

## 2.1. Understanding and solving the problem of illiteracy

### Objectives:

- Raising students' awareness about the serious problem of illiteracy.
- Involving students in active and conscious implementation of transversal reading competences (critical thinking, independent learning and thinking, relating what they have learned to their own experiences and reflecting upon the ideas and information presented in the text).

**Materials:** Video projector, worksheets, flip chart sheets, markers.

### Didactic methods and procedures: text comprehension strategies

- *Before reading (class discussion 15 min):* Pre-reading plan
- *While reading strategies (group work 60 min):* PQRST (Preview-Question-Read-Summarise-Test, a graphic organizer (The frame routine), SQ3R: Survey-Question-Read-Recite-review, K-W-L (know-want to know-learn).
- *After reading (group work 15min):* Summarising: 5-4-3-2-1, Exit slips.

### Introduction

*IF we can send people to the moon, should not every person on earth have the ability and opportunity to read and write well? Knowing how to read and write, or being literate, is a prerequisite for succeeding in today's technologically advanced and quickly evolving global society. Every person needs to acquire literacy in his/her early development, because reading and writing are useful skills in so many daily activities, from reading newspapers, medicine bottles, and product warning labels, to writing letters, emails, and reports. Being literate also develops the mind, imagination, and critical thinking skills. However, many people in the world are not literate, and many do not even have the opportunity to become literate in their lifetime. In fact, UNESCO Institute for Statistics, the international organization that collects data for the United Nations, estimated in 2004 that 800 million people (nearly 1 in 6 people in the world) are illiterate, and more than 65% of that number are women. This number is increasing as well, due to the high birth rates in illiterate societies. Therefore, in order to understand more about this significant phenomenon, a few of the causes, effects, and solutions to illiteracy will be discussed.*

*One of the major causes of illiteracy is poverty and the subsequent lack of access to reading and writing materials. Realistically, students who would have gone on to continue their education past the 5th year sometimes quit school in order to work on the farm or in a factory in order to assist with the family income. Also if a family is poor, food and the basic necessities of life take precedence before books can be purchased. Related to this issue is Maslow's theory on the hierarchy of needs. Maslow, a well-known psychologist, wrote that people deprived of basic needs, such as shelter, food, clothes, and basic safety, are less likely to develop themselves with higher education (University of Tennessee Website, 2004). In other words, economic instability can affect the ability of a population to become literate.*

*The effects of illiteracy often negatively impact a nation's ability to develop its human resources. Countries with a high illiteracy rate are more likely to be disadvantaged in the global economy. If a populace is not literate, it cannot be as involved in high tech jobs. New careers in the sciences, mathematics, and technology are primarily established in countries that have literate populations. Another major effect of illiteracy is not having access to basic information that is distributed via books, newspapers, or the Internet. This type of information could include practical advice to increase the quality of life, such as how to participate in microfinance*

*projects. In short, illiteracy does not encourage positive social change, personal growth, or the preservation and development of language and culture.*

*How can illiteracy be overcome? One of the best solutions to solving the stubborn problem of literacy is to teach parents to read, so that they can in turn teach their children. In a document published by the Departments of Education of Colorado, Iowa, Nebraska, and others, Judith Schickendanz explains that "Children learn about written language in a ... socially mediated way.... Children also learn about the functions of written language as they observe and help parents make lists, write letter to family members or friends, or read menus in a restaurant" (1999). If the adult women are educated first, each generation will be able to read and write, since mothers are the first educators of children. The women will teach their children, both male and female, who will in turn teach their children. Once more people in a society are literate, that society tends to develop further capacities, and further value literacy.*

*In conclusion, illiteracy has many interrelated causes and effects. In many countries literacy rates are increasing, notably in India, due to literacy campaigns (EFA, 2000). Economic development of many of these countries is also increasing in a similar fashion. Thus, one could easily argue that the increase in literacy is directly correlated with positive economic growth. In the past, education was not required, but in this day, universal education is becoming a necessity. Therefore, innovative solutions should be implemented to take advantage of this unique time in history.*

#### Works Cited

The EFA 2000 Assessment: Country Reports (2000). India. Retrieved August 25, 2006 from the UNESCO Web site:

[http://www2.unesco.org/wef/countryreports/india/rapport\\_2\\_2\\_1.html](http://www2.unesco.org/wef/countryreports/india/rapport_2_2_1.html)

Schickedanz, J. (1999). Myths About Literacy Development. Retrieved August 24, 2006 from the National Association of Early Childhood Specialist in the State Departments of Education Web site:

<http://naecs.crc.uiuc.edu/newsletter/volume6/number3.html>

Simons, J., Irwin D. and Drinnien, B. (1987) Psychology - The Search for Understanding New York: West Publishing Company. Retrieved August 25, 2006 from the Faculty Development at the Honolulu Community College Web site:

<http://honolulu.hawaii.edu/intranet/committees/FacDevCom/guidebk/teachtip/maslow.htm>

UNESCO Education. (2005) Literacy and skills development. Retrieved August 24, 2006 from the EFA Global Monitoring Report Web site: [http://portal.unesco.org/education/en/ev.php-url\\_ID=35964&URL\\_DO=DO\\_TOPIC&URL\\_SECTION=201.html](http://portal.unesco.org/education/en/ev.php-url_ID=35964&URL_DO=DO_TOPIC&URL_SECTION=201.html)

## MOMENTS OF THE ACTIVITY

### I. Organisation (5 min)

The teacher reminds the students the group rules:

- Take turns
- Offer to help if asked
- Listen to the teacher or fellow student carefully
- Do not interrupt the person who has the floor
- Respect the others' opinion

### II. Development of the activity (90 min)

The title of the text is presented on the screen: Understanding and solving the problem of illiteracy.

