
HIXSMUN 2024

1-3rd February 2024

munsecretariat@hixs.org

mun@hixs.org

Symposium of Attica

Freeze Date: *433 BCE*

Letter from the Secretariat



Dear Delegates,

We are delighted to extend a warm welcome to the inaugural edition of HIXSMUN, where we explore a theme deeply rooted in the universal essence of uncertainty and peril.

Throughout history, humanity has faced moments of great peril, often standing at the precipice of existential threats. From nuclear standoffs to ecological crises, the countdown to midnight on the metaphorical doomsday clock has served as a stark reminder of our shared vulnerability. Today, the threats may have evolved, encompassing global pandemics, artificial intelligence dilemmas, and climate emergencies, but the sense of urgency and the need for decisive action remain constant.

The theme for HIXSMUN, "A Minute to Midnight," pays homage to this iconic symbol of humanity's vulnerability. However, it also signifies hope and resilience, reminding us that we have the power to turn back the clock, to reset our course, and to confront the challenges that loom on the horizon.

At HIXSMUN, we invite delegates to embody this spirit of hope and resilience as they would navigate the crises of the past, confront those of the present, and anticipate those of the future. We challenge you to come together as global leaders, crisis solvers, and visionaries to move the doomsday clock away from midnight.

To facilitate this endeavor, HIXSMUN combines the best elements of MUNs from around the world, offering a unique and immersive experience. Delegates will have the opportunity to rewrite history, steer nations through moments of turmoil, and shape a future where humanity prevails.

Join us in this collective effort to reset the clock, to rewrite the narrative, and to redefine the potential of Model United Nations. We look forward to welcoming you on the 1st of February 2024, as we embark on a journey to rediscover the power of diplomacy and determination.

Sincerely,

The Secretariat | HIXSMUN24

Letter From the Executive Board



Dear Delegates,

It is with pleasure that I welcome you to the Symposium of Attica at the inaugural edition of the Heritage International Xperiential School Model United Nations, HIXSMUN'24!

All the committees in HIXSMUN, including the Symposium of Attica, have been crafted with the theme "A Minute to Midnight", and much like the Doomsday Clock, the Golden Age of Athens is at the brink of doomsday. Internal and external tensions threaten the precarious 30 years' peace in which the Greek world has been living. As arguably the most influential individuals in Attica—the peninsula on which Athens sits—you assemble to ensure Athens continues to prosper.

Throughout this committee, you'll use the entire breadth of the powers available to the individuals you represent to take advantage of the tumult and firmly cement your place as one of Attica's elites. As individuals, your own personal interests come first; whether they align with the interests of the Athenian state is up for you to determine. Remember that you're acting as an individual in a vast world, with the entire world at your disposal for creating ingenious solutions and schemes to flourish amidst chaos—feel free to seek connections even with those not in committee, a process facilitated with the Harvard MUN-esque procedure of this committee. That said, you also bear the mantle of steering Athens through its most perilous moment—the moment which brought about Spartan hegemony for decades to come. We encourage you to be as creative and as audacious as possible—a time of peril calls for it.

We look forward to seeing you all in committee, and cheers to an enriching conference!

Sincerely,
The Executive Board

Committee Introduction

It is the year 433 BCE, and the 30 years' peace is being tested by an impending battle between Korinth and Corcra. The latter has just requested Athenian support for their effort to liberate themselves from Korinthian hegemony. Over the past few decades, Athens has prospered with its trade-centric economy and the tributes it has collected through the Delian League, an alliance now treading towards becoming an "Empire". Perikles' mandate over Athens is stronger than ever. The diminishing prominence of Sparta amidst Athenian prosperity has left Lacedaemon increasingly envious, as its leadership debates the possibility of war.

This committee assembles as a congregation of the Athenian elite, with no individual intrinsically superior to another. They have decided to assemble to discuss Corcra's request for naval support amongst other important questions on the future of Athens. As is the law, the ultimate power on such decisions rests with the Athenian government, and not necessarily this Symposium.

This background guide will provide historical context for both the committee and scenario with which delegates will be grappling with, as well as other guidelines for committee, position papers, positions, etcetera. The information here will provide a foundation upon which you will begin to understand Ancient Greece as it exists, but your task is to build on this foundation, to create a vision for an Athens as you believe it should exist. The legacy of Classical Athens is still felt around the world today, and as a delegate, you have a chance to reimagine this legacy within this committee. The sources used within this guide are far-ranging from historical accounts to modern retellings of the events. Be sure to remain as objective as possible and to evaluate sources critically, as many are influenced by personal opinions of the Ancient Greeks.

History

Ancient Athens was one of the most influential city-states in the history of Western civilization. It is widely regarded as the birthplace of democracy, philosophy, literature, art, and science. Its history can be divided into several periods, each marked by political, social, and cultural changes.

Before the establishment of democracy, Athens was ruled by kings, aristocrats, and tyrants. The earliest recorded king of Athens was Cecrops, who was said to have founded the city in the 16th century BCE.

The kingship was hereditary until the 11th century BCE, when the aristocratic families of the Eupatridae took over the power and appointed annual magistrates called archons. The archons were chosen by lot from among the wealthy landowners, who also dominated the council of elders (the Areopagus) and the assembly of citizens (the Ecclesia).

The establishment of democracy in Athens is attributed to the reforms of Solon, who was elected archon in 594 BCE. Solon abolished debt slavery, redistributed land, created a new class system based on income, and expanded the rights and duties of citizens. He also introduced the practice of ostracism, which allowed the assembly to banish a potential tyrant for ten years. Solon's reforms laid the foundations for a more egalitarian and participatory form of government, but they did not prevent the rise of tyranny. In the late 6th century BCE, Pisistratus and his sons seized power and ruled Athens as benevolent dictators. They patronized the arts, improved the economy, and strengthened the military.

The final and most radical phase of Athenian democracy was initiated by Cleisthenes, who led the revolt against the tyranny of the Peisistratids in 508 BCE. Cleisthenes reorganized the political structure of Athens by creating ten new tribes based on residence rather than kinship, and by increasing the power and size of the assembly and the council of 500. He also established a system of direct democracy, in which every citizen had the right to propose and vote on laws, and to hold public

office by lot or election. Cleisthenes' reforms made Athens the most democratic city-state in Greece, and a model for later generations.

