Mini-Q's in World History
Volume 1, Unit 3

Citizenship in Athens and Rome: Which Was the Better System?

MINI-Q™ LESSON PLAN

NOTE: Time required to do a Mini-Q varies greatly with skill level, grade, and DBQ experience. Time range is generally two to five 45 minute class periods.

1 to 2 DAYS: 45 – 90 minutes

Step One: Hook Refer to the Step One teacher notes in the Mini-Q. Read the directions aloud. The purpose is to get students engaged, talking, and wanting to do the Mini-Q.

Step Two: Background Essay Refer to the Step Two teacher notes in the Mini-Q. Students can write out answers to the BGE questions or the questions can simply be discussed.

Step Three: Understanding the Question and Pre-Bucketing The task of recognizing and defining key words in the question is a crucial habit of mind. The second task of pre-bucketing based on clues in the question is an important categorization skill.

2 DAYS: 90 minutes

Step Four: Document Analysis Model Document A with the whole class, showing the kind of thinking and detail you expect in student answers to the Document Analysis questions. Working in pairs or groups of three, students proceed to examine the remaining documents, writing answers to the Document Analysis questions, or alternatively, filling out the Document Analysis Sheet located in the Toolkit. Conclude by asking volunteer pairs to present the remaining documents to the class by going through the Document Analysis questions and discussing their answers.

1 DAY: 45 minutes

Step Five: Bucketing and Chickenfoot Have students complete the bucketing and chickenfoot work page. This step will help students clarify their thesis and road map. Then do a Thrash-out.

1 DAY: 45 minutes (Optional)

Step Six: Essay Writing Conduct an in-class Writing Workshop. You may want to use the Outline Guide Sheet or the Guided Essay in the Toolkit. The Guided Essay is especially helpful for students needing extra support.

MINI-Q™ LESSON PLAN: CLEAN VERSION OPTION

If students are ready, use the Clean Version of the Mini-Q, which requires them to handle more of the analysis on their own. Estimated time to complete is 2 to 3 class periods.
TEACHER DOCUMENT LIST (EV)

There are six documents in this Mini-Q. Students are provided with the same document list, but it is not divided into analytical categories or buckets. Students may develop categories that are different from these.

Qualifications for Citizenship


Document B: Citizenship in Athens

Document C: Citizenship in the Roman Republic

Limitations on Citizenship

Document D: Controlling Citizenship in Athens and Rome

Citizens in Government

Document E: Participation in the Government of Athens

Document F: Participation in the Government of Rome
Citizenship in Athens and Rome: Which Was the Better System?

Overview: The right to be a citizen of a country is not a modern idea. In fact, the laws for being a citizen in the United States today trace back thousands of years to ancient Athens and Rome. This Mini-Q looks at how citizenship worked in these two great early societies and asks you to decide which system was best.

The Documents:

Document B: Citizenship in Athens
Document C: Citizenship in the Roman Republic
Document D: Controlling Citizenship in Athens and Rome
Document E: Participation in the Government of Athens
Document F: Participation in the Government of Rome

A Mini Document Based Question (Mini-Q)
Step One: The Hook

**Teacher Note:** The purpose of the Hook Exercise is to create some initial interest in the Mini-Q. Divide the class into pairs and give the students about five minutes to read, discuss, and make their check marks. Then open the discussion to the entire class.

**Considerations:**

- Do not go into detail about the meaning of citizenship. That will be clarified for students in the Background Essay and through doing the Mini-Q. If you feel you need a short working definition: A citizen is a person who owes loyalty to a country and receives certain rights in return.

- There is nothing magical about pairs; threesomes are fine. The purpose is to get kids talking.

- Immigration and citizenship can be very personal, and even contentious, matters for some students. Do your best to set a tone that invites honest but always-respectful discussion.

- It is possible that, by the time you do this exercise with your students, Congress will have changed some of these requirements. Amend the list accordingly.

- Be conscious of time. This Hook has the potential to become something more than a ten- or 15-minute discussion.
Hook Exercise: Who Can Be A Citizen?

Part I
Directions: As of 2012, everyone born in the United States, or born to US citizens overseas, automatically became a US citizen. However, for an adult immigrant to become a US citizen, he or she had to go through a process called naturalization, which included the eight requirements listed below. With a partner, discuss each requirement. Then check whether or not you support it. If you and your partner disagree, make two check marks.

2012 Citizenship Requirements

<table>
<thead>
<tr>
<th></th>
<th>Support</th>
<th>Do Not Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Must be at least 18 years of age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Must have been legally admitted to the US (holder of a green card)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Must have lived in the United States for at least five years (if single)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Must have lived in the United States for at least three years (if married to a US citizen)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Must have no prison record</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Must be able to speak, read, and write English</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Must pass a test on US history and the Constitution</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Must swear allegiance (loyalty) to the United States</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Part II
There have been proposals to add other citizenship requirements. Which of the following would you support?

1. Must perform one year of national service, either in the military or a public agency like a school or the National Park Service.

2. Must have graduated from high school or received a GED certificate.

3. Must be in school, have proof of employment, or proof of a net worth of $100,000,
Step Two: Establishing the Context

General Instructions
- Review the Timeline.
- Pre-teach the bold-facaced vocabulary.
- Have students read the Background Essay or read it aloud.
- Have students answer the Background Essay questions.

Specific Considerations
The main purpose of the Background Essay is to create a context for the Mini-Q exercise. Its job is to provide a sense of time, place and story, and to introduce important vocabulary and concepts. Doing this well gives all students a more equal chance to succeed with the Mini-Q.

Time: Be sure students review the Timeline. Regarding Athens, this Mini-Q draws mostly from the 5th century BCE. Regarding Rome, it draws from the period of the Roman Republic, which lasted from 509 BCE to about 44 BCE, when Julius Caesar became emperor.

Place: Refer to a map showing the Mediterranean. Point out the locations of modern-day Athens and Rome, and show the relative sizes of ancient Athens and the Roman Republic. Remember, Athens the city was located in the prefecture of Attica. Together, Athens and Attica are often referred to as the city-state of Athens. It was Attica, with its city of Athens, that was about the size of Rhode Island.

Story: We suggest reading the Background Essay aloud. It is good for students, even good readers, to hear the words as they see them. For many, it is important to hear the cadence of the language, to experience pauses and emphasis. Use the Background Essay questions to review the text. For a fuller understanding of Athenian and Roman history, it will, of course, be necessary to use your text or other sources. We presume that this Mini-Q is being taught in the context of a larger unit on classical Greece and Rome.

Vocabulary and Concepts: You may want to pre-teach the six bold-faced terms in the essay. Our feeling about vocabulary is that some pre-teaching is good, but keep the word list short. When reading aloud, see how much students can get from context.
Citizenship in Athens and Rome: Which Was the Better System?

About 500 BCE, on the Greek and Italian peninsulas of the Mediterranean Sea, a new idea began to take shape. This was the notion that people were citizens of a state or empire, and that being a citizen meant not only meeting certain responsibilities, but also enjoying certain rights. Before this time, in places like Egypt, Babylonia, and ancient China, individuals were generally regarded as subjects, not as citizens. Power was largely in the hands of a pharaoh, king, or emperor and the thousands of administrators who carried out the ruler’s command. But by the sixth century BCE, a new idea was emerging: that ordinary people should play a more significant role in the life of the state, or nation.

Citizenship is a status, or standing, given by a government to some or all of its people. In the modern world, citizenship often involves a balance between individual rights, such as the right to vote, and individual responsibilities, such as the duty to serve one’s country. This balance has been called the social contract theory of citizenship. The individual does his or her part; the nation or state does its part.

It is probably accurate to say that in the city-state of Athens, the emphasis was more on citizen responsibility than citizen rights. The great Athenian leader Pericles (495-429 BCE) said that Athenians who did not fully participate in voting, political debate, and holding office were “useless.” The Greek philosopher Aristotle did him one better by declaring such Athenians to be beasts. It seems that many Athenians agreed. Participating in government and making the city-state work was simply what good citizens should do. Citizenship was an action verb.

In Rome, the idea of a good citizen was a bit different. During the years of the Roman Republic, from 509 BCE until roughly 27 BCE, Roman citizenship qualifications and rights fluctuated but hovered around those described in this Mini-Q. Unlike Athenians, a Roman citizen was judged more by how he behaved with his family, his neighbors, and his property. A Roman citizen who did not participate in local government would not likely have been called a beast.

It is important to note that comparing Athens and Rome is in some ways like comparing a flea and an elephant. Athens in 400 BCE had a population of about 300,000, including slaves. The Roman Empire had an estimated population in 1 CE of about 45,000,000, perhaps 15 percent of the world’s population. Athens, a land-locked city-state, was about the size of Rhode Island. The Roman Republic (see map) was huge.