Before reading, ss watch a video that is related to the topic in order to activate ss' prior knowledge, build curiosity about the topic and set a purpose for

Reading <http://vimeo.com/85710858>

*Before reading (class discussion 15 min)*

Pre-reading plan (The teacher invites the ss to share anything that comes to their mind. The teacher writes the words on the board. Then the teacher asks the ss what made them think of their responses so that the ss see connections between their background knowledge and the new material.)

*While reading strategies (group work 30 min)*

*A member of each group draws a card with one reading strategy and they start working for about 20 min using worksheets given by the teacher. Then each group presents the results before the members of all groups.*

1.PQRST:Method of reading

Preview-Question-Read-Summarise-Test

(Look over the material, titles, headings, images. Ask yourself questions about the text that follows. Read the text looking for answers to your questions. Try to summarise the main points. Test yourself on what you have read and learned, by recalling main words and main ideas).

2.Using a graphic organizer (The frame routine)

The ss identify the main ideas, the essential details and write a summary.

3.SQ3R: Survey-Question-Read-Recite-review

The ss review the text to gain meaning from the title, headings, ask wh-questions, read the text to find the answers to their questions, record key words and phrases and create a summary.

4.K-W-L (know-want to know-learn)

The ss write what they know about the topic, what questions they want answered, and what they have learned from reading the text.

*After reading (group work 15min)*

1.Summarising: 5-4-3-2-1 Strategy

(The goal of summarization is to capture the essence of the text clearly and concisely, by choosing 5 keywords from the text, 4 facts related to the topic, 3 new words, 2 facts they already know and 1 question they still have).

2.Exit slips (The ss are required to write responses to questions at the end of the lesson so that they reflect on what they have learned and express what they think about the new information).

### III. Conclusion making (30 min)

The ss discuss the importance of literacy in our world and more specifically the following issues:

1. Give examples of illiteracy in your country.

2. How do you think that young people could contribute to the elimination of illiteracy?

3. Read Malala's speech in the United Nations in which she claims that "One child, one teacher, one pen and one book can change the world. Education is the only solution". Do you agree?

### **Malala Yousafzai's speech at the Youth Takeover of the United Nations**

**On July 12 2013, the first ever Youth Takeover of the UN took place, organised by the President of the UN General Assembly, UN Special Envoy for Global Education Gordon Brown and A World at School.**

[https://www.youtube.com/watch?feature=player\\_embedded&v=3rNhZu3ttIU](https://www.youtube.com/watch?feature=player_embedded&v=3rNhZu3ttIU)



**A World at School and partners brought together hundreds of young education advocates from around the world, including Malala Yousafzai, who made her first public speech since being attacked by the Taliban in Pakistan.**

*In the name of God, The Most Beneficent, The Most Merciful.  
Honourable UN Secretary General Mr Ban Ki-moon,  
Respected President General Assembly Vuk Jeremic  
Honourable UN envoy for Global education Mr Gordon Brown,  
Respected elders and my dear brothers and sisters;*

Today, it is an honour for me to be speaking again after a long time. Being here with such honorable people is a great moment in my life.

I don't know where to begin my speech. I don't know what people would be expecting me to say. But first of all, thank you to God for whom we all are equal and thank you to every person who has prayed for my fast recovery and a new life. I cannot believe how much love people have shown me. I have received thousands of good wish cards and gifts from all over the world. Thank you to all of them. Thank you to the children whose innocent words encouraged me. Thank you to my elders whose prayers strengthened me.

I would like to thank my nurses, doctors and all of the staff of the hospitals in Pakistan and the UK and the UAE government who have helped me get better and recover my strength. I fully support Mr. Ban Ki-moon the Secretary-General in his Global Education First Initiative and the work of the UN Special Envoy Mr. Gordon Brown. And I thank them both for the leadership they continue to give. They continue to inspire all of us to action.

***"Malala day is not my day. Today is the day of every woman, every boy and every girl who have raised their voice for their rights."***

Dear brothers and sisters, do remember one thing. Malala day is not my day. Today is the day of every woman, every boy and every girl who have raised their voice for their rights. There are hundreds of Human rights activists and social workers who are not only speaking for human rights, but who are struggling to achieve their goals of education, peace and equality. Thousands of people have been killed by the terrorists and millions have been injured. I am just one of them.

So here I stand... one girl among many.

I speak – not for myself, but for all girls and boys.

I raise up my voice – not so that I can shout, but so that those without a voice can be heard.

Those who have fought for their rights:

Their right to live in peace.

Their right to be treated with dignity.

Their right to equality of opportunity.

Their right to be educated.

