

## ΔΙΔΑΣΚΑΛΙΑ ΜΕ ΤΗ ΜΕΘΟΔΟ CLIL

**ΜΑΘΗΜΑ:** Αρχαία Ελληνικά Γενικής Παιδείας

**ΤΑΞΗ:** Β' Λυκείου

**ΕΝΟΤΗΤΑ:** Θουκυδίδου, *Ιστορία* 2.37 (Περικλέους Έπιτάφιος)

**ΕΚΤΙΜΩΜΕΝΟΣ ΧΡΟΝΟΣ:** 2 ΔΩ

### Στόχοι

#### Α) Γνωστικοί

α) Κατώτερες δεξιότητες:

-ανάλυση/εξήγηση των βασικών χαρακτηριστικών του αθηναϊκού δημοκρατικού πολιτεύματος

-σύγκριση με το ολιγαρχικό πολίτευμα της Σπάρτης

β) Ανώτερες δεξιότητες:

-αξιολόγηση και κριτική αποτίμηση των αξιών της αρχαίας αθηναϊκής δημοκρατίας τόσο στο ιστορικό πλαίσιο εμφάνισής τους, όσο και στη σύγχρονη εποχή

#### Β) Επικοινωνιακοί

α) Γλώσσα μάθησης

-λεξιλόγιο σχετικά με τη δημοκρατία και τις δημοκρατικές αρχές (πολιτική ορολογία)

-συντακτικές και λεξιλογικές δομές σύγκρισης

-επιχειρηματολογία (εκφράσεις/δομές για παρουσίαση επιχειρήματος/αντίκρουση άποψης/σύννοψη επιχειρημάτων/σύνδεση επιχειρημάτων, αντικειμενικό ύφος)

β) Γλώσσα για τη μάθηση

- έκφραση προσωπικής γνώμης, συμφωνία/διαφωνία (λεξιλόγιο, χρήση δυνητικής έγκλισης, χρήση ερωτήσεων, εκφράσεις βεβαιότητας/αβεβαιότητας/αμφιβολίας)

γ) Γλώσσα μέσα από τη μάθηση

- εμπέδωση και αξιοποίηση προϋπάρχουσας γνώσης για τη λειτουργία της γλώσσας, άσκηση στη χρήση περισσότερου τυπικού λεξιλογίου

#### Γ) Περιεχόμενο

-οι δημοκρατικές αξίες της ισηγορίας, της ισονομίας, της αξιοκρατίας στην αρχαία αθηναϊκή δημοκρατία

-οι σχέσεις μεταξύ πολιτών στην αρχαία Αθήνα

-οι σχέσεις πολίτη και νόμου στην αρχαία Αθήνα

-η αντίθεση δημοκρατικού και ολιγαρχικού πολιτεύματος στην αρχαία Ελλάδα

-η κρίση των δημοκρατικών αξιών στον σύγχρονο κόσμο

#### Δ) Πολιτισμός

-οι διαφορετικές μορφές πολιτευμάτων στον αρχαίο και σύγχρονο κόσμο

-η κρίση της δημοκρατίας ως κοινό χαρακτηριστικό των σύγχρονων κοινωνιών δυτικού τύπου

- η σχέση του αρχαίου με τον σύγχρονο κόσμο ως προς τις πολιτικές αξίες
- το κοινό υπόβαθρο των δημοκρατικών αξιών της Ευρώπης

## Υλοποίηση της δράσης

### **Προϋπόθεση**

Είχε ήδη προηγηθεί η γλωσσική επεξεργασία της παραγράφου 37 του *Έπιταφίου* με έμφαση στην κατανόηση των ιδεών του κειμένου.

### **Κυρίως φάση**

Η φάση αυτή διήρκησε δύο διδακτικές ώρες. Κατά την πρώτη ώρα οι μαθητές κλήθηκαν να συζητήσουν τα βασικά χαρακτηριστικά της αρχαίας αθηναϊκής δημοκρατίας, όπως παρουσιάζονται αυτά στην παράγραφο 37 του *Έπιταφίου*. Δόθηκε ένας βοηθητικός πίνακας με λέξεις και εκφράσεις στα αγγλικά σχετικές με το θέμα. Στη συνέχεια οι μαθητές διάβασαν χωρισμένοι σε ομάδες δύο κείμενα στα αγγλικά, ένα για το πολίτευμα της αρχαίας Αθήνας και ένα για εκείνο της Σπάρτης, και ανέλαβαν να συγγράψουν συνεργατικά ένα κείμενο όπου θα συγκρίνονταν τα δύο πολιτειακά συστήματα. Δόθηκαν και πάλι βοηθητικές λέξεις/εκφράσεις/δομές που σχετίζονται με την παραβολή/σύγκριση. Ως άσκηση για το σπίτι δόθηκε η συγγραφή ενός κειμένου για τα βασικά χαρακτηριστικά της αρχαίας αθηναϊκής δημοκρατίας με βάση τη συζήτηση που προηγήθηκε στο πρώτο μέρος της ώρας.