In both Athens and Rome, citizenship was something to be honored and protected. Not everyone could have it, and those who did had a special relationship to the state. The documents that follow should help deepen your understanding of how Athenians and Romans viewed the matter. Imagine life as a citizen of Athens and as a citizen of Rome. Then address the question: Citizenship in Athens and Rome: Which was the better system?
Step Two: Establishing the Context (continued)

Answers to Background Essay Questions

1. What two Mediterranean societies are being compared? During what approximate time period?
   The city-state of Athens and the Roman Republic between 500 and 0 BCE

2. The essay says that citizenship often strikes a balance between rights and responsibilities.
   Give an example of a citizen’s rights and an example of his or her responsibilities.
   An example of rights is the right to vote or have a jury trial. An example of responsibility would be to serve in the military.

3. What point was being made by the Athenians Pericles and Aristotle when they used the words “useless” and “beast”?
   Citizens had to actively participate in the affairs of government or they were useless, like a beast.

4. What was the difference in population and area between the city-state of Athens and the Roman Republic?
   Athens was about 300,000 people in an area the size of Rhode Island. The Roman Republic comprised 45,000,000 people in an area that stretched longer and wider than the Mediterranean Sea.

5. Can you make a logical guess how size might affect a nation’s willingness to grant citizenship?
   Opinion. A large, expanding state might grant citizenship to newly conquered people to give them a stake in the empire and make a distant rebellion less likely. A small state might encourage immigrants and offer citizenship in order to grow.

6. Define these terms:

   citizen: a member of a state or country who has both rights and responsibilities

   subject: a person who is under the rule of a king or a dictator

   social contract theory of citizenship: The state grants rights; the citizen pledges loyalty.

   city-state: a small, self-governing “country” with a central city and some land around it

   philosopher: a person who offers opinions or theories on big questions about life, government and society

   Roman Republic: Roman society before it became a dictatorship in 27 BCE
Background Essay Questions

1. What two Mediterranean societies are being compared? During what approximate time period?

2. The essay says that citizenship often strikes a balance between rights and responsibilities. Give an example of a citizen’s rights and an example of his or her responsibilities.

3. What point was being made by the Athenians Pericles and Aristotle when they used the words “useless” and “beast”?

4. What was the difference in population and area between the city-state of Athens and the Roman Republic?

5. Can you make a logical guess how size might affect a nation’s willingness to grant citizenship?

6. Define these terms:

   citizen

   subject

   social contract theory of citizenship

   city-state

   philosopher

   Roman Republic

Timeline

753 BCE – Traditional date for the founding of Rome
500s BCE – Establishment of direct democracy in Athens
509 BCE – Beginning of Roman Republic
443 BCE – Office of the censor created in Rome
431 BCE – Pericles Funeral Oration praising Athenian democracy
300s and 200s BCE – Democracy maintained, but Athens heyday over
287 – 133 BCE – Senate supreme in Rome: focus on military and diplomacy
27 BCE – End of Roman Republic, beginning of Roman Empire
Step Three: Understanding the Question and Pre-Bucketing

Understanding the Question

1. What is the analytical question asked by this Mini-Q?
   Citizenship in Athens and Rome: Which was the better system?

2. What terms in the question need to be defined?
   Perhaps "citizenship" and "better"

3. Rewrite the question in your own words.
   Athens or Rome: Whose idea of citizenship had the most sensible qualifications, rights, and responsibilities?

Pre-Bucketing

Teacher Note: As students suggest their bucket labels, draw bucket sets on the board. At this stage, students are simply looking for generic labels that provide the framework for organizing the essay.

![Bucket Diagram](image)

THEN

Reason #1
Athens / Rome

Reason #2
Athens / Rome

Reason #3
Athens / Rome
Understanding the Question and Pre-Bucketing

Understanding the Question

1. What is the analytical question asked by this Mini-Q?

2. What terms in the question need to be defined?

3. Rewrite the question in your own words.

Pre-Bucketing

Directions: We suggest a two-step bucketing process. First, create two starter buckets that identify the opposing positions on the question. Then, pick the position you feel contains the strongest evidence and create three “reason” buckets for that position.
Step Four: Document Analysis


Content Notes:

- In 432 BCE, while compiling a military census, the Greek historian Thucydides made the following population estimates for Attica, which included Athens and its environs:
  Free male citizens (mostly landowners): 50,000
  Free male non-citizens (foreign born or with foreign parentage): 50,000
  Free females (all ages): 100,000
  Slaves: 115,000
  Total: 315,000

- When Pericles introduced parentage requirements, some people lost citizenship. Those with foreign mothers were now excluded – and no one was grandfathered in. According to Aristotle, this tightening of requirements had to do with population increase and keeping the number of citizens, and therefore participants in government, manageable.

Teaching Tips:

- Discuss the Document Analysis questions:

  1. What was required for an adult male to become a citizen of Athens? A Roman male?
     - An Athenian male had to be born of free Athenian parents and have completed schooling and military training. An adult Roman had to have parents married in certain areas of the Roman Empire.

  2. Could women become citizens in Athens and Rome? Could slaves?
     - In Athens, no. In Rome yes, but without the right to vote or hold government office. Slaves could not become citizens, though sons of free slaves could become citizens in Rome.

  3. In which society were children granted citizenship?
     - Rome

  4. In your opinion, which system, Athens or Rome, was more generous in granting citizenship to its people?
     - Sample answer: Rome was more generous on several counts:
       1. It granted citizenship in a limited form to women; Athens did not.
       2. It granted citizenship to children of both genders; Athens did neither.
       3. It granted citizenship to the sons of slaves; Athens did not.
Document A

Source: Chart created from various sources.

### Athens and Rome: Who Could Be a Citizen?

<table>
<thead>
<tr>
<th></th>
<th>Athens</th>
<th>Roman Republic</th>
<th>Requirements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Free, native-born adult males</td>
<td>Yes</td>
<td>Yes</td>
<td><strong>Athens:</strong> If parents were free-born Athenians&lt;br&gt;<strong>Rome:</strong> If parents were married in certain areas of Roman Empire</td>
</tr>
<tr>
<td>Free, native-born adult females</td>
<td>No</td>
<td>Yes</td>
<td><strong>Rome:</strong> But had limited rights. Could own property, but could not vote or hold public office.</td>
</tr>
<tr>
<td>Free, native-born male children</td>
<td>No</td>
<td>Yes</td>
<td><strong>Athens:</strong> First, had to complete education and two years of military training before being granted citizenship&lt;br&gt;<strong>Rome:</strong> At birth, if parents were citizens</td>
</tr>
<tr>
<td>Female children</td>
<td>No</td>
<td>Yes</td>
<td><strong>Rome:</strong> At birth if parents were citizens</td>
</tr>
<tr>
<td>Slaves</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Freed slaves</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Sons of freed slaves</td>
<td>No</td>
<td>Yes</td>
<td></td>
</tr>
</tbody>
</table>

**Document Analysis**

1. What was required for an adult male to become a citizen of Athens? A Roman male?

2. Could women become citizens in Athens and Rome? Could slaves?

3. In which society were children granted citizenship?

4. In your opinion, which system, Athens or Rome, was more generous in granting citizenship to its people? Explain.
Step Four: Document Analysis (continued)

Document B: Citizenship in Athens

Content Notes:
• "The Polity of Athenians" was originally attributed to the Greek historian and soldier Xenophon, but that's now in doubt, so the author is referred to as merely The Old Oligarch.
• At about the same time as the Old Oligarch speech, in 431 BCE, the great Athenian leader Pericles gave his famous Funeral Oration honoring soldiers who had died fighting Sparta. It is widely seen as a defense of the Athenian system. In it he emphasized the uniqueness of Athens: "Our constitution does not copy the laws of neighboring states; we are rather a pattern to others than imitators ourselves. Its administration favours the many instead of the few; this is why it is called a democracy.... If a man is able to serve the state, he is not hindered by the obscurity of his condition.... [On the other hand] unlike any other nation, [we view] him who takes no part in these duties not as unambitious but as useless."

Teaching Tips:
• Discuss the Document Analysis questions:
  1. What is The Old Oligarch's main idea when he says it is the steersmen and the shipwrights (ship-builders) who have brought the city-state power?
     Athens depended not on the rich and the social elite for its power. It depended on the everyday work of ordinary people.
  2. What is the significance of the fact that Athenians allowed a poor and common man to win a position in the government "by lot" (lottery)?
     You won by luck of the draw. Athens must have had confidence that common, ordinary people were capable of doing government jobs. It shows a belief in democracy.
  3. Do you think this was a wise practice by the Athenians? Explain.
     Opinion. An argument for "wise" is that it would give many Athenian free males a stake in the city-state's well being. Ordinary people would try hard to live up to the trust.
     An argument for "unwise" is that inept men would be in office and the affairs of the city-state would suffer.
**Document B**

**Source:** From a speech titled "The Polity of Athenians" by The Old Oligarch, circa 424 BCE.

**Note:** The identity of The Old Oligarch (an oligarch is a person of power) is unknown.

"I shall say that at Athens [...] it is the poor which mans the fleet and has brought the state her power, and the steersmen and the boatswains and the shipmasters and the lookout-men and the shipwrights – these have brought the state her power much rather than the ... best-born and the elite. This being so, it seems right that all should have a share in offices filled by lot [lottery] or by election, and that any citizen who wishes should be allowed to speak.... For if the poor and the common people and the worse elements are treated well, the growth of these classes will exalt [glorify] the democracy...."