Dear Friends, on the 9th of October 2012, the Taliban shot me on the left side of my forehead. They shot my friends too. They thought that the bullets would silence us. But they failed. And then, out of that silence came, thousands of voices. The terrorists thought that they would change our aims and stop our ambitions but nothing changed in my life except this: Weakness, fear and hopelessness died. Strength, power and courage was born. I am the same Malala. My ambitions are the same. My hopes are the same. My dreams are the same.

Dear sisters and brothers, I am not against anyone. Neither am I here to speak in terms of personal revenge against the Taliban or any other terrorists group. I am here to speak up for the right of education of every child. I want education for the sons and the daughters of all the extremists especially the Taliban.

I do not even hate the Talib who shot me. Even if there is a gun in my hand and he stands in front of me. I would not shoot him. This is the compassion that I have learnt from Muhammad—the prophet of mercy, Jesus Christ and Lord Buddha. This is the legacy of change that I have inherited from Martin Luther King, Nelson Mandela and Muhammad Ali Jinnah. This is the philosophy of non-violence that I have learnt from Gandhi Jee, Bacha Khan and Mother Teresa. And this is the forgiveness that I have learnt from my mother and father. This is what my soul is telling me, be peaceful and love everyone.

Dear sisters and brothers, we realise the importance of light when we see darkness. We realise the importance of our voice when we are silenced. In the same way, when we were in Swat, the north of Pakistan, we realised the importance of pens and books when we saw the guns.

The wise saying, “The pen is mightier than sword” was true. The extremists are afraid of books and pens. The power of education frightens them. They are afraid of women. The power of the voice of women frightens them. And that is why they killed 14 innocent medical students in the recent attack in Quetta. And that is why they killed many female teachers and polio workers in Khyber Pukhtoon Khwa and FATA. That is why they are blasting schools every day. Because they were and they are afraid of change, afraid of the equality that we will bring into our society. I remember that there was a boy in our school who was asked by a journalist, “Why are the Taliban against education?” He answered very simply. By pointing to his book he said, “A Talib doesn't know what is written inside this book.” They think that God is a tiny, little conservative being who would send girls to the hell just because of going to school. The terrorists are misusing the name of Islam and Pashtun society for their own personal benefits. Pakistan is peace-loving democratic country. Pashtuns want education for their daughters and sons. And Islam is a religion of peace, humanity and brotherhood. Islam says that it is not only each child's right to get education, rather it is their duty and responsibility.

Honourable Secretary General, peace is necessary for education. In many parts of the world especially Pakistan and Afghanistan; terrorism, wars and conflicts stop children to go to their schools. We are really tired of these wars. Women and children are suffering in many parts of the world in many ways. In India, innocent and poor children are victims of child labour. Many schools have been destroyed in Nigeria. People in Afghanistan have been affected by the hurdles of extremism for decades. Young girls have to do domestic child labour and are forced to get married at early age. Poverty, ignorance, injustice, racism and the deprivation of basic rights are the main problems faced by both men and women.

Dear fellows, today I am focusing on women's rights and girls' education because they are suffering the most. There was a time when women social activists asked men to stand up for their rights. But, this time, we will do it by ourselves. I am not telling men to step away from speaking for women's rights rather I am focusing on women to be independent to fight for themselves.

Dear sisters and brothers, now it's time to speak up.

**Education advocates from around the world at the first ever "Youth Takeover" of the UN**

So today, we call upon the world leaders to change their strategic policies in favour of peace and prosperity.

We call upon the world leaders that all the peace deals must protect women and children's rights. A deal that goes against the dignity of women and their rights is unacceptable.

We call upon all governments to ensure free compulsory education for every child all over the world.

We call upon all governments to fight against terrorism and violence, to protect children from brutality and harm.

We call upon the developed nations to support the expansion of educational opportunities for girls in the developing world.

We call upon all communities to be tolerant – to reject prejudice based on cast, creed, sect, religion or gender. To ensure freedom and equality for women so that they can flourish. We cannot all succeed when half of us are held back.

We call upon our sisters around the world to be brave – to embrace the strength within themselves and realise their full potential.

Dear brothers and sisters, we want schools and education for every child's bright future. We will continue our journey to our destination of peace and education for everyone. No one can stop us.

We will speak for our rights and we will bring change through our voice. We must believe in the power and the strength of our words. Our words can change the world.

Because we are all together, united for the cause of education. And if we want to achieve our goal, then let us empower ourselves with the weapon of knowledge and let us shield ourselves with unity and togetherness.

Dear brothers and sisters, we must not forget that millions of people are suffering from poverty, injustice and ignorance. We must not forget that millions of children are out of schools. We must not forget that our sisters and brothers are waiting for a bright peaceful future.

So let us wage a global struggle against illiteracy, poverty and terrorism and let us pick up our books and pens. They are our most powerful weapons.

***"One child, one teacher, one pen and one book can change the world."*** One child, one teacher, one pen and one book can change the world. Education is the only solution. Education First.

## 2.2. “Values” that might guide us in life

### Objectives:

- Motivating students’ interest in reading a rather long text.
- Involving ss in active and conscious implementation of transversal reading competences (critical thinking, independent learning and thinking and reflecting upon the ideas and information presented in the text).
- Identifying personal “values”.
- Identifying actions and behaviours that support the observation of a “value”.
- Adopting positive behaviour in everyday life.

