform me if you expect to have problems with this material so that we can come to a mutual agreement regarding any alternatives.

Last Word: Please read this syllabus carefully. By attending the class you declare that you have read and understood all the above. I, for my part, will attempt not to change any of the major policies or deadlines without sufficient due notice and discussion with the class as a whole.
## Schedule of Classes and Readings

(w/o indicates week of ...)

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
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<tbody>
<tr>
<td>M Jan 7</td>
<td><strong>Introduction to the course</strong></td>
</tr>
<tr>
<td>W Jan 9</td>
<td>The Persian Wars                                                     Read: Plutarch, “Life of Themistocles” [PDF]</td>
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<tr>
<td></td>
<td>Read: Herodotus, “Battle of Salamis” [PDF]</td>
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<tr>
<td>M Jan 14</td>
<td>Aeschylus, <em>Persians</em> (472 BCE) [Text will be distributed]</td>
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<td>Reflection / Questions submitted by Sunday (All)</td>
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<tr>
<td>W Jan 16</td>
<td>Sparta                                                                Read: Rhodes, pp. 1 - 13, 24 - 33</td>
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<td></td>
<td>Read: Plutarch, “Life of Lycurgus” [PDF]</td>
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<tr>
<td></td>
<td>Read: Tyrtaeus [PDF]</td>
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<tr>
<td>M Jan 21</td>
<td><strong>No class - MLK Day</strong></td>
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<tr>
<td>W Jan 23</td>
<td><strong>No class - but ...</strong>                                               Read: Rhodes, pp. 14 - 23, 34 - 77, 200 - 224.</td>
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<tr>
<td>w/o Jan 28</td>
<td>Sophocles, <em>Ajax</em> (440)                                               Reflection / Questions submitted by Sunday (All)</td>
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<td>Further questions by Tuesday (Group A)</td>
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<tr>
<td>w/o Feb 4</td>
<td>Euripides, <em>Medea</em> (431)                                             Reflection / Questions submitted by Sunday (All)</td>
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<td>Further questions by Tuesday (Group B)</td>
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<tr>
<td>M Feb 11</td>
<td>The Beginning of the War                                             Read: Thucydides, to “End of First Reading” [PDF]</td>
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<td>Read: Rhodes, pp. 87 - 131</td>
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<td>W Feb 13</td>
<td>Aristophanes, <em>Acharnians</em> (425)                                      Reflection / Questions submitted by Tuesday (All)</td>
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<tr>
<td>w/o Feb 18</td>
<td>Sophocles, <em>Women of Trachis</em> (~425)                                 Reflection / Questions submitted by Sunday (All)</td>
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<td>Further questions by Tuesday (Group A)</td>
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<tr>
<td>w/o Feb 11</td>
<td>Euripides, <em>Andromache</em> (426)                                        Reflection / Questions submitted by Sunday (All)</td>
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<td></td>
<td>Further questions by Tuesday (Group B)</td>
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</tbody>
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w/o Feb 25  Euripides, *Hecuba* (424)  
Reflection / Questions submitted by Sunday (All)  
Further questions by Tuesday (Group A)

M Mar 4  Aristophanes, *Clouds* (420)  
Reflection / Questions submitted by Sunday (All)

W Mar 6  Read: Thucydides, remainder [PDF]

w/o Mar 11  **No class - Spring Break**

w/o Mar 18  In class viewing: *The Trojan Women* (1971, 105 min)

M Mar 25  Euripides, *Trojan Women* (415)  
Reflection / Questions submitted by Sunday (All)

W Mar 27  The Sicilian Expedition and the End of the War  
Read: Rhodes, pp. 149-200

w/o Apr 1  Euripides, *Herakles* (417)  
Reflection / Questions submitted by Sunday (All)  
Further questions by Tuesday (Group B)

M Apr 8  Aristophanes, *Women at the Thesmophoria* (410)  
Reflection / Questions submitted by Sunday (All)

W Apr 10  Aristophanes, *Frogs* (405)  
Questions submitted by Tuesday (All)

w/o Apr 15  Sophocles, *Philoctetes* (409)  
Reflection / Questions submitted by Sunday (All)  
Further questions by Tuesday (Group A)

w/o Apr 22  Euripides, *Bacchae* (405)  
Reflection / Questions submitted by Sunday (All)  
Further questions by Tuesday (Group B)

M Apr 29  **Final discussion**