**Document Analysis**

1. What is The Old Oligarch’s main idea when he says it is the steersmen and the shipwrights (shipbuilders) who have brought the city-state power?

2. What is the significance of the fact that Athenians allowed a poor and common man to win a position in the government by lot?

3. Do you think that election by lottery was a wise practice by the Athenians? Explain.
Step Four: Document Analysis (continued)

Document C: Citizenship in the Roman Republic

Content Notes:

• The Roman historian Tacitus recorded the Claudius speech 60 years after the fact. This kind of time lag is common when dealing with the historical record in many ancient cultures. By itself, this lag raises questions of reliability and accuracy. However, in this case, the fact of granting citizenship to foreigners is supported by many other accounts.

• The Romans spliced and diced citizenship in intricate ways. Even the cives romani, or Roman-born male citizens, were divided into two categories: The non optimo jure had rights of jus commercii and jus connubii (property and marriage). Those called optimo jure had all of those rights plus jus suffragiorum and jus honorum (the right to vote and hold office).

• A struggle for political and social equality began in the 5th century BCE, when commoners (Plebians) used threat of desertion from the army and secession. In 451, legal protection (though not equality) was granted to all Romans enjoying some level of citizenship. By 287 BCE, the struggle was over, and all Roman citizens (cives roman) were equal under the law and could strive for political office.

Teaching Tips:

• Discuss the Document Analysis questions:

1. According to Claudius, what was the ruin of Athens?

   Athens did not grant citizenship to foreigners.

2. How might Claudius argue that giving citizenship and high office to conquered Gauls would be good for Rome?

   The best way to make an enemy a friend is to treat him as an equal. Gauls would now serve Rome rather than fight Rome.

3. The document says that the Romans sometimes gave away citizenship rights in measured amounts. Use an example to explain what this means.

   Latini were given the right to move anywhere in the Republic, but they were not given the right to an official Roman marriage, which meant their children could not be citizens (See Doc A).

4. How could you use this document to argue that Rome had a better system of citizenship than Athens?

   On the whole, Rome was more generous with its citizenship than was Athens. This would build up a larger loyalty base and help the Roman Republic, and later the Empire, to exist for many centuries.

5. How could you use this document to argue that Athens had a better system of citizenship than Rome?

   There is a danger in giving political rights to people who have grown up with other values and traditions. The Roman way of life could be diluted and then lost.
Document C

Source: From a speech by Claudius, Emperor of Rome, 48 CE and other varied sources.

In Athens, once citizenship was granted, citizens enjoyed equal rights and full political participation. In the Roman Republic, not all citizens received the same rights or the same political participation. But there is a reason for this. Hear first the words of Emperor Claudius responding to criticism for giving citizenship to the people of Gaul (modern-day France) soon after conquering them:

“What was the ruin of Sparta and Athens, but this, that mighty as they were in war, they spurned from them as aliens [foreigners] those whom they had conquered? Our founder Romulus, on the other hand, was so wise that he fought as enemies and then hailed as fellow-citizens several nations on the very same day.”

In other words, the Athenians were more stingy with their citizenship. The Romans more freely gave it away. But they gave it away in measured amounts.

For example:

1. *Latinis* — people from regions outside Rome but on the Italian peninsula — were granted a class of citizenship with the right to do business and to travel and live within the Empire but not to an official Roman marriage.

2. *Foederati* — citizens of states with treaty obligations with Rome — were given limited rights in return for performing military service.

3. *Peregrini* — foreigners in conquered lands — could be given full or partial citizenship. Claudius did give citizenship to the people of Gaul after he conquered them.

Document Analysis

1. According to Claudius, what was the ruin of Athens?

2. How might Claudius argue that giving citizenship and high office to conquered Gauls would be good for Rome?

3. The document says that the Romans sometimes gave away citizenship rights in measured amounts. Use an example to explain what this means.

4. How could you use this document to argue that Rome had a better system of citizenship than Athens?

5. How could you use this document to argue that Athens had a better system of citizenship than Rome?
Step Four: Document Analysis (continued)

Document D: Controlling Citizenship in Athens and Rome

Content Notes:

- Ostracism in Athens was often used to diffuse trouble, vent a jealousy, or thwart a suspected reach for power before it happened. It could be invoked only once a year to exile one person. Members of the Assembly were asked if they wanted to have an ostracism. If yes, a vote was taken two months later in the agora, where citizens wrote the name of the individual they wanted to ostracize on a pot shard. If at least 6,000 votes were cast, then the pot shards were sorted and counted and the person with the most "votes" was given ten days to leave Athens and remain in exile for ten years. No charge was attached, and the ostracized person could return in good standing after his exile. Ostracized individuals were generally from the upper class. On occasion, ostracized individuals were invited to return early.

- Themostocles is often hailed as responsible for the Athenian victory at Salamis against the Persians. In order to do this, he tricked the Assembly into investing in the creation of triremes, which were large warships. Though he won a victory, many members of the Assembly (comprised of the entire citizenship) feared that he was gaining too much power.

- A practice similar to stuffing the ballot box occurred when someone would have many pottery shards made up with the same name and hand them out to members of the Assembly. Fourteen pot shards found by archaeologists at the bottom of a well, all bearing Themistocles' name, suggest the possibility of some hanky-panky.

- The census was taken in Rome every five years. It was used to calculate future tax revenue and military capabilities, but it also had the purpose of ranking and registering citizens — new and existing.

- Each Roman citizen had to go to Rome to register his family members and his property. Citizens who did not register with the census would be severely fined and could even be made slaves.

- The two Roman censors were given great responsibility and power. They were generally seen as upstanding citizens of unimpeachable character. However, things could get out of hand. According to the Roman historian Livy, during a bitter disagreement between the censors, one censor became so angry that he demoted the entire Roman population to the lowest order of citizenship.

Teaching Tips:

- Discuss the Document Analysis questions:

  1. What did it mean when Athens ostracized a fellow citizen? What was the purpose?

     Ostracism meant to remove a person from Athens and send him into exile for ten years. The purpose was to prevent anyone from getting too much power. It was not because he had committed a crime. It was simply taking him down a notch.

  2. Do you think ostracism was a good idea? Explain.

     Opinion. While it might keep a potential tyrant from getting a toehold, it had the danger of being used out of petty jealousy.

  3. How did Rome control the privileges and benefits of citizenship?

     Rome elected two censors to decide on the level of citizenship for each citizen. This rank depended on such things as wealth, social standing of the family, management skills, and moral behavior. A citizen's rank could be lowered if he had a bad five years.

  4. Do you think giving the censors the power to rank and re-rank citizens into different classes was a good idea? Explain.

     Opinion. This is a great deal of power to put in the hands of two individuals. It also underscores the fact that citizenship rights in Rome were far from equal. On the other hand, it might keep an elite class from getting entrenched and feeling too cozy.

  5. Judging from the two passages in this document, who had the better system for citizenship, the Athenians or the Romans? Explain.

     Opinion. It can be argued that Athenian citizens had more power and therefore the better system of citizenship. Diodorus says that each citizen could participate in ostracizing a fellow Athenian. This is very democratic, though it could be easy to abuse the system through jealousy or revenge. In Rome, two censors had the power to determine citizenship privileges for all the other citizens, including senators. That feels like a little dictatorship. However, if the censers were wise and just, the system could work great.
Document D

Source: Diodorus Siculus, *History, Book XI*, written between 60 and 30 BCE.

And the law is as follows: Each citizen wrote the name of the man who in his opinion had the greatest power to destroy the democracy; and the man who got the largest number of ostraka was obliged to go into exile from his native land for a period of ten years.

The Athenians, it appears, passed such a law, not for the purpose of punishing wrongdoing, but in order to lower through exile the [position] of men who had risen too high. Now Themistocles, having been ostracized in the manner we have described, fled as an exile from his native city to Argos....

Note: Only one ostraka, or ostracism, was permitted in Athens per year.