**Materials:** worksheets, whiteboard, markers.

Didactic methods and procedures: text comprehension strategies

*Before reading (class discussion 10 min)-applying of previous knowledge*

1. Pre-reading plan- Introductory questions

- a. What are the typical leisure activities of teenagers?
- b. What are the benefits for their body –mind –soul?

*While reading strategies (group work 50 min) - the same worksheet for all groups*

1. Answering general questions about the text

- a. Who created the text? How do I know?
- b. Why was this text produced?
- c. Who is most likely to benefit from the text?

2. Filling gaps in the text (specific words are omitted from the text to motivate students reflect about what the author might want to say and use the context to understand specific information)

3. Working as a class to restore the original text given

4. Scanning for information to answer questions about the text

*After reading (class work 20 min)*

Conversation about the ideas presented in the text –chart with pros and cons

Conclusion (10 minutes)

### TEXT WITH GAPS TO FILL IN

The fake and genuine entertainment

[...] The fake entertainment is attempted escape, desire to escape from the grip of a life that only 1)..... us wounds and disappointments or became unbearable because of the incurable gap that it leaves behind. Attempted flee, not flee; escapist desire, not 2)..... . Because we come back to the ring more heavily wounded, we are back to our pit with 3)..... stress – the release was false, tragic delusion. Thus, behind the fake entertainment there is panic and impudence; when our soul becomes black by despair or 4) ..... by boredom, we are horrified, and run to 5) ..... what we lack with a thrill (even anxiety), with a stimulation (6..... alienation of our face), with an exhaustive pleasure (even if it 7..... brutalization) – something, anyway, that even temporarily will 8)..... another wind to our lives. What frightens us most is the emptiness of our soul. And we thrust to those ways of entertainment that will hopefully help us escape - from what? Obviously from "ourselves". ‘Ourself’ has become intolerable and, as its presence hurts or disgusts us, we 9).....

to run away/flee "killing" the time which fights us or despises our soul. Any chance of escape is then welcome, even if it 10)..... our health or discredits us. And when this chance is presented to us (our society has 11) ..... for this with clubs, taverns, bars, etc) we hastily take 12) ..... of it. Thoughtlessly, since at the end of the road the enemy that we intend to escape from is quietly 13) ..... for us. [...]

Unlike the fake, 14) ..... entertainment as a necessity is born out of the strength and joy of life, and what it offers is to maintain and renew the 15) ..... and joy of life. That is just what the fake entertainment wears out and destroys. I do not think that we need evidence to ensure that it is a completely 16) ..... thing to throw oneself to the spree out of embarrassment and anxiety, to divert depression and boredom which devastate one, and another (quite different regarding the intentions and results) to entertain oneself out of surplus of strength and blissful mood, to maintain the internal temperature and to get pleasure from body vigour and joy of soul.

In the first case, as we said, entertainment is attempted escape, search of salvation from the deadlock which, instead of giving relief from pain and boredom, makes life more difficult, gloomy and sick.

In the second 17)....., it is light and triumph of physical and mental euphoria, worthy reward to those that thrive in the hard struggle of life with their prudence, courage, talent – and thus it 18) ..... what it promises: strength and greater joy. If you are in agreement with yourself (your moods, skills, dreams); if you live with others in harmony and good will trying to bridge the 19) ..... and avoid friction in your relationship with them; If you work honestly and creatively and you are 20)..... with the recognition of your efforts; if in your emotional life you met tenderness and affection; above all, if you are convinced that the road of life is never smooth and only travelable by those who can accept failure with smile and pains with perseverance - then you will always be strong and happy, and you will find this power and joy multiplied when you spend your 21) ..... time in ways of entertainment relevant to your sentimental climate and your spiritual level. Neither overworked and humiliated, nor disgusted by yourself will you leave places of amusement - with the bitter taste that unavailing fatigue, aversion and repentance gives. Spinoza has brilliantly demonstrated in the theorems of his own Geometry two identities that are constantly verified by daily experience: Intensity of life, mental euphoria equals strength, equals joy. Relaxation of life, mental sterility 22) ..... weakness, equals grief. The position of the fake entertainment is in the section of the second identity; of 23) ....., in the section of the former. Whose donation is the fair-willingness of the Ancients, I think, it is unnecessary even to insinuate.

(E.P. Papanoutsos "Practical Philosophy")

## **THE ORIGINAL TEXT WITHOUT GAPS**

### **The fake and genuine entertainment**

[...] The fake entertainment is attempted escape, desire to escape from the grip of a life that only gives us wounds and disappointments or became unbearable because of the incurable gap that it leaves behind. Attempted flee, not flee; escapist desire, not escape. Because we come back to the ring more heavily wounded, we are back to our pit with greater stress – the release was false, tragic delusion. Thus, behind the fake entertainment there is panic and impudence; when our soul becomes black by despair or devastated by boredom, we are horrified, and run to replace what we lack with a thrill (even anxiety), with a stimulation (even alienation of our face), with an exhaustive pleasure (even if it brings brutalization) – something, anyway, that even temporarily will give another wind to our lives. What frightens us most is the emptiness of our

soul. And we thrust to those ways of entertainment that will hopefully help us escape - from what? Obviously from "ourselves". 'Ourselves' has become intolerable and, as its presence hurts or disgusts us, we attempt to run away/flee "killing" the time which fights us or despises our soul. Any chance of escape is then welcome, even if it undermines our health or discredits us. And when this chance is presented to us (our society has catered for this with clubs, taverns, bars, etc) we hastily take advantage of it. Thoughtlessly, since at the end of the road the enemy that we intend to escape from is quietly waiting for us ... [...]