The 5th century BCE was the golden age of Athenian democracy, culture, and empire. It was also a time of conflict and challenge, as Athens faced the threat of the Persian Empire and the rivalry of Sparta. In 490 BCE, Athens defeated the Persian army at the Battle of Marathon, thanks to the leadership of Miltiades and the bravery of the hoplites. In 480 BCE, Athens was sacked by the Persian king Xerxes, but the Athenian navy, led by Themistocles, won a decisive victory at the Battle of Salamis, and later at the Battle of Plataea. These battles marked the end of the Persian invasion of Greece, and the beginning of the Athenian hegemony over the Aegean Sea.

After the Persian Wars, Athens formed the Delian League, an alliance of Greek city-states that contributed money and ships to a common treasury and fleet, which was controlled by Athens. The Delian League was initially a defensive pact against Persia, but it soon became an instrument of Athenian imperialism, as Athens coerced and exploited its allies, and used the funds to beautify and fortify the city. The most prominent leader of Athens during this period was Pericles, who was elected strategos (general) for 15 consecutive years, and who dominated the assembly with his eloquence and charisma. Pericles promoted the arts, the sciences, and philosophy, and commissioned the construction of the Parthenon and other monuments on the Acropolis. He also expanded the rights of citizens, by introducing pay for public service and jury duty, and by allowing foreigners and slaves to participate in the festivals and the theater. Pericles' vision of Athens as the school of Greece and the glory of civilization reached its peak in the mid-5th century BCE, but it also provoked the envy and hostility of other Greek states, especially Sparta.

The conflict between Athens and Sparta, the two most powerful city-states in Greece, erupted in 431

BCE, and lasted for 27 years. This war, known as the Peloponnesian War, was a struggle for supremacy and ideology, as well as a test of the strengths and weaknesses of democracy and oligarchy. The war was divided into three phases: the Archidamian War (431-421 BCE), the Peace of Nicias (421-415 BCE), and the Deceleian War (415-404 BCE). The first phase was characterized by the invasions of Attica by the Spartan king Archidamus, and the naval raids of the Athenian general Pericles. The second phase was marked by a fragile and unstable peace treaty, brokered by the Athenian statesman Nicias, which was soon violated by both sides. The third phase was the most disastrous for Athens, as it involved the disastrous Sicilian Expedition, the revolt of its allies, the plague, the oligarchic coup of the Four Hundred, the Spartan occupation of Decelea, and the final defeat at the Battle of Aegospotami.

The fall of Athens in 404 BCE was a turning point in the history of Greece and the world. It marked the end of the classical period, and the beginning of the Hellenistic period. It also signaled the decline of democracy, and the rise of tyranny and monarchy. Athens lost its empire, its wealth, its walls, and its fleet. It was forced to accept the harsh terms of the Thirty Tyrants, a pro-Spartan oligarchy that ruled the city with terror and violence. The democracy was restored in 403 BCE, thanks to the efforts of Thrasybulus and his exiled supporters, but Athens never regained its former glory and power. It became a second-rate city-state, dependent on the goodwill and protection of stronger powers, such as Thebes, Macedonia, and Rome. The legacy of Athens, however, survived and influenced the subsequent generations of thinkers, artists, and statesmen, who admired and emulated its achievements and ideals.

Athenian Politics:

Ancient Athens was a remarkable example of a direct democracy, where all male citizens had equal political rights and opportunities to participate in the decision-making process. The Athenian democracy was based on a complex system of institutions, assemblies, elections, and positions of power, which reflected the diverse interests and needs of the Athenian society.

The main democratic body of Athens was the assembly (ekklēsia), which met at least once a month on the Pnyx hill. The assembly was open to all male citizens, who could speak and vote on various issues, such as war and peace, legislation, finance, diplomacy, and public works. The assembly also elected some of the magistrates, such as the generals (stratēgoi) and the treasurers (tamiai), and appointed special boards and commissions for specific tasks. The assembly was presided over by nine presidents (proedroi), who were chosen by lot and served for one day only. The assembly also had the power to ostracize (banish) a citizen for ten years, if he was deemed a threat to democracy.

The assembly was assisted by the council (boulē), which consisted of 500 members, 50 from each of the ten tribes (phylai) of Athens. The council was also selected by lot, and each member served for one year, with a maximum of two terms in a lifetime. The council prepared the agenda for the assembly, supervised the administration of the state, and acted as a steering committee for the assembly. The council was divided into ten sections (prytaneis), each of which served as the executive committee for 35 or 36 days. The prytaneis were responsible for convening the assembly and the council, maintaining the public records, and conducting the sacrifices and ceremonies. The prytaneis also included the chairman of the council (epistatēs), who was chosen by lot every day and had the custody of the sacred seal and the public treasury.

The Athenian democracy also involved a system of courts (dikastēria), which were composed of large

juries of citizens, who were paid for their service. The courts dealt with a variety of cases, such as public and private lawsuits, appeals, audits, and political trials. The courts were independent from the assembly and the council, and had the final authority on legal matters. The jurors (*dikastai*) were selected by lot from a pool of 6,000 citizens, who were over 30 years old and had no criminal record. The jurors were assigned to different courts by a random allocation machine (*klerotērion*). The courts were presided over by magistrates (*archai*), who were elected by the assembly or the council, and had limited powers of supervision and enforcement. The most important magistrates were the nine archons, who had various judicial, religious, and administrative functions.

The Athenian democracy reached its peak under the leadership of Perikles, who was the most influential and popular general of Athens from 461 to 429 BCE. Perikles introduced several political reforms, such as increasing the salaries of the public officials and the jurors, expanding the citizenship to include more people, and promoting the cultural and artistic development of Athens. Perikles also pursued an aggressive foreign policy, which led to the formation of the Athenian Empire, a confederation of allied city-states that paid tribute to Athens and followed its lead in military and diplomatic affairs. Perikles used the imperial revenues to finance the construction of the magnificent buildings on the Acropolis, such as the Parthenon, the Propylaea, and the Erechtheion. Perikles also supported the intellectual and artistic achievements of the Golden Age of Athens, which produced such figures as the historians Herodotus and Thucydides, the dramatists Aeschylus, Sophocles, and Euripides, the philosopher Socrates, and the sculptor Phidias.