In conducting the census of the Roman population, the censors (they were elected in pairs) not only counted Rome’s citizens but … ranked them into distinct classes…. The censors’ ranking, based on wealth, heritage [family standing], administrative competence, marital status, and physical and moral fitness, determined the citizen’s political privileges, his level of taxation, and his military service. Anyone who didn’t meet the standards of the censors could be demoted in rank. If the offender was a senator, this meant expulsion from the Senate.

Note: The Roman census was conducted every five years.

Document Analysis

1. What did it mean when Athenians ostracized a fellow citizen? What was the purpose?

2. Do you think ostracism was a good idea? Explain.

3. How did Rome control the privileges and benefits of citizenship?

4. Do you think giving the censors the power to rank and re-rank citizens into different classes was a good idea? Explain.

5. Judging from the two passages in this document, who had the better system of citizenship, the Athenians or the Romans? Explain.
Document E: Citizen Participation in the Government of Athens

Content Notes:

- Like other city-states scattered across Greece, the polis of Athens was a rather tight-knit community. People spent most of their time outdoors, as the warm climate invited people to congregate in the agora (marketplace) not only to trade, but also to talk. In the open-air schools (gymnasiums), agoras, amphitheaters, and hillside assemblies, Athenians debated the nature of truth, beauty, and politics. At the center of Athenian political life was the Assembly, which met regularly - four times a month - on a hillside so that all male citizens could participate.

- In the Athenian Assembly, citizens spoke in order of age, not wealth or other position. But a citizen could be disqualified if he was not legally married, neglected his duties to his parents, offended public morals, evaded military service, or owed a debt to the state. The standards for speaking were very high, and members of the Assembly would mock mispronunciations and tangents. Unpopular speakers would be booed off of the bema (speaker’s stage).

- Voting was generally by a show of hands. Ostracism required a secret ballot.

- Athenians chose their officials (magistrates and members of the Council of 500) by lot. As such, it was considered the responsibility of Athenian citizens to serve the polis whenever chosen. This meant that manual laborers, who did not have the time for this service, were effectively seen as non-citizens.

- Any citizen might propose new legislation at the beginning of the month, but Athenians had a system for preventing rash legislative moves. The person who introduced legislation was responsible for its results, and if the results were particularly bad, another citizen might bring against him a writ of illegality, or graphe paranomon. Following this, he might be fined, lose voting rights or, in extreme cases, even be put to death.

- The use of the lottery system for the Council of 500 reflected the assumption that each citizen was capable of performing government duties. Aristotle called this “ruling and being ruled in turn.” In fact, many of the duties, which often rotated on a yearly basis, were routine enough so that the average man could perform them.

Teaching Tips:

- Discuss the Document Analysis questions:

  1. What percent of adult male citizens in Athens could vote in the Assembly? What percent were eligible to become members of the smaller Council of 500?

     100% of the citizens were eligible to participate in both the Assembly and the Council of 500.

  2. Judging by the illustration and the quorum requirement, what generalization can you make about the attendance of Athenian citizens at Assembly meetings?

     Attendance wasn’t great. Distance kept many citizens from regular attendance. The fact that a quorum of 6,000 was required for votes on ostracism (out of a citizenship pool of 40,000) gives an indication of what average attendance might have been.

  3. What does it mean that the Council of 500 was chosen “by lot”? Was that a good idea?

     “By lot” comes from the term lottery. It means pulling a name from a hat, or a vase. In other words, Athenian citizens were chosen for the Council by blind luck. Depending on the character and intelligence of the citizen, this could be a good idea – or a disaster.

  4. Assume that the scene in the drawing is reasonably accurate. Does it strengthen or weaken an argument that Athens had a better system of citizenship than Rome? Explain.

     Opinion. The drawing shows a casual, relaxed atmosphere. It might help citizens feel comfortable about being there. It feels like it is, indeed, a people’s government and that citizenship counts. However, such a laid-back environment could be chaotic and ineffective.
Document E


The Athenian Assembly

- The Athenian Assembly met 40 times a year on a hillside called Pnyx, near the Acropolis. The site had excellent acoustics.
- All of Athens's 40,000 citizens were eligible to attend, though travel made that difficult. Six thousand were necessary for a quorum on important issues such as ostracism.
- Athenians chose their officials, including the Council of 500 (an executive committee that oversaw the Assembly), by lot from the general citizenry.
- The Assembly passed laws, set budgets, and had power to declare war.

Document Analysis

1. What percent of adult male citizens in Athens could vote in the Assembly? What percent were eligible to become members of the smaller Council of 500?

2. Judging by the illustration and the quorum requirement, what generalization can you make about the attendance of Athenian citizens at Assembly meetings?

3. What does it mean that the Council of 500 was chosen “by lot”? Was that a good idea?

4. Assume that the scene in the drawing is reasonably accurate. Does it strengthen or weaken an argument that Athens had a better system of citizenship than Rome? Explain.
Step Four: Document Analysis (continued)

Document F: Citizen Participation in the Government of Rome

Content Notes:

• This fresco by Cesare Maccari depicts a speech by Cicero in 63 BCE, when he served as Consul. Cicero was accusing fellow senator Lucius Catiline of plotting to overthrow the Roman Republic. The accusation had merit. Catiline proceeded to attempt to overthrow the Senate, was stopped, and, in an unusual move for the Roman Senate, was sentenced to death.

• While appointment to the Senate was generally for life, the Senate or a censor could dismiss members for criminal or immoral behavior.

• As senators often came from the oldest Roman families, it was not uncommon for senators to bring their sons with them so that they could learn at an early age the workings of the Senate.

• Not all senators had speaking privileges. Those who did were strictly organized by social rank.

• The speaking rights of senators meant that a vote could be delayed by continuing debate through lengthy speeches (a forerunner to the modern Senate filibuster).

Teaching Tips:

• Discuss the Document Analysis questions:

  1. How many served in the Roman Senate? How many could serve in the Athenian Assembly? (see Doc E)

     About 300 served in the Roman Senate.
     This compared to a potential 40,000 in the Athenian Assembly, although that number was not likely to show up.

  2. How long was the usual term of office in the Roman Senate?

     For life

  3. Compare the social class make-up of the Roman Senate and the Athenian Assembly (Doc E). What does this comparison tell you about the political power of the average citizen in each society?

     In Rome, wealth and social standing were important to serving in the Senate. Participation in the Athenian Assembly was more open, with greater equality. In Athens, you did not have to come from a family of wealth to be a member of the Assembly.

  4. Compare the two images in Documents D and E. In your opinion, what were the strengths and weaknesses of the Athenian Assembly and the Roman Senate. Explain.

     Opinion. Arguments for the Athenian Assembly:

     • A free adult Athens-born male would likely be a member of the Assembly. His vote would help determine each decision.

     • Informality is nice. The Assembly looks like it belongs to the people.

     • Ostracism is a good idea. It keeps a tyrant from taking over.

     • The Council of 500 is chosen by lot. Everybody has an equal chance. It makes every citizen feel like an important person. That feeling of pride would keep Athens going for a long time.

     • The term of office in the Roman Senate was for life. That is way too long. There is nothing to keep you on your toes like a re-election.

     Arguments for the Roman Senate:

     • The Athenian Assembly looks like a marketplace. It seems a bit out of control compared to the order and decorum of the Roman Senate. Wiser decisions will be made.

     • Democracy can go too far. It’s one thing to give out citizenship to many people. (Rome does that when it takes in foreigners.) However, it’s another thing to hand out real power to every Athenian on the block. The Roman Senate represents not only the Republic but also the best and wealthiest families of Rome. People with the most to lose are always the best protectors of the state.
Document F

Source: A fresco of the Roman Senate painted by Italian artist Cesare Maccari in the 1880s.

The Roman Senate

The Senate had primary responsibilities for foreign relations, including selecting ambassadors, making treaties, and creating alliances. They were responsible for war policy, and for the control of public lands. The Senate also tried cases of treason and conspiracy.

During many years of the Roman Republic (509-44 BCE), members of the Roman Senate (about 300 men) served for life. They usually came from the oldest Roman families and inherited their seats.

Though it started as an advisory body to Roman kings, by the third century BCE, the Senate had full governing power in Rome.

Document Analysis

1. How many served in the Roman Senate? How many could serve in the Athenian Assembly? (see Doc E)

2. How long was the usual term of service in the Roman Senate?

3. Compare the social class make-up of the Roman Senate and the Athenian Assembly (Doc E). What does this comparison tell you about the political power of the average citizen in each society?