Unlike the fake, genuine entertainment as a necessity is born out of the strength and joy of life, and what it offers is to maintain and renew the strength and joy of life. That is just what the fake entertainment wears out and destroys. I do not think that we need evidence to ensure that it is a completely different thing to throw oneself to the spree out of embarrassment and anxiety, to divert depression and boredom which devastate one, and another (quite different regarding the intentions and results) to entertain oneself out of surplus of strength and blissful mood, to maintain the internal temperature and to get pleasure from body vigour and joy of soul.

In the first case, as we said, entertainment is attempted escape, search of salvation from the deadlock which, instead of giving relief from pain and boredom, makes life more difficult, gloomy and sick.

In the second case, it is light and triumph of physical and mental euphoria, worthy reward to those that thrive in the hard struggle of life with their prudence, courage, talent – and thus it offers what it promises: strength and greater joy. If you are in agreement with yourself (your moods, skills, dreams); if you live with others in harmony and good will trying to bridge the gaps and avoid friction in your relationship with them; if you work honestly and creatively and you are satisfied with the recognition of your efforts; if in your emotional life you meet tenderness and affection; above all, if you are convinced that the road of life is never smooth and only travelable by those who can accept failure with smile and pains with perseverance - then you will always be strong and happy, and you will find this power and joy multiplied when you spend your free time in ways of entertainment relevant to your sentimental climate and your spiritual level. Neither overworked and humiliated, nor disgusted by yourself will you leave places of amusement - with the bitter taste that unavailing fatigue, aversion and repentance gives. Spinoza has brilliantly demonstrated in the theorems of his own Geometry two identities that are constantly verified by daily experience: Intensity of life, mental euphoria equals strength, equals joy. Relaxation of life, mental sterility equals weakness, equals grief. The position of the fake entertainment is in the section of the second identity; of genuine, in the section of the former. Whose donation is the fair-willingness of the Ancients, I think, it is unnecessary even to insinuate. (E.P. Papanoutsos "PracticalPhilosophy")

## **MOMENTS OF THE ACTIVITY**

### **I. Organisation (5 min)**

The teacher reminds the ss the group rules:

- Take turns.
- Offer to help if asked.
- Listen to the teacher or fellow student carefully.
- Do not interrupt the person who has the floor.
- Respect the others' opinion.

## II. Development of the activity (90 min)

The title of the text is presented on the board: Fake and genuine entertainment

*Before reading (class discussion 10 min)*

Pre-reading plan : The teacher invites the students to express their opinion about the following questions

- a. What are the typical leisure activities of teenagers?
- b. What are the benefits for their body –mind –soul?

*While reading strategies (group work 50 min)*

*FILLING GAPS ACTIVITY (20 minutes + 10 minutes)*

*A member of each group reads the text aloud and they try to fill in the gaps for about 20 min using the same worksheet given by the teacher. Then the whole class tries to restore the original text (10 minutes). The activity is intended to draw students` attention to the text and keep them occupied; otherwise, they tend to get bored and distracted.*

*READING THE TEXT TO FIND ANSWERS TO SPECIFIC QUESTIONS (20 minutes)*

1. What are the criteria to characterize entertainment fake or genuine, according to the text?
2. Are there ways of entertainment objectively included in the forms of fake and genuine entertainment? Justify your answer from both the given text and your personal view. Furthermore, use examples to make your opinion clear.

1. PQRST: Method of reading (Preview-Question-Read-Summarise-Test)

(Look over the material, title, paragraphs. Read questions about the text given. Read the text looking for answers to the questions. Try to summarise the main points. Test yourself on what you have read and learned, by recalling main words and main ideas). Write them down.

*After reading (group work 20min)*

1. Summarising: 5-4-3-2-1 Strategy

(The goal of summarization is to capture the essence of the text clearly and concisely, by choosing 5 keywords from the text, 4 facts related to the topic, 3 new words, 2 facts they already know and 1 question they still have).

2. Exit slips (The ss are required to write responses to questions at the end of the lesson so that they reflect on what they have learned and express what they think about the new information).

III. Conclusion making (10 min)

The ss discuss the importance of genuine entertainment and more specifically the following issues:

1. Give examples of genuine entertainment.
2. Write a chart with PROS of genuine entertainment and CONS of fake entertainment (using both information given in the text and their personal experience)
3. Make a poster with a single phrase from each student using coloured markers.

## 2.3.ANCIENT HISTORY OF GREEKS

**Title:** Be an active and thoughtful reader

Make predictions from the text. Confirm-expand -refute your predictions.