Athenian democracy was not without its flaws and challenges. The democracy was limited to a minority of the population, excluding women, slaves, foreigners, and metics (resident aliens). The democracy was also prone to factionalism, demagoguery, corruption, and populism. The democracy

also faced external threats, such as the Persian invasions, the Peloponnesian War, and the Macedonian conquest. The democracy was ultimately overthrown by a series of tyrants, oligarchs, and foreign rulers, who imposed their own forms of government on Athens.

Athenian Military:

The Athenian military was organized into different units according to the type of soldiers and their equipment. The most common unit was the hoplite phalanx, a formation of heavily armed infantrymen who fought in close ranks with long spears and round shields. Each phalanx consisted of about 1,000 men, divided into ten files of 100 men each. The hoplites were drawn from the citizen class, who had to provide their own armor and weapons. The hoplites were supported by light troops, such as archers, slingers, and javelin throwers, who were usually non-citizens or mercenaries. The light troops were used for skirmishing, harassing, and flanking the enemy. The Athenians also had a cavalry force, but it was relatively small and mainly used for scouting and raiding. The cavalry was composed of wealthy citizens who could afford horses and chariots.

The Athenian military had access to various resources that enabled it to wage war effectively. The most important resource was the navy, which gave Athens control over the sea and allowed it to project its power across the Mediterranean. The navy was composed of triremes, fast and agile warships with three banks of oars and a bronze ram at the bow. The triremes were manned by professional rowers, who were paid by the state and trained regularly. The triremes could carry up to 200 men, including marines, archers, and hoplites. The navy was funded by the tribute paid by the allies of Athens, who formed the Delian League. The navy also provided a source of income for the Athenians, who engaged in trade and commerce with other maritime cities. Another resource was the

silver mines of Laurion, which supplied the Athenians with metal for coinage and weapons. The mines were worked by thousands of slaves, who were often prisoners of war or debtors.

Agriculture, Industry, and Trade in Athens and Beyond:

Agriculture was the foundation of the Athenian economy, as it provided the basic necessities of food and raw materials. The most important crops grown by the Athenians were cereals, especially wheat and barley, which were used to make bread and porridge, the staple foods of the population. Other crops included olives, grapes, figs, pulses, and vegetables, which were used for oil, wine, fruit, and salads. The Athenians also raised livestock, such as sheep, goats, pigs, and cattle, for meat, cheese, milk, and wool. However, due to the limited and rocky land available for cultivation, the Athenians could not produce enough food to feed themselves and had to rely on imports from other regions, especially from their colonies and allies in the Aegean Sea, Asia Minor, and Sicily. The Athenians also practiced beekeeping, fishing, and hunting to supplement their diet.

Industry was another important sector of the Athenian economy, as it provided employment and income for many citizens and slaves. The most prominent industries in Athens were pottery, metalworking, shipbuilding, and textile production. Pottery was the most famous and widely exported product of Athens, as it was renowned for its quality, variety, and artistic design. The Athenian potters used clay from the nearby hills and kilns in the Kerameikos district to produce different types of vessels, such as amphorae, kraters, kylikes, and lekythoi, which were used for storing and transporting liquids, mixing wine and water, drinking, and offering to the gods and the dead. The Athenian pottery was decorated with scenes from mythology, history, daily life, and sports, using the black-figure and red-figure techniques. Metalworking was another significant industry in Athens, as it produced weapons, armor,

tools, coins, jewelry, and statues from bronze, iron, silver, and gold. The Athenian metalworkers used ores from the nearby mines of Laurion and imported metals from other regions, such as Thrace, Macedonia, and Lydia. The Athenian metal products were highly valued for their craftsmanship and durability. Shipbuilding was a vital industry for Athens, as it enabled it to maintain its naval supremacy and maritime trade. The Athenian shipyards were located in the port of Piraeus, where hundreds of triremes, the fast and agile warships of the ancient world, were constructed and repaired. The Athenian triremes were made of pine wood from the mountains of Attica and required large amounts of timber, rope, pitch, iron, and bronze. The Athenian shipbuilders were skilled and efficient, as they could build a trireme in a few days. Textile production was another important industry in Athens, as it supplied clothing and bedding for the population. The Athenian textiles were made of wool, linen, and cotton, which were spun, woven, and dyed by women and slaves in their homes or workshops. The Athenian textiles were simple and plain, but sometimes decorated with embroidery or patterns.

Mining was another sector of the Ancient Athenian economy, especially in the 5th century BCE, when the city exploited the rich silver mines of Laurion in southern Attica. The silver from Laurion was used to mint coins, fund the construction of the fleet, and pay for the war expenses. The mines also produced copper, lead, and other metals, which were used for various industrial and artistic purposes. The mines were worked by thousands of slaves, who endured harsh conditions and low life expectancy.

Trade was the most dynamic and profitable sector of the Athenian economy, as it enabled it to acquire the goods and resources it lacked and to sell the surplus it produced. The Athenians traded with other Greek city-states, as well as with foreign peoples, such as the Egyptians, Phoenicians, Persians, Scythians, and Etruscans. The main commodities traded by the Athenians were grain, wine, olive oil,

pottery, metal products, timber, slaves, and luxury items, such as spices, perfumes, ivory, and silk. The Athenians used coins, which they minted from silver and gold, as the medium of exchange, and also engaged in bartering. The Athenians conducted their trade by sea, using their large and powerful fleet of merchant ships and triremes. The main port of Athens was Piraeus, which was connected to the city by the Long Walls, a defensive structure that protected the trade route. Piraeus was divided into three harbors: Zea, Munichia, and Kantharos, which accommodated the commercial, military, and passenger ships respectively. Piraeus was also the site of the emporion, the market place where the merchants and traders gathered to buy and sell their goods. The Athenians also established colonies and trading posts in various locations around the Mediterranean and the Black Sea, such as Naukratis in Egypt, Al Mina in Syria, Massalia in Gaul, and Byzantium in Thrace. These settlements served as sources of raw materials, markets for Athenian products, and bases for further exploration and expansion.

Society, Culture, and Religion in Athens:

The daily life of a typical Athenian varied depending on their social status, gender, and occupation. Most Athenians lived in modest houses, often clustered around courtyards. They ate simple meals of bread, cheese, olives, and wine, supplemented by fish, meat, and vegetables on occasion. They wore tunics and cloaks, and sandals or boots. They enjoyed various forms of entertainment, such as theater, music, poetry, sports, and festivals. They also participated in civic duties, such as attending the assembly, serving in the jury, or fighting in the army or navy.