4. Compare the two images in Documents E and F. In your opinion, what were the strengths and weaknesses of the Athenian Assembly and the Roman Senate? Explain.
Step Five: Bucketing – Getting Ready To Write

Task One: Bucketing Examples

- **A, B**
  - Reason #1: Athens Qualifications for Citizenship
- **D**
  - Reason #2: Athens Ostracism
- **E**
  - Reason #3: Athens Participation in Assembly

- **A, C**
  - Reason #1: Rome Citizenship for Non-Romans
- **D**
  - Reason #2: Rome Censors and Citizenship Levels
- **F**
  - Reason #3: Rome Order and Stability of Senate

Task Two: Thesis Development and Road Map

The Chicken Foot

Athens had the better system of citizenship for three reasons:
- qualifications for citizenship
- ostracism
- participation in the Assembly

Rome had the better system of citizenship for three reasons:
- non-Romans could become citizens
- censors watched citizenship
- the Senate was orderly and stable
Bucketing – Getting Ready to Write

Bucketing

Look over all the documents and organize them into your final buckets. Write labels under each bucket and place the letters of the documents in the buckets where they belong. It is OK to put a document in more than one bucket. That is called multi-bucketing, but you need a good reason for doing so. Remember, your buckets are going to become your body paragraphs.

Thesis Development and Road Map

On the chickenfoot below, write your thesis and your road map. Your thesis is always an opinion and answers the Mini-Q question. The road map is created from your bucket labels and lists the topic areas you will examine in order to prove your thesis.
Step Six: From Thesis to Essay Writing

Mini-Q Essay Outline Guide

Working Title: Citizenship in Athens and Rome:
Who Had the Better System?

IMPORTANT
For students new to DBQs, young students, and students needing extra writing support, see the Guided Essay form in the Teacher's Toolkit.

Paragraph #1
Grabber: The idea of citizenship: one of the gifts of Athens and Rome
Background: Citizenship born in the 500 years before Christ. The individual as subject replaced by the individual as citizen with both rights and responsibilities.
Thesis and road map: Rome had the better system for three reasons: citizenship for foreigners, adjustments by the censors, limits on citizenship membership in the Roman Senate.

Paragraph #2
Baby Thesis for bucket one: One reason Roman system better was citizenship granted to conquered foes.
Evidence: supporting detail from documents with document citation
   A regular practice since Roman founding (Doc C)
   According to Emperor Claudius, not doing this was the reason for Athens' fall (Doc C).
Argument: connecting evidence to the thesis: Citizenship changed an enemy to a friend. Was also less costly to administer a friendly outpost.

Paragraph #3
Baby Thesis for bucket two: Reason two: the re-ranking of citizens by censors
Evidence: Every five years, all citizens re-ranked by two censors who looked at wealth, family standing, morality, business practices. Degree of political privilege and tax level adjusted accordingly (Doc D).
Argument: Strengthened Roman system of citizenship because it matched rights and responsibilities with an individual's current condition and behavior. Kept citizens on toes. Strengthened state.

Paragraph #4
Baby Thesis for bucket three: Reason three: Senate stability and wisdom
Evidence: Unlike Athens, limits on which citizens served in Senate. Emphasis on family standing, wealth, wisdom (Doc F). Also, numbers limited to 300, unlike potential 40,000 in Athens (Doc E and F).
Argument: Old wealth and family connections provided stability and an interest in preserving the state.

Paragraph #5
Conclusion: Although Athenian citizenship had some pluses, like belief that steersmen and shipwrights were at base of Athenian power (Doc B), this was more a noble thought than a useful principle. Rome did give citizenship to additional groups, like women and foreigners, but limited rights where appropriate. Roman citizenship was guided not just by the heart but also by the head.
From Thesis to Essay Writing

Mini-Q Essay Outline Guide

Working Title

Paragraph #1
Grabber

Background

Stating the question with key terms defined

Thesis and road map

Paragraph #2
Baby Thesis for bucket one

Evidence: supporting detail from documents with document citation

Argument: connecting evidence to the thesis

Paragraph #3
Baby Thesis for bucket two

Evidence

Argument

Paragraph #4
Baby Thesis for bucket three

Evidence

Argument

Paragraph #5
Conclusion: “Although” statement and restatement of main idea
Mini-Q Sample Essay: Non-Proficient
Citizenship in Athens and Rome: Which Was the Better System?

Citizenship is a good thing. Both Athens and Rome had it although I think Rome had more of it because it was a bigger place and it was newer. Rome was better because of all three reasons.

Reason one was the best. Rome gave lots of citizenship to foreigners (Doc C). This was better than what Athens did for pretty obvious reasons.

Roman citizenship was also better than Athens citizenship because of the censors. These were two men who counted the people every five years (Doc C). This was smart because if you have a lot of citizens you pretty much better know how many you've got.

Finally there were Roman citizens in the Senate. They were very well behaved (Doc F).

That's about it. Just read the paper and you see that Rome wins. Slam-dunk!

Mini-Q Sample Essay: Basic Proficiency
Citizenship in Athens and Rome: Which Was the Better System?

In the 500 years before Christ, two societies, Athens and Rome, each developed systems of citizenship. This was the idea that people were not just subjects, but had rights and responsibilities. But who developed the better system? Roman citizenship made more sense for three reasons: their treatment of conquered peoples, the work of the censors, and the make-up of the Roman Senate.

One reason Rome's system of citizenship was stronger was that it gave citizenship to conquered foreigners. Claudius said this practice went back to Rome's founding (Doc C). He also said Athens failed to do this and suffered the results (Doc C). Making a defeated enemy a citizen was smart because it turned an enemy into a friend.

Another good thing about the Roman citizenship system was the work of the censors. These two respected officials checked out every citizen's situation every five years – his family doings, his behavior, his taxes, his business practices – and gave out citizen privileges accordingly (Doc D). This was good because it kept citizens on their toes and kept the fat cats from getting too fat.

Finally, citizen participation in the Roman Senate was limited. This was smart. It only had 300 members and these members came from old, wealthy, respected families. They also served for life (Doc F). This all meant stability for Rome. It was not like the Athens Assembly with 40,000 possible members and the occasional ostracism (Doc E). The Roman Senate was better because of the stability and the dignity. The fresco image makes you take the Romans seriously (Doc F).

Although Athenian citizenship had some good parts, like equal rights for all citizens, Roman citizenship was better. It gave out citizenship to foreigners and women, but not all citizens got the same treatment. In the Senate this would mean stronger leadership and a stronger Rome.
Mini-Q Sample Essay: Higher Proficiency
Citizenship in Athens and Rome: Which Was the Better System?

In the 500 years before Christ, two remarkable societies – Athens and Rome – took root and prospered in the southern Mediterranean. Among their many achievements was the development of citizenship, the idea that individuals in a city-state or a nation state were more than just subjects. They were participants in the affairs of the state who received certain rights for fulfilling certain responsibilities. A fair question to ask is which system, that of Athens or Rome, was better? For three reasons, citizenship in Rome was preferable. These reasons were citizenship for foreigners, citizenship adjustments by the censors, and limits on the role of citizens in the Roman Senate.

A brilliant stroke by Roman leaders was to grant citizenship to foreigners. According to Emperor Claudius, as far back as Rome's founders, it was the regular practice to give citizenship to conquered peoples (Doc C). Also according to Claudius, it was Athens' failure to do this that caused her fall. The reason is clear. If you take over a foe and deny him rights and meaningful responsibilities, he remains separate and apart. He is angry and remains your enemy. If you give that same foe rights and responsibilities of citizenship – the right to vote in exchange for the responsibility to be loyal - that foe becomes your friend. Also, a happy friend on the edge of your empire is not as costly to police and protect. Citizenship for conquered foreigners saved money.

A second reason for liking Roman citizenship was the house-cleaning role played by the censors. Every five years, two highly respected censors were given the task of re-ranking the citizenship status of all Roman citizens. Roman citizens were re-evaluated for such things as wealth, family standing, moral behavior, and skill in managing their business. Depending on this evaluation, a citizen's taxes or political privileges might be readjusted (Doc D). The advantage of this system was clear. Unlike the Athenians, who gave out equal rights to all citizens, the Romans wisely rewarded those who conducted themselves well. If a citizen did not measure up, he was demoted. Citizens could not rest on their reputation. Rome as a whole was stronger. For keeping a rein on citizens, the wisdom of the censors was far better than the circus-like Athenian practice of ostracism (Doc D). Just ask Themostocles which system he preferred!

Finally, the Roman system of citizenship was superior because of the stability and order of the Roman Senate. Not every Roman citizen could be a senator. It had more to do with wealth, family standing, and competence (Doc F). This was not true in Athens, where any of Athens 40,000 citizens were welcome to attend sessions of the Athenian Assembly (Doc E). The two images in Documents E and F fairly show the difference in atmosphere in the two bodies. In Athens, there is a casual informality, a kind of leveling that might encourage too much power to the middling man. In the Roman Senate, however, there is the stability of old families and old wisdom, of men who in protecting their own interest would be protecting the interests of the whole empire.