Κατά τη δεύτερη διδακτική ώρα οι ομάδες διάβασαν τα κείμενα που συνέγραψαν σχετικά με τη σύγκριση των δύο πολιτευμάτων. Στη συνέχεια οι μαθητές πήραν μέρος σε ένα παιχνίδι ρόλου στο οποίο υποδύθηκαν τα μέλη δύο αντιπροσωπειών, μιας δημοκρατικής και μιας ολιγαρχικής, τα οποία μεταβαίνουν σε μια αρχαία πόλη που μόλις εκδίωξε τον τύραννο που ασκούσε την εξουσία και επιθυμούσε να επιλέξει το νέο της πολίτευμα. Τα μέλη των δύο αντιπροσωπειών προσπαθούν να πείσουν τους πολίτες της πόλης να ακολουθήσουν το δικό τους πολίτευμα. Ως βοηθητικό υλικό δόθηκε στους μαθητές ένας πίνακας με τη βασική δομή, το λεξιλόγιο και τις συντακτικές δομές που χρησιμοποιούνται σε έναν προτρεπτικό λόγο.

## ΦΥΛΛΟ ΕΡΓΑΣΙΑΣ

### Thucydides, 2.37

- A) Based on the ancient text write a short text (about 80 words) analyzing the main values of the ancient Greek democracy. You might find useful the following words:

Nouns	Verbs
freedom of speech	obey to
equality	comply with
participation	encourage
public life	respect
individual life	evaluate
meritocracy	judge
respect of law	support
civil rights	promote
social esteem	cultivate
merit	sensitize
qualification	
authority	
power	
social discrimination	
social exclusion	
justice	

- B) Compare the political system in ancient Athena with the one in Sparta, as described in the text given. In your short text you will probably have to use expressions of comparison and of contrast, such as: *more/less ... than*, *by contrast*, *unlike (+noun)*, *as distinct from (+noun)*, *in contrast to (sth)*, *on the other hand*, *on the contrary*, *different from*, *differ from (sth/sb)* *in (sth)*.

*According to the legend, from period of the king Lycurgus all existing Spartan laws were grounded. Lycurgus had conceived also political institutions, established after consulting with the Delphic oracle. Sparta was a city in Greece in which the form of the kingdom in the form of joint authority was preserved. Spartan political system was a combination of*

monarchy (kings), oligarchy (Gerousia) and democracy (ephoroi, ephors). **Oligarchy**- Sparta always had two kings, the state was ruled by two hereditary kings of the Agiad and Eurypontid families (probably the two gens had great merits in the conquest of Laconia). King was succeeded by his the first born son after he came to power. Spartan kings had royal reputation, "first places in all", holding the biggest portion of lands. They were the supreme commanders of the army. In peacetime they were responsible for the cult and to some legal issues. Both Kings had jointly decided. The **Gerousia** had the highest authority in the Spartan state. The Gerousia was a council of elders (senate) which consisted of 28 elders (gerontocrats) and both kings who were members of The Gerousia by position. The elders were elected by the Assembly from among the oldest Spartan champions. These were the elders who turned 60 years old elected was for life, and later their mandate reduced to one year. Elders were inviolable and were not responsible for their actions before the law.

The Gerousia had advisory and legislative function, supervised the work of the government and preparing legislative proposals and other decisions which were to be submitted to the general assembly. They mostly made decisions on criminal matters (the death penalty, persecution). The Gerousia was able to start Procedure Code on its own initiative or at the ephors request (then ephores joined the gerousia as judges). The Gerousia was later recognized the power to indict and convict king. They vigilantly guarded the aristocratic state constitution.