Societal inequalities were prevalent in ancient Athens, despite its democratic ideals. The majority of the population consisted of slaves, who had no rights or freedoms, and performed various tasks for their masters, such as domestic work, farming, mining, or crafts. Slaves could be bought, sold, or

freed, depending on the will of their owners. Another marginalized group were the metics, or foreigners, who lived and worked in Athens, but had no political rights or citizenship. They paid taxes and served in the military, but could not own land or marry Athenians. They were often traders, merchants, or artisans, who contributed to the economy and culture of the city.

The role of women, men, and children in Athenian society was largely determined by gender norms and expectations. Women were confined to the domestic sphere, where they managed the household, raised the children, and supervised the slaves. They had little education, no legal rights, and limited social interactions. They were expected to be obedient, modest, and loyal to their husbands, who arranged their marriages and controlled their property. Men, on the other hand, dominated the public sphere, where they engaged in politics, warfare, commerce, and education. They had full citizenship, legal rights, and social privileges. They were expected to be courageous, rational, and honorable, and to uphold the values and interests of the city. Children were the responsibility of their parents, who provided them with basic education, moral guidance, and physical training. Boys were prepared for their future roles as citizens and soldiers, while girls were prepared for their future roles as wives and mothers.

The role of religion in Athenian society was significant and pervasive. The Athenians worshiped a pantheon of gods and goddesses, who were believed to control various aspects of nature, human affairs, and the afterlife. They built temples, altars, and statues to honor them, and offered sacrifices, prayers, and gifts to appease them. They also celebrated numerous festivals, ceremonies, and rituals throughout the year, such as the Panathenaia, the Dionysia, and the Eleusinian Mysteries, which involved processions, games, competitions, and performances. Religion was not only a matter of personal faith,

but also a source of civic identity, social cohesion, and cultural expression.

The Delian League:

The Delian League was formed in 478 BCE, after the Greek victory over the Persians at the Battle of Plataea, which ended the second Persian invasion of Greece. The league's original purpose was to continue the war against Persia and liberate the Greek cities in Asia Minor and the Aegean islands that were still under Persian control. The league was led by Athens, which had emerged as the most powerful naval state in Greece, and had played a decisive role in the battles of Marathon, Salamis, and Plataea. The league's headquarters was on the island of Delos, where the members met annually to decide on military and financial matters. The members of the league were mostly coastal and island states, numbering between 150 and 330, and they contributed either ships or money to the common treasury. The league's fleet, commanded by Athenian generals, conducted campaigns against the Persians in the eastern Mediterranean, and achieved several victories, such as the capture of Eion, the expulsion of the Persian garrisons from the coast of Anatolia, and the defeat of the Persian fleet at the Eurymedon River. The league also helped to secure the freedom and autonomy of the Greek cities in the region, and to spread Greek culture and influence.

However, the Delian League also had another role, which was to serve as an instrument of Athenian domination and expansion. As the leader of the league, Athens had the authority to decide the strategy, the distribution of the funds, and the admission and expulsion of the members. Athens also used its naval power and political influence to coerce or persuade the other members to follow its policies and interests, and to suppress any dissent or rebellion. For example, Athens intervened in the internal affairs of the league's members, imposing or supporting democratic

regimes that were loyal to Athens, and removing or punishing oligarchic or tyrannical ones that were hostile to Athens. Athens also moved the league's treasury from Delos to Athens in 454 BCE, and used the money for its own purposes, such as building the Parthenon and other public works.

The Delian League was not a voluntary association of equal and independent states, but a coercive and hierarchical empire controlled by Athens. Many members of the league resented the Athenian domination and exploitation, and tried to revolt or secede from the alliance. The first revolt occurred in 470 BCE, when the island of Naxos attempted to withdraw from the league. Athens responded by besieging and subjugating Naxos, and depriving it of its autonomy and ships. Naxos became the first of many subject states that had to pay tribute and obey Athenian orders.

Another revolt broke out in 465 BCE, when the island of Thasos rebelled against Athens over a dispute about the control of the Thracian mines and markets. Thasos appealed to Sparta for help, but Sparta was unable to intervene because of a major earthquake that triggered a massive helot uprising. Athens crushed the Thasian revolt after a three-year siege, and imposed harsh terms on the rebels, such as the demolition of their walls, the surrender of their ships and colonies, and the payment of an increased tribute.

The revolts continued in the 450s and 440s BCE, as more members of the league became dissatisfied with the Athenian policies and actions. Some of the causes of discontent were the removal of the league's treasury from Delos to Athens in 454 BCE, the use of the league's funds for Athenian building projects, the imposition of the Athenian legal and monetary system, the interference in the internal affairs of the allied states, and the expansion of the Athenian empire at the expense of the league's interests. The most notable revolts in this period were those of Miletus and Erythrae in 454–453 BCE, and of Samos in 440–439 BCE. All of them were suppressed by Athens with military force and political

pressure.

The revolts within the Delian League also reflected the growing tension and rivalry between Athens and Sparta, the two leading powers of Greece. Sparta, the leader of the Peloponnesian League, a conservative and land-based alliance of mainly Dorian states, viewed the Delian League, a radical and maritime empire of mainly Ionian states, as a threat to its hegemony and security. Sparta also feared the spread of Athenian democracy and culture, which contrasted with its own oligarchic and austere way of life. Sparta was reluctant to get involved in foreign wars, especially against the Persians, but it was also concerned about the balance of power and the stability of Greece. Sparta objected to the Athenian aggression and expansion, and supported the revolts of the league's members, either directly or indirectly. Sparta also clashed with Athens over various issues, such as the fate of the helots, the status of Aegina, the alliance with Megara, and the intervention in Corcyra.

Sparta:

Sparta was one of the most powerful and influential city-states in ancient Greece. It was known for its military prowess, its strict social order, and its rivalry with Athens.