There is much that can be said for Athenian citizenship. The idea that the steersman and the boatwright are the source of Athens' power (Doc B) is a noble thought. But the Roman idea is stronger. Give out widespread citizenship, including to foreigners and women (unlike Athens), but don't give all rights to all citizens. Building a strong republic requires moderation; it requires using the head as well as the heart. The Romans got it right.
TEACHER DOCUMENT LIST (CV)

There are six documents in this Mini-Q. Students are provided with the same document list, but it is not divided into analytical categories or buckets. Students may develop categories that are different from these.

Qualifications for Citizenship


Document B: Citizenship in Athens

Document C: Citizenship in the Roman Republic

Limitations on Citizenship

Document D: Controlling Citizenship in Athens and Rome

Citizens in Government

Document E: Participation in the Government of Athens

Document F: Participation in the Government of Rome
Citizenship in Athens and Rome: Which Was the Better System?

Overview: The right to be a citizen of a country is not a modern idea. In fact, the laws for being a citizen in the United States today trace back thousands of years to ancient Athens and Rome. This Mini-Q looks at how citizenship worked in these two great early societies and asks you to decide which system was best.

The Documents:

- Document B: Citizenship in Athens
- Document C: Citizenship in the Roman Republic
- Document D: Controlling Citizenship in Athens and Rome
- Document E: Participation in the Government of Athens
- Document F: Participation in the Government of Rome

A Mini Document Based Question (Mini-Q)
The Hook

**Teacher Note:** The purpose of the Hook Exercise is to create some initial interest in the Mini-Q. Divide the class into pairs and give the students about five minutes to read, discuss, and make their check marks. Then open the discussion to the entire class.

**Considerations:**

- Do not go into detail about the meaning of citizenship. That will be clarified for students in the Background Essay and through doing the Mini-Q. If you feel you need a short working definition: A citizen is a person who owes loyalty to a country and receives certain rights in return.

- There is nothing magical about pairs; threesomes are fine. The purpose is to get kids talking.

- Immigration and citizenship can be very personal, and even contentious, matters for some students. Do your best to set a tone that invites honest but always-respectful discussion.

- It is possible that, by the time you do this exercise with your students, Congress will have changed some of these requirements. Amend the list accordingly.

- Be conscious of time. This Hook has the potential to become something more than a ten- or 15-minute discussion.
Hook Exercise: Who Can Be A Citizen?

Part I
Directions: As of 2012, everyone born in the United States, or born to US citizens overseas, automatically became a US citizen. However, for an adult immigrant to become a US citizen, he or she had to go through a process called naturalization, which included the eight requirements listed below. With a partner, discuss each requirement. Then check whether or not you support it. If you and your partner disagree, make two check marks.

### 2012 Citizenship Requirements

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Support</th>
<th>Do Not Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Must be at least 18 years of age</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Must have been legally admitted to the US (holder of a green card)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Must have lived in the United States for at least five years (if single)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Must have lived in the United States for at least three years (if married to a US citizen)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Must have no prison record</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. Must be able to speak, read, and write English</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Must pass a test on US history and the Constitution</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Must swear allegiance (loyalty) to the United States</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Part II
There have been proposals to add other citizenship requirements. Which of the following would you support?

1. Must perform one year of national service, either in the military or a public agency like a school or the National Park Service.

2. Must have graduated from high school or received a GED certificate.

3. Must be in school, have proof of employment, or proof of a net worth of $100,000.
Establishing the Context

General Instructions
- Review the Timeline on page 101.
- Pre-teach the bold-faced vocabulary.
- Have students read the Background Essay or read it aloud.

Specific Considerations
The main purpose of the Background Essay is to create a context for the Mini-Q exercise. Its job is to provide a sense of time, place and story, and to introduce important vocabulary and concepts. Doing this well gives all students a more equal chance to succeed with the Mini-Q.

Time: Be sure students review the Timeline. Regarding Athens, this Mini-Q draws mostly from the 5th century BCE. Regarding Rome, it draws from the period of the Roman Republic, which lasted from 509 BCE to about 44 BCE, when Julius Caesar became emperor.

Place: Refer to a map showing the Mediterranean. Point out the locations of modern-day Athens and Rome, and show the relative sizes of ancient Athens and the Roman Republic. Remember, Athens the city was located in the prefecture of Attica. Together, Athens and Attica are often referred to as the city-state of Athens. It was Attica, with its city of Athens, that was about the size of Rhode Island.

Story: We suggest reading the Background Essay aloud. It is good for students, even good readers, to hear the words as they see them. For many, it is important to hear the cadence of the language, to experience pauses and emphasis. Use the Background Essay questions to review the text. For a fuller understanding of Athenian and Roman history, it will, of course, be necessary to use your text or other sources. We presume that this Mini-Q is being taught in the context of a larger unit on classical Greece and Rome.

Vocabulary and Concepts: You may want to pre-teach the five bold-faced terms in the essay. Our feeling about vocabulary is that some pre-teaching is good, but keep the word list short. When reading aloud, see how much students can get from context.
Citizenship in Athens and Rome: Which Was the Better System?

About 500 BCE, on the Greek and Italian peninsulas of the Mediterranean Sea, a new idea began to take shape. This was the notion that people were citizens of a state or empire, and that being a citizen meant not only meeting certain responsibilities, but also enjoying certain rights. Before this time, in places like Egypt, Babylonia, and ancient China, individuals were generally regarded as subjects, not as citizens. Power was largely in the hands of a pharaoh, king, or emperor and the thousands of administrators who carried out the ruler’s command. But by the sixth century BCE, a new idea was emerging: that ordinary people should play a more significant role in the life of the state.

Citizenship is a status, or standing, given by a government to some or all of its people. In the modern world, citizenship often involves a balance between individual rights, such as the right to vote, and individual responsibilities, such as the duty to serve one’s country. This balance has been called the social contract theory of citizenship. The individual does his or her part; the nation or state does its part.

It is probably accurate to say that in the city-state of Athens, the emphasis was more on citizen responsibility than citizen rights. The great Athenian leader Pericles said that Athenians who did not fully participate in voting, political debate, and holding office were “useless.” The Greek philosopher Aristotle did him one better by declaring such Athenians to be beasts. It seems that many Athenians agreed. Participating in government and making the city-state work was simply what good citizens should do. Citizenship was an action verb.

In Rome, the idea of a good citizen was a bit different. During the years of the Roman Republic, from 509 BCE until roughly 27 BCE, Roman citizenship qualifications and rights fluctuated but hovered around those described in this Mini-Q. Unlike Athenians, a Roman citizen was judged more by how he behaved with his family, his neighbors, and his property. A Roman citizen who did not participate in local government would not likely have been called a beast.

It is important to note that comparing Athens and Rome is in some ways like comparing a flea and an elephant. Athens in 400 BCE had a population of about 300,000, including slaves. The Roman Empire had an estimated population in 1 CE of about 45,000,000, perhaps 15 percent of the world’s population. Athens, a land-locked city-state, was about the size of Rhode Island. The Roman Republic (see map) was huge.

In Athens and Rome, citizenship was something to be honored and protected. Not everyone could have it, and those who did had a special relationship to the state. The documents that follow should help deepen your understanding of how Athenians and Romans viewed the matter. Imagine life as a citizen of Athens and as a citizen of Rome. Then address the question: Citizenship in Athens and Rome: Which was the better system?

Content Notes:
- In 432 BCE, while compiling a military census, the Greek historian Thucydides made the following population estimates for Attica, which included Athens and its environs:
  - Free male citizens (mostly landowners): 50,000
  - Free male non-citizens (foreign born or with foreign parentage): 50,000
  - Free females (all ages): 100,000
  - Slaves: 115,000
  - Total: 315,000
- When Pericles introduced parentage requirements, some people lost citizenship. Those with foreign mothers were now excluded – and no one was grandfathered in. According to Aristotle, this tightening of requirements had to do with population increase and keeping the number of citizens, and therefore participants in government, manageable.

Teaching Tips:
- Discuss the Document Analysis questions:
  1. What was required for an adult male to become a citizen of Athens? A Roman male?
     - An Athenian male had to be born of free Athenian parents and have completed schooling and military training. An adult Roman had to have parents married in certain areas of the Roman Empire.
  2. Could women become citizens in Athens and Rome? Could slaves?
     - In Athens, no. In Rome yes, but without the right to vote or hold government office. Slaves could not become citizens, though sons of free slaves could become citizens in Rome.
  3. In which society were children granted citizenship?
     - Rome
  4. In your opinion, which system, Athens or Rome, was more generous in granting citizenship to its people?
     - Sample answer: Rome was more generous on several counts:
       1. It granted citizenship in a limited form to women; Athens did not.
       2. It granted citizenship to children of both genders; Athens did neither.
       3. It granted citizenship to the sons of slaves; Athens did not.
Document A

Source: Chart created from various sources.