**Apella** (National Assembly) in the beginning was a very important social authority. Members of the apella were all Spartiates who have reached the age of serving the army or after they have reached the age of thirtys. The Apella was legislature, that accepted and rejected laws. Apella elected ephores, elders and lower state officials. Choices and decisions were carried out by acclamation in Sparta (people or Assembly had unanimously adopted a decision). Because one vote could block a voting, soon it was introduced to the system of voting divisions (depending whether the members were for or against a proposal they moved to the agreed position). Apella was held once pro month. Apella was initially summoned and presided by kings, but from the 5th century BC assembly elected 5 ephores in whose hands was executive authority convening the meeting itself and the management of its operations. Apella was held over the slopes of the Taygetus, where was a good acoustics and shelter from the wind.

*Ephors were supervisors. There were 5 and they were elected from five tribal communities. In the beginning they had a king and the gerousia supervisory role and prevented strict control of power of the few. The oldest of five ephors was magistrate eponymos. Their mandate lasted a year and each year they elected a new ephors. From the 5th century they had an executive role of their Assembly decision and could call a meeting and the gerousia and made suggestions. They had the right to make the final decision if the two kings could not agree. They had the legislative power that enabled them to accuse anyone (even kings). Their supervisor role amplified so much during the time that it destroyed the prestige and authority of kings. Ephors were able to control the private life of the monarch and limited their powers in command of the army, because two ephores accompanied the king to war. They started wars and assembled the peace. They were responsible for the upbringing of the youth were at the forefront of the Spartan diplomacy. They had a secret police (**Crypteia**- was established in the 5th century. BC in order to control helots), which was monitored by the Lacedaemonian, Spartiates, helots and Perioikoi communities. Ephors had numerous officials under its administration: monitoring of physical activity, supervision Spartan kitchen, market surveillance, control of the private life of women and others.*

Source:

<https://www.shorthistory.org/ancient-civilizations/ancient-greece/spartan-system-of-government/>

*Unlike such Greek city-states as Athens, a center for the arts, learning and philosophy, Sparta was centered on a warrior culture. Male Spartan citizens were allowed only one occupation: soldier. Indoctrination into this lifestyle began early. Spartan boys started their military training at age 7, when they left home and entered the Agoge. The boys lived communally under austere conditions. They were subjected to continual physical, competitions (which could involve violence), given meager rations and expected to become skilled at stealing food, among other survival skills.*

Source:

<https://www.history.com/topics/ancient-history/sparta>

### **C) Role play**

Imagine that you live in ancient Greece. The people of a city have just expelled their king and they want to establish a new political system in their city.

Team A: you are Spartans sent from your city to persuade this people to establish an oligarchical system.

Team B: you are Athenians sent from your city to persuade this people to establish a democratic system.

Both teams have to prepare a speech which you will deliver in front of the assembly of the people of this city.

Structure of the speech:

- begin with an introduction referring to the aim of your visit.
- write a paragraph for each argument
- finally, summarize your arguments

Content of the speech:

- describe the benefits of the political system you propose both for public and individual life
- mention the disadvantages/dangers of the opposite political system
- mention examples from ancient cities

Language of the speech:

#### **Stating the issue**

- Let's first define some important concepts...

#### **Phrases to present the most important point**

- This argument/idea is of paramount importance.
- The most important argument for ... is ...
- The main idea/thing is ...
- The most important idea is...
- Most importantly, I would like to mention that...

- The primary argument for... is...
- Two/three... important points that support my view...

### **Conceding an argument**

- It's true/obvious/evident that ... However, ...
- While you might say that ..., it's important to remember that ...
- I agree with you that ... On the other hand, ...
- Although/even though it is true that... I believe that...
- I agree/admit/concede that... , but we must remember that...
- I can understand that... Nevertheless, ...

### **Sequencing a list of arguments**

- First of all, I'd like to state ...
- Firstly, ... Secondly, ... Thirdly, ...
- The second argument in favor of ...
- To begin with, ...
- I'd start by...
- For a start, ...
- The next argument I'd like to state is...

### **Adding an argument to strengthen your point**

- In addition to that,...
- You also have to consider...
- Furthermore,...
- Moreover,...
- What is more,...
- I might also add that...
- Perhaps / maybe I should also mention...
- Not to mention the fact that...
- Not only that but also...

### **Concluding**

- Let me recap/recapitulate my point ...
- As a final word, let me summarize my point of view ...
- To reiterate my point of view, ...
- To conclude ...
- It all boils down to ...
- In a nutshell, what I am trying to say is ...
- To sum up, ...
- Finally, ...

D) Do you think that the values of ancient Athenian democracy, as described in Thucydides' text, are important in our days? Do you think that they are in danger in your country, as well as in other countries of Europe and the world? Discuss in class.