Sparta's system of governance was unique and complex. It consisted of two hereditary kings, who belonged to two different royal families and had equal authority, but mainly performed religious and military duties. The kings were checked by a council of elders, called the Gerousia, which consisted of 28 men over 60 years old, elected for life by the citizens, and the two kings. The Gerousia had the power to propose and veto laws, and to act as a supreme court. The citizens, who were male Spartans over 30 years old, formed the Assembly, which had the power to approve or reject the proposals of the Gerousia by shouting. The Assembly also elected five magistrates, called the Ephors, who had the

power to supervise the kings and the other officials, and to enforce the laws. The Ephors were chosen by lot and served for one year only. They could also declare war and make peace.

Sparta's geography was characterized by its location in the southern part of the Peloponnese, a large peninsula in southern Greece. Sparta occupied a fertile valley, surrounded by mountains, which provided natural defense and isolation from the rest of Greece. Sparta also controlled the neighboring region Messenia, which provided agricultural resources and a large population of helots, the enslaved people who worked the land for the Spartans. The helots outnumbered the Spartans by at least 10 to 1, and posed a constant threat of rebellion. Sparta's geography influenced its economy, which was mainly based on agriculture and warfare. Sparta did not engage in trade, commerce, or industry, and did not use coins, but rather iron bars as currency. Sparta's economy was designed to support its military and social system, and to discourage luxury and corruption.

Sparta's politics were dominated by its military and conservative values. Sparta was a militaristic society, where every male citizen was trained to be a soldier from the age of seven. The Spartans lived in communal barracks, ate simple meals, wore simple clothes, and practiced harsh discipline and endurance. The Spartans valued courage, loyalty, obedience, and honor above all else. They also valued equality among themselves, and did not tolerate any distinction based on wealth or birth. Sparta's politics were also influenced by its fear of the helots and the other Greeks. Sparta was wary of any change or innovation that could weaken its military or social order, and preferred to maintain the status quo and the balance of power among the Greek city-states. Sparta was also reluctant to participate in any alliance or intervention that did not serve its immediate interests or security.

Sparta's military was the most formidable and respected in ancient Greece. It consisted of the hoplites, the heavy infantrymen who fought in close formation, called the phalanx, with shields, spears, and

swords. The hoplites were the backbone of the Spartan army, and were expected to fight until death or victory. The Spartans also had a small cavalry force, and a navy that was inferior to the Athenian one. The Spartans trained and fought as a cohesive unit, and developed a reputation for bravery, discipline, and skill. The Spartans won many battles against the Persians, the Athenians, and other Greeks, and established themselves as the leaders of the Peloponnesian League, a coalition of southern Greek city-states that opposed the Athenian empire.

Corinth:

Corinth was a prominent and wealthy city-state in ancient Greece. It was known for its commerce, culture, and strategic location.

Corinth's system of governance was based on a mixed constitution, which combined elements of monarchy, aristocracy, and democracy. It consisted of a king, who was the hereditary leader of the Bacchiad clan and had religious and judicial functions. The king was checked by a council of magistrates, called the Prytaneis, who were elected annually by the citizens and had executive and legislative powers. The citizens, who were male Corinthians over 18 years old, formed the Assembly, which had the power to approve or reject the proposals of the Prytaneis by voting. The Assembly also elected a board of generals, called the Strategoi, who had the power to command the army and the navy. The Strategoi were chosen by merit and ability, and could be re-elected multiple times.

Corinth's geography was characterized by its location on the Isthmus of Corinth, the narrow stretch of land that joins the Peloponnese to the mainland of Greece. Corinth controlled both sides of the isthmus, and thus had access to two seas: the Corinthian Gulf to the west and the Saronic Gulf to the east.

Corinth also had two harbors: Lechaion on the Corinthian Gulf and Cenchreae on the Saronic Gulf.

Corinth's geography influenced its economy, which was mainly based on trade, industry, and colonization. Corinth was a major maritime power, and had a large and diverse fleet of ships. Corinth was also a center of pottery, metalwork, and sculpture, and exported its products throughout the Mediterranean. Corinth was also a pioneer of colonization, and founded many colonies in the western and eastern Mediterranean, such as Corcyra, Syracuse, and Ambracia.

Corinth's politics were dominated by its commercial and colonial interests, and its rivalry with Athens. Corinth was a pragmatic and opportunistic city-state, and often changed its alliances and policies according to the circumstances. Corinth was initially an ally of Sparta, and joined the Peloponnesian League, a coalition of southern Greek city-states that opposed the Athenian empire. However, Corinth also had conflicts with Sparta over the control of the Peloponnese, and sometimes sided with Athens or other powers against Sparta. Corinth was also involved in many wars with its colonies, especially Corcyra, which rebelled against Corinth's authority and allied with Athens.

Corinth's politics were also influenced by its culture, which was more open and cosmopolitan than that of Sparta or Athens. Corinth was famous for its festivals, games, and temples, and attracted many visitors and artists from all over Greece. Corinth was also notorious for its luxury and corruption, and for its temple of Aphrodite, which housed thousands of sacred prostitutes.

Corinth's military was composed of hoplites, light infantry, cavalry, and navy. The hoplites were the citizen-soldiers who fought in close formation, called the phalanx, with shields, spears, and swords. The hoplites were well-trained and disciplined, and formed the core of the Corinthian army. The light infantry consisted of peltasts, slingers, and archers, who fought at a distance and supported the hoplites. The cavalry was a small but elite force, which provided mobility and reconnaissance. The navy was the most powerful and versatile branch of the Corinthian military, and consisted of triremes, biremes, and

penteconters, which were fast and maneuverable ships with oars and sails. The navy was essential for Corinth's trade, colonization, and warfare, and often clashed with the Athenian navy. The Corinthians were skilled and experienced sailors, and invented the trireme and the corvus, a boarding device.

Megara:

Megara was a small and poor city-state in ancient Greece. It was known for its resistance, independence, and strategic location. In this essay, I will describe the main features of Megara's system of governance, geography, economy, politics, and military, and how they shaped its relationship with Athens during the rule of Perikles, the leader of the Athenian democracy.

Megara's system of governance was based on a limited democracy, which was influenced by the reforms of Solon in Athens. It consisted of a council of 300 citizens, called the Boule, which was elected annually by lot and had legislative and judicial powers. The Boule was divided into 10 groups of 30, each serving for one month as the executive committee. The citizens, who were male Megarians over 18 years old, formed the Assembly, which had the power to approve or reject the proposals of the Boule by voting. The Assembly also elected magistrates, called the Archons, who had administrative and military duties. The Archons were chosen by lot and served for one year only.