### General Objectives

- Encouraging students to think actively as they read a historical text.
- Developing students' ability to make inferences from the information they 've got and to organize historical information according to criteria , such as time or place.
- Literating students upon the impact of ancient Hellenic linguistic terms to the lexicon of modern Europe's languages.

**Means/Tools:** historical maps, the book of history, board, markers.

**Before reading: (Students work as a whole group)**

**Didactic methods and procedures:** text comprehension strategies: First lines, Pre-reading plan, Reading between the lines (inferences).

**Time:** 07 minutes

### MOMENTS OF THE ACTIVITY

The title **Archaic Period/Age (750-480 B.C)** of the text to be read is presented on the board.

#### Step 1

- Students through the beginning sentence , the title of the new chapter think actively **about the word Period/Age**, which is already familiar to them, since they have examined other historical periods in their lessons and focus their attention on what the title sets as new and in this way they make their first predictions. (First lines strategy)

#### Step 2

- The teacher writes on the board the names of other historical periods that students have in their mind and in this way students can see the connection between the background knowledge and the new material.
- With the same steps teacher can urge students to remember the duration of each period mentioned, so that they can see that each historical period has its own chronological limits. (Pre-reading plan)

#### Step 3

The teacher encourages the students to make inferences by providing sentences summarizing the notes they have made and writes them on the board, according to the plan (Reading between the lines (inferences) strategy):

THE TEXT SAYS

I KNOW

SO I INFER THAT...

1.Archaic Period/Age

Homeric Period/Age

The Archaic Period/Age follows the Homeric one.

( 750-480 B.C)

( 1100-750 B.C.)

2. .Archaic Period/Age  
( 750-480 B.C)

750 B.C.

This date shows the end  
or the beginning of an age?

3. Archaic Period/Age  
Period/Age and

480 B.C

This date may show the end of Archaic

(750-480B.C)

beginning of the next period,  
which is named...

Students ask themselves questions and through this they become active readers, so they literate themselves about history and furthermore on what the beginning and the end of an era mean at all, how conventionally the limits of historical Ages are .

**While reading strategies** (small groups work 20 min)

**Special Objectives**

- Motivating students to read a rather academic historical text , such as an introduction to the Archaic Age.
- Urging students to be involved in complex and difficult passages.
- Motivating nothing-to-say students to become skilled readers.

**Didactic methods and procedures:** text comprehension strategies

1. Asking questions
2. Skimming and scanning to preview text
3. SQ3R: Survey-Question-Read-Recite-review

MOMENTS OF THE ACTIVITY

**Step 1**

- Focus on the word **Archaic** and think of questions that the word provokes to you!
- Share your questions with your partner in your desk. (Asking questions strategy)

**Step 2**

The teacher writes the questions on the board, which were:

1. Who gave the name “Archaic” to that period and Why?
2. What is the people’ s origin and where did they live?
3. How did people of this period live?
4. What are the essential characteristics of that period?
5. What are the differences between the Archaic Period and the previous one, the Homeric?

After setting the questions, the teacher clarifies to the students that they want to know: **Who, Where, How, What; that is the main questions history in general tries to examine.**

**Step 3 (Skimming and scanning to preview text and SQ3R: Survey-Question-Read-Recite-review)**

Read the text looking for answers to your questions. Find highlighted items which guide you to answer your questions. Try to summarize the main points. Test yourself on what you have read and learned, by recalling main words and main ideas. Introduction to the Archaic Period

**THE TEXT**

The period which started in the middle of the 8th century and ended in the first twenty years of the 5th century is called “**Archaic Period**” conventionally by the authors of the Greek antiquity, because, in this epoch, the economic, political and cultural origins of the Hellenic world that would develop in the next Classical ages were in a state of preparedness.

The financial and social crisis that began at the end of the Dark Ages (1100-750 B.C.) was faced in the first half of the 8th century by a new type of government, **the city -state** , and through the

spread of the Greeks in the East and West of the Mediterranean basin (**second Hellenic colonization**) as well.

On the other hand, the principles, the seeds of the Greek civilization in general were formed due to the 6th century's mental and cultural challenges that emerged in the new framework of the "greek polis".

The end of the archaic Period is marked by the **Persian Wars**. This struggle led Greeks to victory against the Persian Empire, so that the Persian Wars and the consequent sense of unity have determined the Greeks' national pride and confirmed the effectiveness of our city-states structure.

### **After reading (Students work as a whole group 10 min)**

Summarizing: 5-4-3-2-1

- Students are encouraged to make an introduction of their own to the Archaic Era, focus on information they have read and on the answers to the questions they posed.
- **Keywords:** Archaic Era, the spread of the Greeks throughout the Mediterranean basin, the rise of a new government system called city-state (Greek: polis), the manifestation of a wide Hellenic attitude against Persians, the non-Greeks enemies, the culture and mental development.