### Athens and Rome: Who Could Be a Citizen?

<table>
<thead>
<tr>
<th></th>
<th>Athens</th>
<th>Roman Republic</th>
<th>Requirements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Free, native-born adult males</td>
<td>Yes</td>
<td>Yes</td>
<td><strong>Athens</strong>: If parents were free-born Athenians</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>Rome</strong>: If parents were married in certain areas of Roman Empire</td>
</tr>
<tr>
<td>Free, native-born adult females</td>
<td>No</td>
<td>Yes</td>
<td><strong>Rome</strong>: But had limited rights. Could own property, but could not vote or hold public office.</td>
</tr>
<tr>
<td>Free, native-born male children</td>
<td>No</td>
<td>Yes</td>
<td><strong>Athens</strong>: First, had to complete education and two years of military training before being granted citizenship</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>Rome</strong>: At birth, if parents were citizens</td>
</tr>
<tr>
<td>Female children</td>
<td>No</td>
<td>Yes</td>
<td></td>
</tr>
<tr>
<td>Slaves</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Freed slaves</td>
<td>No</td>
<td>No</td>
<td></td>
</tr>
<tr>
<td>Sons of freed slaves</td>
<td>No</td>
<td>Yes</td>
<td></td>
</tr>
</tbody>
</table>
Document B: Citizenship in Athens

Content Notes:

- "The Polity of Athenians" was originally attributed to the Greek historian and soldier Xenophon, but that's now in doubt, so the author is referred to as merely The Old Oligarch.

- At about the same time as the Old Oligarch speech, in 431 BCE, the great Athenian leader Pericles gave his famous Funeral Oration honoring soldiers who had died fighting Sparta. It is widely seen as a defense of the Athenian system. In it he emphasized the uniqueness of Athens: "Our constitution does not copy the laws of neighboring states; we are rather a pattern to others than imitators ourselves. Its administration favours the many instead of the few; this is why it is called a democracy.... If a man is able to serve the state, he is not hindered by the obscurity of his condition.... [On the other hand] unlike any other nation, [we view] him who takes no part in these duties not as unambitious but as useless."

Teaching Tips:

- Discuss the Document Analysis questions:

1. What is The Old Oligarch's main idea when he says it is the steersmen and the shipwrights (ship-builders) who have brought the city-state power?

   Athens depended not on the rich and the social elite for its power. It depended on the everyday work of ordinary people.

2. What is the significance of the fact that Athenians allowed a poor and common man to win a position in the government "by lot" (lottery)?

   You won by luck of the draw. Athens must have had confidence that common, ordinary people were capable of doing government jobs. It shows a belief in democracy.

3. Do you think this was a wise practice by the Athenians? Explain.

   Opinion. An argument for "wise" is that it would give many Athenian free males a stake in the city-state's well being. Ordinary people would try hard to live up to the trust. An argument for "unwise" is that inept men would be in office and the affairs of the city-state would suffer.
Document B

Source: From a speech titled "The Polity of Athenians" by The Old Oligarch, circa 424 BCE.

Note: The identity of The Old Oligarch (an oligarch is a person of power) is unknown.

"I shall say that at Athens [...] it is the poor which mans the fleet and has brought the state her power, and the steersmen and the boatswains and the shipmasters and the lookout-men and the shipwrights – these have brought the state her power much rather than the … best-born and the elite. This being so, it seems right that all should have a share in offices filled by lot [lottery] or by election, and that any citizen who wishes should be allowed to speak…. For if the poor and the common people and the worse elements are treated well, the growth of these classes will exalt [glorify] the democracy...."
Document C: Citizenship in the Roman Republic

Content Notes:

- The Roman historian Tacitus recorded the Claudius speech 60 years after the fact. This kind of time lag is common when dealing with the historical record in many ancient cultures. By itself, this lag raises questions of reliability and accuracy. However, in this case, the fact of granting citizenship to foreigners is supported by many other accounts.

- The Romans spliced and diced citizenship in intricate ways. Even the cives romani, or Roman-born male citizens, were divided into two categories: The non optimo jure had rights of jus commercii and jus connubii (property and marriage). Those called optimo jure had all of those rights plus jus suffragiorum and jus honorum (the right to vote and hold office).

- A struggle for political and social equality began in the 5th century BCE, when commoners (Plebians) used threat of desertion from the army and secession. In 451, legal protection (though not equality) was granted to all Romans enjoying some level of citizenship. By 287 BCE, the struggle was over, and all Roman citizens (cives romani) were equal under the law and could strive for political office.

Teaching Tips:

- Discuss the Document Analysis questions:

  1. According to Claudius, what was the ruin of Athens?

       Athens did not grant citizenship to foreigners.

  2. How might Claudius argue that giving citizenship and high office to conquered Gauls would be good for Rome?

       The best way to make an enemy a friend is to treat him as an equal. Gauls would now serve Rome rather than fight Rome.

  3. The document says that the Romans sometimes gave away citizenship rights in measured amounts. Use an example to explain what this means.

       Latini were given the right to move anywhere in the Republic, but they were not given the right to an official Roman marriage, which meant their children could not be citizens (See Doc A).

  4. How could you use this document to argue that Rome had a better system of citizenship than Athens?

       On the whole, Rome was more generous with its citizenship than was Athens. This would build up a larger loyalty base and help the Roman Republic, and later the Empire, to exist for many centuries.

  5. How could you use this document to argue that Athens had a better system of citizenship than Rome?

       There is a danger in giving political rights to people who have grown up with other values and traditions. The Roman way of life could be diluted and then lost.
In Athens, once citizenship was granted, citizens enjoyed equal rights and full political participation. In the Roman Republic, not all citizens received the same rights or the same political participation. But there is a reason for this. Hear first the words of Emperor Claudius responding to criticism for giving citizenship to the people of Gaul (modern-day France) soon after conquering them:

“What was the ruin of Sparta and Athens, but this, that mighty as they were in war, they spurned from them as aliens [foreigners] those whom they had conquered? Our founder Romulus, on the other hand, was so wise that he fought as enemies and then hailed as fellow-citizens several nations on the very same day.”

In other words, the Athenians were more stingy with their citizenship. The Romans more freely gave it away. But they gave it away in measured amounts.

For example:

1. *Latini* – people from regions outside Rome but on the Italian peninsula – were granted a class of citizenship with the right to do business and to travel and live within the Empire but not to an official Roman marriage.

2. *Foederati* – citizens of states with treaty obligations with Rome – were given limited rights in return for performing military service.

3. *Peregrini* – foreigners in conquered lands – could be given full or partial citizenship. Claudius did give citizenship to the people of Gaul after he conquered them.
Document D: Controlling Citizenship in Athens and Rome

Content Notes:
- Ostracism in Athens was often used to diffuse trouble, vent a jealousy, or thwart a suspected reach for power before it happened. It could be invoked only once a year to exile one person. Members of the Assembly were asked if they wanted to have an ostracism. If yes, a vote was taken two months later in the agora, where citizens wrote the name of the individual they wanted to ostracize on a pot shard. If at least 6,000 votes were cast, then the pot shards were sorted and counted and the person with the most “votes” was given ten days to leave Athens and remained in exile for ten years. No charge was attached, and the ostracized person could return in good standing after his exile. Ostracized individuals were generally from the upper class. On occasion, ostracized individuals were invited to return early.
- Themestocles is often hailed as responsible for the Athenian victory at Salamis against the Persians. In order to do this, he tricked the Assembly into investing in the creation of triremes, which were large warships. Though he won a victory, many members of the Assembly (comprised of the entire citizenship) feared that he was gaining too much power.
- A practice similar to stuffing the ballot box occurred when someone would have many pottery shards made up with the same name and hand them out to members of the Assembly. Fourteen pot shards found by archaeologists at the bottom of a well, all bearing Themestocles’ name, suggest the possibility of some hanky-panky.
- The census was taken in Rome every five years. It was used to calculate future tax revenue and military capabilities, but it also had the purpose of ranking and registering citizens - new and existing.
- Each Roman citizen had to go to Rome to register his family members and his property. Citizens who did not register with the census would be severely fined and could even be made slaves.
- The two Roman censors were given great responsibility and power. They were generally seen as upstanding citizens of unimpeachable character. However, things could get out of hand. According to the Roman historian Livy, during a bitter disagreement between the censors, one censor became so angry that he demoted the entire Roman population to the lowest order of citizenship.