Megara's geography was characterized by its location on the Isthmus of Corinth, the narrow stretch of land that joins the Peloponnese to the mainland of Greece. Megara controlled the western part of the isthmus, and thus had access to the Corinthian Gulf and the Ionian Sea. Megara also had a harbor, called Nisaea, which was connected to the city by two long walls. Megara's geography influenced its economy, which was mainly based on agriculture, sheep farming, and trade. Megara was a modest producer of grain, wine, oil, and wool, and exported its

products to nearby markets. Megara also engaged in maritime trade, and had a small fleet of ships.

Megara was also involved in colonization, and founded a few colonies in the western Mediterranean, such as Selinus and Hybla in Sicily.

Megara's politics were dominated by its struggle for survival, independence, and influence in the Greek world. Megara was a proud and stubborn city-state, and often defied the larger and more powerful states, such as Athens and Sparta. Megara was initially an ally of Athens, and joined the Delian League, a naval alliance against the Persians. However, Megara also had conflicts with Athens over the control of the isthmus and the trade routes. Megara switched sides and joined the Peloponnesian League, a coalition of southern Greek city-states led by Sparta.

Megara also had a dispute with Athens over the island of Salamis, which Megara claimed as its own.

Megara's politics were also influenced by its internal factions, which were divided between the oligarchs and the democrats. The oligarchs favored an alliance with Sparta, while the democrats favored an alliance with Athens.

Megara's military was composed of hoplites, light infantry, and navy. The hoplites were the citizen-soldiers who fought in close formation, called the phalanx, with shields, spears, and swords. The hoplites were the main force of the Megarian army, and were loyal and brave. The light infantry consisted of peltasts, slingers, and archers, who fought at a distance and supported the hoplites. The navy was a minor branch of the Megarian military, and consisted of a few triremes and penteconters, which were fast and maneuverable ships with oars and sails. The navy was used for trade, colonization, and warfare, and often cooperated with the Spartan or the Corinthian navy. The Megarians were skilled and experienced fighters, and participated in many battles against the Athenians and other Greeks.

Other Ancient Greek states/territories

Thebes

Thebes was a city-state in Boeotia, a region north of Attica. It was famous for its legendary heroes, such as Hercules and Oedipus, and its sacred site of the Oracle of Trophonius. Thebes had a mixed constitution, with a council of nobles, an assembly of citizens, and seven annual magistrates called the Boeotarchs. Thebes was also known for its military prowess, especially its elite infantry unit called the Sacred Band, composed of 150 pairs of male lovers.

Thebes had a complex relationship with Athens during the rule of Pericles. On one hand, Thebes was a member of the Delian League, an alliance of Greek city-states led by Athens to resist Persian aggression. Thebes contributed troops and money to the common defense, and benefited from the protection and trade opportunities that the league offered. On the other hand, Thebes resented the growing dominance and interference of Athens in the affairs of other states. Thebes often sided with Sparta, the rival of Athens, in disputes and conflicts within the league. Thebes also tried to assert its control over the other Boeotian cities, which sometimes rebelled against its hegemony.

The tension between Thebes and Athens reached a climax in 447 BCE, when a revolt broke out in Boeotia against Theban rule. Athens sent an army to support the rebels, but was defeated by the Thebans at the Battle of Coronea. This marked the end of the Athenian influence in Boeotia. Thebes became more independent and hostile to Athens, and eventually joined the Peloponnesian League, an alliance of states led by Sparta, in the outbreak of the Peloponnesian War in 431 BCE.

Argos

Argos was a city-state in the Peloponnese, a peninsula in southern Greece. It was one of the oldest and most powerful states in the region, claiming descent from the mythical king Inachus. Argos had a democratic constitution, with a popular assembly, a council of elders, and a board of magistrates. Argos was also renowned for its culture and art, especially its pottery and sculpture. Argos was the home of the legendary hero Perseus, who killed Medusa and founded the city of Mycenae.

Argos had a friendly relationship with Athens during the rule of Pericles. Argos was not a member of the Delian League, but maintained a close alliance with Athens based on mutual interests and admiration. Argos shared the Athenian values of democracy, culture, and innovation, and opposed the Spartan values of oligarchy, austerity, and conservatism. Argos also had a long-standing rivalry with Sparta, dating back to the eighth century BCE, when Sparta conquered most of the Peloponnese and reduced Argos to a second-rate power. Argos never accepted Spartan supremacy, and often challenged its authority and influence.

Argos tried to take advantage of the weakening of the Spartan power after the earthquake of 464 BCE, which caused a massive slave revolt and a war with the helots, the enslaved population of Sparta.

Argos formed a coalition with other Peloponnesian states, such as Tegea, Mantinea, and Elis, to resist Spartan domination. However, the coalition was defeated by the Spartans at the Battle of Tanagra in 457 BCE, and Argos lost its allies and prestige.

Ephesus

Ephesus was a city-state on the coast of Asia Minor, near the mouth of the Cayster River. It was one of

the twelve Ionian cities that shared a common culture and heritage with Athens. Ephesus was famous for its temple of Artemis, one of the Seven Wonders of the Ancient World, and its theater, which could seat 25,000 spectators. Ephesus was also a major center of trade and commerce, as it had a large and prosperous harbor that connected it with the Mediterranean and the Black Sea.

Ephesus had a turbulent relationship with Athens during the rule of Pericles. Ephesus was a member of the Delian League, but it was also subject to the influence and pressure of the Persian Empire, which controlled most of Asia Minor. Ephesus often switched sides between the two powers, depending on the political and military situation. In 478 BCE, Ephesus joined the Delian League and participated in the liberation of the Ionian cities from Persian rule. However, in 466 BCE, Ephesus revolted against Athenian domination and allied with the Persians. In 459 BCE, Ephesus rejoined the Delian League and supported Athens in the Samian War. In 449 BCE, Ephesus left the Delian League again and signed a peace treaty with Persia, ending the Greco-Persian Wars. In 431 BCE, Ephesus remained neutral in the Peloponnesian War, but later joined the Spartan side in 412 BCE.