### **Conclusions (10 minutes)**

#### **Literacy**

- The students think about the meaning of the words: archaic and polis (translated as "city-state"), the English words policy, police, and politics and a number of words ending in-polis (Astropolis, Cosmopolis, Ecumenopolis, Metropolis, Necropolis, Techno-polis).
- The term "police" used by modern states to describe the body enforcing the law and maintaining order, comes from Middle French police, in turn from Latin politia, which is the latinization of the Greek politeia, that comes from polis. Therefore, as an institution the police is directly linked to the emergence and development of the city.
- The term archaic comes from the Greek word arche = beginning.
- The text you have read identified the Archaic Period as the period of the preparedness for the classical ages' Hellenic World. Find the reason by using the etymology of the term archaic.

## **2.4.MODERN GREEK LITERATURE**

**Selected text: “On Aspalathoi...”, poem written by G. Seferis**

### **In General**

#### **Teaching aims of a poem**

- The student shall realize the tight link between Poetry and Life.
- The student shall realize that the poem functions as a means of communication between the poet and the reader. The student, moreover, can be transferred intellectually into the poet’s world of reference. Therefore, the poet’s experience may become as well the reader’s experience - in this specific case, the reader is the student.
- The students may develop all the necessary links between the given poem and their personal experiences.
- The student may understand that the interpretation of a poem constitutes a personal issue, since there may be several and various approaches. Furthermore, the student may realize that the interpretation of a poem is not characterized by the safety of a scientific explanation of a natural phenomenon and it cannot be considered as absolute.
- While the student tries to interpret a poem, communicates and cooperates with his/her classmates. This fact makes him/her more tolerant towards a different point of view and in general, more open-minded to accept the “different”, having a positive impact also in his/her daily life.
- The student may enjoy the aesthetical reality, which is endorsed in the poem.
- The student may become familiar with the eternal humanistic values–ethical and aesthetical–being part of a self-awareness process.
- The student may acquire critical thinking through the study of a poem.
- The student may perceive the value of the poetic wording – and of course, every wording – which contributes in the formulation of a word scheme, which in combination with other word schemes, creates a functional whole.
- The student learns to express himself/herself concerning the poem through the poem itself.
- The student may understand that the poet is active and present, has a fighting spirit, feels empathy for the fellow, is not influenced by compromises, distinguishes the “beautiful” from the “fake” and strives against injustice.

### **In particular**

#### **Teaching aims of the specific poem**

- The Ethics and political criticism of Tyranny/Dictatorship in Greece.
- Victory of the Justice.

#### **Teaching Methodology of the Poem Interpretation**

- For the teaching of this poem, we used the methodology proposed by W. Dilthey and the structure “Whole-Part-Whole”. In other words, we followed the analytical-synthetically process, using the dialectics as our main interpretation tool.

#### **Preconditions:**

- First of all, before the reading of the poem, it was considered necessary for the students to study and learn about the historical period, which the poem refers to, through the studying of other texts of the same time span.
- This approach facilitates the students in creating an opinion with regards to the context of the poem as well as the social and political situation in the Greek territory during the

writing time of the poem. It also helps them to form their attitude towards relevant political situations.

**Anticipated teaching duration:** approximately 2 or 3 teaching hours. The exact duration depends on the students' mood and interest, particularly if they want to receive more thorough information concerning the poet and his work.

**Means-Tools:** Parallel texts, audiovisual material retrieved from internet sources and the historical archives, use of video projectors, work papers and presentation boards.

**Strategies used before the reading of the poem:** Separation of the students in 5 teams, each including 4 students. Task assessment for every team and study of a distinguished subject, but within a common aim: the understanding of the main pillars of the poem, the collection of keywords for the poem interpretation, the perception of the poet's attitude towards the social and "political" situation of those times, as well as the formation of different students' behaviors and attitudes based on the acceptance and the spread of values which prove the self-worth of human beings.

**Text: "On Aspalathoi..."** (The poem is translated, edited and introduced by Edmund Keeley and Philip Sherrard. It is included in the book, called "Complete Poems of George Seferis", which was published by Anvil Press Poetry, in Great Britain in 1995. The Copyright is attributed to Princeton University Press.)

*Sounion was lovely that spring day –  
the Feast of the Annunciation.  
Sparse green leaves around rust – coloured stone,  
red earth, and aspalathoi  
with their huge thorns and their yellow flowers  
already out.  
In the distance the ancient columns, strings of a harp still vibrating..  
Peace.  
– What could have made me think of Ardiaeus?  
Possibly a word in Plato, buried in the mind's furrows:  
the name of the yellow bush  
hasn't changed since his time.  
That evening I found the passage:  
"They bound him hand and foot," it says,  
"they flung him down and flayed him,  
they dragged him along  
gashing his flesh on thorny aspalathoi,  
and they went and threw him into Tartarus, torn to shreds."*

*In this way Ardiaeus, the terrible Pamphylian tyrant,  
paid for his crimes in the nether world.*

## MOMENTS OF THE ACTIVITY

### 1. Organization (2-3 minutes)

We start our activity reminding the students the rules they must follow during the task of the poem interpretation:

- They should cooperate with their classmates within their teams.
- They should avoid interrupting those who speak and try to listen to their sayings carefully, even to help them if needed.
- They should respect the opinions of the others, even when they do not share the same point of view.
- They ought to wait their turn in order to express their opinions.

### 2. Development of the activity

The poem title and the poet's name (with the poet's photograph in mature age) are displayed on the screen or are searched inside the book, where the poem is included.