Teaching Tips:
- Discuss the Document Analysis questions:
  1. What did it mean when Athens ostracized a fellow citizen? What was the purpose?
     Ostracism meant to remove a person from Athens and send him into exile for ten years. The purpose was to prevent anyone from getting too much power. It was not because he had committed a crime. It was simply taking him down a notch.
  2. Do you think ostracism was a good idea? Explain.
     Opinion. While it might keep a potential tyrant from getting a toehold, it had the danger of being used out of petty jealousy.
  3. How did Rome control the privileges and benefits of citizenship?
     Rome elected two censors to decide on the level of citizenship for each citizen. This rank depended on such things as wealth, social standing of the family, management skills, and moral behavior. A citizen’s rank could be lowered if he had a bad five years.
  4. Do you think giving the censors the power to rank and re-rank citizens into different classes was a good idea? Explain.
     Opinion. This is a great deal of power to put in the hands of two individuals. It also underscores the fact that citizenship rights in Rome were far from equal. On the other hand, it might keep an elite class from getting entrenched and feeling too cozy.
  5. Judging from the two passages in this document, who had the better system for citizenship, the Athenians or the Romans? Explain.
     Opinion. It can be argued that Athenian citizens had more power and therefore the better system of citizenship. Diodorus says that each citizen could participate in ostracizing a fellow Athenian. This is very democratic, though it could be easy to abuse the system through jealousy or revenge. In Rome, two censors had the power to determine citizenship privileges for all the other citizens, including senators. That feels like a little dictatorship. However, if the censors were wise and just, the system could work great.
Document D

Source: Diodorus Siculus, History, Book XI, written between 60 and 30 BCE.

And the law is as follows: Each citizen wrote the name of the man who in his opinion had the greatest power to destroy the democracy; and the man who got the largest number of ostraka was obliged to go into exile from his native land for a period of ten years.

The Athenians, it appears, passed such a law, not for the purpose of punishing wrongdoing, but in order to lower through exile the [position] of men who had risen too high. Now Themistocles, having been ostracized in the manner we have described, fled as an exile from his native city to Argos....

Note: Only one ostraka, or ostracism, was permitted in Athens per year.


In conducting the census of the Roman population, the censors (they were elected in pairs) not only counted Rome’s citizens but ... ranked them into distinct classes.... The censors’ ranking, based on wealth, heritage [family standing], administrative competence, marital status, and physical and moral fitness, determined the citizen’s political privileges, his level of taxation, and his military service. Anyone who didn’t meet the standards of the censors could be demoted in rank. If the offender was a senator, this meant expulsion from the Senate.

Note: The Roman census was conducted every five years.
Document E: Citizen Participation in the Government of Athens

Content Notes:

• Like other city-states scattered across Greece, the polis of Athens was a rather tight-knit community. People spent most of their time outdoors, as the warm climate invited people to congregate in the agora (marketplace) not only to trade, but also to talk. In the open-air schools (gymnasiums), agoras, amphitheaters, and hillside assemblies, Athenians debated the nature of truth, beauty, and politics. At the center of Athenian political life was the Assembly, which met regularly - four times a month - on a hillside so that all male citizens could participate.

• In the Athenian Assembly, citizens spoke in order of age, not wealth or other position. But a citizen could be disqualified if he was not legally married, neglected his duties to his parents, offended public morals, evaded military service, or owed a debt to the state. The standards for speaking were very high, and members of the Assembly would mock mispronunciations and tangents. Unpopular speakers would be booed off of the bema (speaker's stage).

• Voting was generally by a show of hands. Ostracism required a secret ballot.

• Athenians chose their officials (magistrates and members of the Council of 500) by lot. As such, it was considered the responsibility of Athenian citizens to serve the polis whenever chosen. This meant that manual laborers, who did not have the time for this service, were effectively seen as non-citizens.

• Any citizen might propose new legislation at the beginning of the month, but Athenians had a system for preventing rash legislative moves. The person who introduced legislation was responsible for its results, and if the results were particularly bad, another citizen might bring against him a writ of illegality, or graphe paranomon. Following this, he might be fined, lose voting rights or, in extreme cases, even be put to death.

• The use of the lottery system for the Council of 500 reflected the assumption that each citizen was capable of performing government duties. Aristotle called this “ruling and being ruled in turn.” In fact, many of the duties, which often rotated on a yearly basis, were routine enough so that the average man could perform them.

Teaching Tips:

• Discuss the Document Analysis questions:

1. What percent of adult male citizens in Athens could vote in the Assembly? What percent were eligible to become members of the smaller Council of 500?

   100% of the citizens were eligible to participate in both the Assembly and the Council of 500.

2. Judging by the illustration and the quorum requirement, what generalization can you make about the attendance of Athenian citizens at Assembly meetings?

   Attendance wasn’t great. Distance kept many citizens from regular attendance. The fact that a quorum of 6,000 was required for votes on ostracism (out of a citizenship pool of 40,000) gives an indication of what average attendance might have been.

3. What does it mean that the Council of 500 was chosen “by lot”? Was that a good idea?

   “By lot” comes from the term lottery. It means pulling a name from a hat, or a vase. In other words, Athenian citizens were chosen for the Council by blind luck. Depending on the character and intelligence of the citizen, this could be a good idea – or a disaster.

4. Assume that the scene in the drawing is reasonably accurate. Does it strengthen or weaken an argument that Athens had a better system of citizenship than Rome? Explain.

   Opinion. The drawing shows a casual, relaxed atmosphere. It might help citizens feel comfortable about being there. It feels like it is, indeed, a people’s government and that citizenship counts. However, such a laid-back environment could be chaotic and ineffective.
The Athenian Assembly met 40 times a year on a hillside called Pnyx, near the Acropolis. The site had excellent acoustics.

All of Athens's 40,000 citizens were eligible to attend, though travel made that difficult. Six thousand were necessary for a quorum on important issues such as ostracism.

Athenians chose their officials, including the Council of 500 (an executive committee that oversaw the Assembly), by lot from the general citizenry.

The Assembly passed laws, set budgets, and had power to declare war.
Document F: Citizen Participation in the Government of Rome

Content Notes:
- This fresco by Cesare Maccari depicts a speech by Cicero in 63 BCE, when he served as Consul. Cicero was accusing fellow senator Lucius Catiline of plotting to overthrow the Roman Republic. The accusation had merit. Catiline proceeded to attempt to overthrow the Senate, was stopped, and, in an unusual move for the Roman Senate, was sentenced to death.
- While appointment to the Senate was generally for life, the Senate or a censor could dismiss members for criminal or immoral behavior.
- As senators often came from the oldest Roman families, it was not uncommon for senators to bring their sons with them so that they could learn at an early age the workings of the Senate.
- Not all senators had speaking privileges. Those who did were strictly organized by social rank.
- The speaking rights of senators meant that a vote could be delayed by continuing debate through lengthy speeches (a forerunner to the modern Senate filibuster).

Teaching Tips:
- Discuss the Document Analysis questions:
  1. How many served in the Roman Senate? How many could serve in the Athenian Assembly? (see Doc E)
     About 300 served in the Roman Senate. This compared to a potential 40,000 in the Athenian Assembly, although that number was not likely to show up.
     For life
  2. How long was the usual term of office in the Roman Senate?
     For life
  3. Compare the social class make-up of the Roman Senate and the Athenian Assembly (Doc E). What does this comparison tell you about the political power of the average citizen in each society?
     In Rome, wealth and social standing were important to serving in the Senate. Participation in the Athenian Assembly was more open, with greater equality. In Athens, you did not have to come from a family of wealth to be a member of the Assembly.

4. Compare the two images in Documents D and E. In your opinion, what were the strengths and weaknesses of the Athenian Assembly and the Roman Senate. Explain.
   Opinion. Arguments for the Athenian Assembly:
   - A free adult Athens-born male would likely be a member of the Assembly. His vote would help determine each decision.
   - Informality is nice. The Assembly looks like it belongs to the people.
   - Ostracism is a good idea. It keeps a tyrant from taking over.
   - The Council of 500 is chosen by lot. Everybody has an equal chance. It makes every citizen feel like an important person. That feeling of pride would keep Athens going for a long time.
   - The term of office in the Roman Senate was for life. That is way too long. There is nothing to keep you on your toes like a re-election.
   Arguments for the Roman Senate:
   - The Athenian Assembly looks like a marketplace. It seems a bit out of control compared to the order and decorum of the Roman Senate. Wiser decisions will be made.
   - Democracy can go too far. It's one thing to give out citizenship to many people. (Rome does that when it takes in foreigners.) However, it's another thing to hand out real power to every Athenian on the block. The Roman Senate represents not only the Republic but also the best and wealthiest families of Rome. People with the most to lose are always the best protectors of the state.
Document F

Source: A fresco of the Roman Senate painted by Italian artist Cesare Maccari in the 1880s.

The Roman Senate

During many years of the Roman Republic (509-44 BCE), members of the Roman Senate (about 300 men) served for life. They usually came from the oldest Roman families and inherited their seats.

The Senate had primary responsibilities for foreign relations, including selecting ambassadors, making treaties, and creating alliances. They were responsible for war policy, and for the control of public lands. The Senate also tried cases of treason and conspiracy.

Though it started as an advisory body to Roman kings, by the third century BCE, the Senate had full governing power in Rome.