Rhodes

Rhodes was a city-state on the island of the same name, located in the southeastern Aegean Sea. It was a maritime power that excelled in shipbuilding, navigation, and commerce. Rhodes was also known for its culture and art, especially its bronze statues and coins. Rhodes was the home of the Colossus of Rhodes, another one of the Seven Wonders of the Ancient World, which was a giant statue of the sun god Helios that stood at the entrance of the harbor.

Rhodes had a friendly relationship with Athens during the rule of Pericles. Rhodes was a member of the Delian League, and contributed ships and money to the common cause. Rhodes admired Athenian

democracy, culture, and innovation, and adopted many of its institutions and practices. Rhodes also benefited from the trade and protection that the league offered, as it expanded its commercial network and influence in the eastern Mediterranean. Rhodes remained loyal to Athens throughout the Peloponnesian War, and resisted the attempts of Sparta and Persia to persuade it to defect.

Syracuse

Syracuse was a city-state on the island of Sicily, in the western Mediterranean Sea. It was founded by Greek colonists from Corinth in the eighth century BCE, and became the most powerful and wealthy state in Sicily. Syracuse had a tyrannical form of government, with a series of rulers who expanded its territory and influence. Syracuse was also famous for its culture and art, especially its theater, coinage, and architecture.

Syracuse had a hostile relationship with Athens during the rule of Pericles. Syracuse was not a member of the Delian League, but rather an ally of Corinth, the rival of Athens. Syracuse also competed with Athens for the control of the western Mediterranean, especially the trade routes and colonies. In 415 BCE, Athens launched a massive expedition to conquer Sicily, aiming to subjugate Syracuse and its allies. However, the Athenian invasion was a disaster, as the Syracusans, with the help of the Spartans and the Persians, managed to defeat and capture the entire Athenian army and navy. The Sicilian Expedition was a turning point in the Peloponnesian War, as it weakened the Athenian power and morale, and encouraged its enemies to revolt.

Miletus

Miletus was a city-state on the coast of Asia Minor, near the mouth of the Maeander River. It was one

of the twelve Ionian cities that shared a common culture and heritage with Athens. Miletus was a maritime and commercial power, that founded many colonies and trading posts around the Mediterranean and the Black Sea. Miletus was also known for its culture and science, especially its philosophy and astronomy. Miletus was the home of the philosopher Thales, who is considered the father of Western philosophy, and the astronomer Anaximander, who made the first map of the world. Miletus had a fluctuating relationship with Athens during the rule of Pericles. Miletus was a member of the Delian League, but it was also subject to the influence and pressure of the Persian Empire, which controlled most of Asia Minor. Miletus often switched sides between the two powers, depending on the political and military situation. In 499 BCE, Miletus led the Ionian Revolt against the Persian rule, which sparked the Greco-Persian Wars. Athens supported the revolt, but it was eventually crushed by the Persians. In 479 BCE, Miletus joined the Delian League and participated in the liberation of the Ionian cities from Persian rule. However, in 440 BCE, Miletus revolted against the Athenian domination and allied with the Persians. In 439 BCE, Athens besieged and captured Miletus, and imposed a harsh punishment on the city, including the execution of its leaders and the deportation of its population.

Delos

Delos was a small island in the center of the Cyclades, a group of islands in the Aegean Sea. It was considered a sacred place by the Greeks, as it was the mythical birthplace of the twin gods Apollo and Artemis. Delos had a sanctuary dedicated to Apollo, which attracted pilgrims and visitors from all over the Greek world. Delos also had a large and diverse population, as it was a free port and a refuge for slaves, exiles, and foreigners. Delos was also a cultural and religious center, hosting festivals, games,

and oracles.

Delos had a dependent relationship with Athens during the rule of Pericles. Delos was the headquarters of the Delian League, an alliance of Greek city-states led by Athens to resist Persian aggression. Delos was chosen as the site of the league's treasury, where the members contributed money and ships to the common defense. However, as Athens became more powerful and dominant, it moved the treasury from Delos to Athens in 454 BCE, and reduced the autonomy and influence of the other members. Delos remained loyal to Athens throughout the Peloponnesian War, and served as a naval base and a source of revenue for the Athenian empire. Delos also benefited from the trade and protection that the league offered, as it became a prosperous and cosmopolitan city.

Character Biographies

Perikles (born c. 495) is a prominent statesman, orator, and general of Athens during its golden age. He leads the city's democratic reforms, expands its empire, and initiates the construction of the Parthenon and other monuments. He also supports the arts and culture, and is the partner of Aspasia, a famous metic woman.

Aspasia (born c. 470) is a metic woman from Miletus who moves to Athens and becomes the partner of Perikles. She is a courtesan, a teacher, and a rhetorician who influences many of the writers, thinkers, and statesmen of her time, including Socrates, Euripides, and Sophocles. She is accused of impiety and corruption, but is defended by Perikles. She has a son with Perikles, Perikles the Younger.

Socrates (born c. 470) is a philosopher who is considered the founder of Western philosophy. He teaches by asking questions and challenging assumptions, and develops the concepts of ethics, virtue, and knowledge. He has many followers, such as Plato and Xenophon, who write about his life and teachings. He is also a friend of Aspasia and a critic of Athenian democracy. He commands the vast estate left behind by his parents, with interests in metalwork and woodwork.

Kleon (dies 422) is a notable politician and general of Athens known for his populist ideology. He advocates for aggressive war against Sparta and its allies. He is known for his fiery speeches and his harsh treatment of the enemies. He is mocked by the comedians Aristophanes and Eupolis. An aristocrat himself, he has earned significant wealth through his leather and dyeing business and trade.

Sophocles (born c. 497) is a playwright and statesman. He is regarded as one of the greatest dramatists alive, and his plays explore themes such as fate, justice, and human suffering. Some of his famous works are Oedipus Rex, Antigone, and Ajax. He also serves as a general and a priest, and is a friend of Perikles and Aspasia. Highly educated, he wields significant economic influence through his armory

business.

Alcibiades (born c. 450) is the nephew and pupil of Perikles.

Hyperbolus (dies 411), much like Kleon, is a politician who advocates for radical reforms to democracy.

Thucydides (son of Olorus) (born c. 460) is a historian and military general with significant influence in Thrace. He also maintains a mining operation opposite the islands of Thasos, at Scape Hyle.

