**OCR ANCIENT HISTORY OPTION 1: GREECE AND PERSIA UNIT 2:**

**ATHENS AND THE AGE OF PERICLES**

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| Key Topic | Key topics | Red | Amber | Green |
| **The workings of Athenian democracy** | Citizenship after the reforms of Ephialtes and Pericles |  |  |  |
| Pericles as a leader in Athens |  |  |  |
| the workings of the ecclesia (assembly), boule (council), archontes (magistrates) and strategoi (generals) |  |  |  |
| the role of the assembly in law making; the role of public speaking, including the role of tuition by Sophists |  |  |  |
| the use of ostracism in removing Kimon and Thucydides |  |  |  |
| **The relationship between Athens and Sparta and Pericles’ Foreign Policy** | Contextual background for the rising tensions between Athens and Sparta including refusal of Athenian help supressing the helot revolt, construction of the Long Walls and Athens’ growing power |  |  |  |
| Athens as a leader in the Greek world: the aftermath of the Persian Wars, the Delian League and Athenian Empire |  |  |  |
| the significance ascribed to the Megarian degree by Aristophanes |  |  |  |
| moving the Delian League treasury to Athens |  |  |  |
| Pericles’ strategy during the Archidamian War and its impact including the plague |  |  |  |
| **Pericles and the cultural and religious life in Athens** | The importance of Pericles’ building programme; the buildings on the acropolis; the cultural and religious significance of these buildings; criticisms of the building programme, including the tribute money and the trial of Pheidias |  |  |  |
| the events of the Panathenaia and Dionysia and their religious and cultural significance |  |  |  |
| the significance of Athena and Poseidon for Athenians |  |  |  |
| Athenian views of themselves as seen in the Funeral Oration |  |  |  |
| **Women in Athens** | Role and position of women in daily life, including marriage;  |  |  |  |
| position of women in the democratic system and the enhanced status of Athenian citizen women after Pericles’ citizenship law;  |  |  |  |
| depictions of women in Medea and Aspasia in reflecting Athenian attitudes to women. |  |  |  |