Hipponicus III (born c. 480) is a wealthy and influential aristocrat who belongs to the Eteoboutadai clan. He is the father of Callias III, the peace-maker, and the grandfather of Plato. He is also the father-in-law of Perikles, who marries his daughter after divorcing his first wife. He is a generous patron of the arts and culture, and a friend of Sophocles. His immense wealth comes from the silver mines he operates in Laurion, on behalf of his father Callias II.

Elpinice (fl. 5th century) is a noblewoman who is the sister of Cimon and the wife of Callias II. She is known for her beauty and her influence over her brother and husband. She intervenes in political affairs, such as persuading Cimon to reconcile with Perikles and convincing Callias to pay a fine for his son's misconduct. She is also a friend of Aspasia and a critic of Socrates. She is also the mother of Hipponicus III.

Hippocrates (born c. 460) is a physician who is regarded as the father of medicine. He founded the Hippocratic School of Medicine, which rejects the supernatural explanations of diseases and bases the diagnosis and treatment on observation and rationality.

Nicias (born c. 470) is a politician and general who is a leader of the moderate democracy. He is a wealthy and pious man who favors peace and diplomacy with Sparta. He possesses immense wealth

through the silver mines he inherited from his father, though is quite philanthropic.

Hippodamus of Miletus (born c. 498) is a philosopher and architect who is considered the father of urban planning. He designed the city of Piraeus, the port of Athens, and other cities in Greece and Asia Minor. He applies the principles of geometry, symmetry, and order to the layout of the streets, buildings, and public spaces.

Phormio (dies 428) is a general and admiral of Athens who is a protégé of Perikles. He is a skilled and daring commander.

Lysimache I (fl. 5th century) is a priestess of Athena Polias, the patron goddess of Athens. She is the daughter of Diotimus, a general and statesman, and the sister of Thucydides, the historian. She is chosen to weave the peplos, a sacred robe, for the statue of Athena every four years during the Panathenaic Festival. She is also a friend of Aspasia and a participant in the intellectual circles of Athens.

Lacedaemonius (fl. 5th century) is a politician and diplomat who is the son of Cimon and the brother of Elpinice. He is named after the Spartan allies of his father, who is a pro-Spartan leader. He was sent as an ambassador to Sparta in 446 to negotiate the Thirty Years' Peace, which ended the First Peloponnesian War. He was also involved in the Samian War, which is a conflict between Athens and its rebellious ally Samos.

Documentation

Directives and Crisis Notes:

Throughout the committee, you will likely encounter two key forms of writing: Directives and Crisis Notes. Rather than a long utilizing committee to create a long and comprehensive resolution, crisis committees use directives to create short solutions that tackle the issues pertinent. The fast pace of a crisis committee will require you to respond to issues quickly. During committee, we may utilize a shared drive to make this process even quicker. For these reasons, Directives refrain from using preambulatory phrases to set up the issue, as the issues are being directly responded to as they occur. These consist of numbered operative phrases in hopes of solving the issue at hand.

Sample Directive

Directive: Get our Clout Back

Sponsor: Nishiyama

Signatories: Namba, Miyazaki

1. Spread our message of anti-government denuclearization throughout our social media channels and through the news channels:
 - a. These messages will be trending over the hashtag #governmentonfire.
 - b. Utilize the Lil sayonara movement to spread pro-sayonara sentiments throughout school.
 - c. Send information in newspapers and pro sayonara information.
2. Call upon our supporters to stop paying taxes and using government-sponsored agencies.
 - a. Unless people are unable to go without healthcare,

- b. Stop using federal mail services, community centers, national parks and museums, government-sponsored transportation, and other government-funded organizations.
- c. The culmination of these boycotts will end in national protests to be publicized on social media as the #FireTheGovernment protests in every city and town around Japan, wherever our supporters are, with surprise celebrity appearances to entice people to come Saturday at Noon outside of government buildings if possible. d. After people have gathered and if possible can buildings, stage a sit-in;
- d. Supporters will be encouraged to burn Japanese flags to show distrust in the government.

As you can see, directives can have multiple sub-clauses, to expand on details necessary for the implementation of the solutions posed. Though this format utilizing numbered operative phrases is shown, it is not necessary to write exactly in this way.

Crisis committees also may utilize personal directives, otherwise known as a Crisis Note. In this note, you will outline your personal or political plans and desires, and communicate with the “back room” (crisis staff) what you would like done. The wording of these notes is in the style of a letter, addressed to whomever you want to carry out your plan. Get creative with those whom you are writing to, even if you don’t know their exact name (ex: Exxon CEO). Try to be as clear as possible as to what goal you wish to achieve within your crisis note, and communicate with the backroom the exact actions you would like carried out, to ensure that the crisis staff has enough information to understand where you are going with your plan and how they can ultimately help you achieve these goals.

Sample Crisis Note

Dear Kohaku Hydro Inc Cold Board of Directors,

As the CEO, I believe that it is in our best interest to invest in green, non-nuclear energy. To do this,

I would like to establish a non-profit research sector for our company (woo, tax benefits) that

focuses on economically efficient, non-nuclear, green energy (i.e. hydropower, windmills, etc).

After these investigations, I'd like to potentially implement these ideas within our company, and

then pitch them to the Japanese government to power Japan in the future.

Yours,

Nishiyama

Key points in this crisis note include the clear recipient/those who are carrying out the action, and the action itself (in this case, creating a non-profit research sector of the company). Though, this note could have more clear details/goals outlined. In crisis notes you may utilize various powers and aspects that your individual character has to create creative crisis arcs. Your crisis "arc" is a key part of accomplishing your personal goals. Though you may have small requests and crises to create, having these all connect to accomplish some larger goal (ex becoming a dictator, gaining money and power, becoming famous) will allow your crisis pads to stand out and even become incorporated into the larger committee crisis. Remember that this committee is taking place in 433 BCE, so any crisis arcs, notes, and directives should be somewhat historically conscious.

Questions to Consider

- 1) How, if at all, should Athens intervene in the conflict between Corinth and Corcyra?
- 2) How should Athens prepare for a potential conflict with Sparta?
- 3) Has Perikles gained too much power? How, if at all, should we decentralize power within Athenian democracy?
- 4) Should Athens continue its expansion of the Delian League, or focus on maintenance of power and influence?
- 5) Is Perikles' relationship with Archidamus II problematic for Athenian governance?