## BEFORE READING

Following the strategy Think – Pair – Share (TPS), the teacher tries to figure out what the students know or remember from previous teaching or reading experiences with regards to G. Seferis' life and work, the literature movement which he belongs in, the impact he has received, the special characteristics of his poetry – the style, the language and the topics. **(About 15 minutes)**

Later, we distribute to the five (5) already formed student groups the texts we consider necessary for the better understanding of the ideas and values, indicated in the poem of G. Seferis. We move on with a **Brainstorming**:

- First Team: We give to the students of the First Team copies of the **Statement**, which the poet made on March 28, 1969 against the Dictatorship, imposed in Greece since April 21, 1967.
- Second Team: We distribute to the Second Team copies of the handwritten magazine “**Notebook 72**” (in Greek: Τετράδιο 72) – dedicated to Seferis' memory – issued by the political prisoners in September 1972 concerning the G. Seferis' life, as a poet and as a person, under the title: “**What does G. Seferis mean to you?**”.
- Third Team: We give to the Third Team two (2) poems composed by the poet, Manolis Anagnostakis. Both poems are relevant to two other poems of G. Seferis, called respectively “Thessaloniki, Days of 1969 A.D.” and “Epilogue”, regarding their content and their reference time.
- Fourth Team: We distribute to the Fourth Team the **two (2) statements** made by two of the most important Greek poets, Giannis Ritsos and Odiseas Elytis, on occasion of G. Seferis' death and funeral (20/09/1971 and 22/09/1971, respectively).
- Fifth Team: Last but not least, the students of the Fifth Team are given copies of an extract from Plato's work, *Republic* ( 614b,2 – 616a,4), which refers to the behavior and punishment of Ardiaeus, who usurped his authority in a blasphemous and immoral way.

**NOTE:** All the above-mentioned texts, which were used during this activity, can be found in the last pages of this presentation.

Furthermore, following the strategy Pre-reading Plan (PreP) and by appropriate questions, we attempt to detect in the afore-mentioned texts all the information which are considered necessary for the understanding of those old times and their particularities. Thus, we prepare the students

so as for them to be able, while this process develops and after the reading of G. Seferis' poem, to become familiar with important ideas, contributing to the understanding of the poem. We also ask them to collect and write down those key words or key phrases which they consider significant. Later on, after writing all these words on the blackboard, separated in columns named after the Teams, we try altogether to figure out how these words can be combined and create a common reference framework.

For example:

- The First Team mentions among others, the following words or phrases: “the freedom was muzzled”, “I feel the duty”, “the regime was imposed on us”, “forced lethargy”, “anomaly”.
- The Second Team selects among others: «His love for the values”, “he never compromised”, “He is the voice which interrupted the silence”, “anti-dictatorship human being”, “Fascist regime”.
- The Third Team, from its part, brings forward the following phrases: “Not one verse today moves the masses”, “They [Children] now no longer laugh, whisper secrets, share trust”, “soldiers with armors”, “I transact, you transact, he transacts”, “Wherever I travel, Greece wounds me”, “Greece of Greeks”.
- The Fourth Team chooses these words and phrases: “his ethos”, “he combined the poetry with freedom”, “above this coffin Greece rests”, “cultivated the feeling of responsibility”, “he held high the flag of the freedom of consciousness”.
- The Fifth Team, finally, mentions the following: “the unjust”, “For all the wrongs they had ever done to anyone”, “all whom they had severally wronged”, “they had paid the penalty in turn tenfold for each”, “Ardiaeus had done many other unholy deeds”.

By using the selected words-phrases and following the method **Inquiry Chart**, we ask from the teams to participate in the following tasks: The First Team has to describe the regime, the way it is perceived by the students themselves; the Second one to illustrate the poet's portrait; the Third one has to mention elements of the Greek society of that period; The Fourth Team has to focus on the role an intellectual person can play in misfortunate conditions, as those described in the poem; and the last team, the Fifth one, to create a link between the end of Ardiaeus' story and the fate of the Greek regime of those times. **(about 20 minutes)**

**For example**, the First Team, whilst describing the Greek regime, comes up with the following structure:

<b>Words used to describe the “political” situation in Greece in 1971</b>	<b>The “political” situation in Greece in 1971, as described by the students, according to information deriving from the given sources</b>
Forced Lethargy	It is a fascist regime, which was imposed apparently with the use of force and is supported by soldiers with armors and not by free, thoughtful citizens. It is, in other words, an anomaly.
Anomaly	
Fascist regime	
Soldiers with armors	
The regime which was imposed on us	

**First Evaluation. Expectations - Predictions:** We can observe whether and to which extent the students understood the framework used by the poet in the selected poem and if they are able now to predict the possible content of the poem “On Aspalathoi...” as well as its purpose.

### DURING READING

The teacher reads the poem and lets each working group to approach the content of the poem with its own distinct way, which depends on the already provided motives. Simultaneously, videos of parades and marches accompanied with army music, which took place in Greece during the Dictatorship, were shown with the use of a video-projector (Video available here: [21 Απριλίου 1967- Έργα και Μέρρες](#) – in Greek). Furthermore, typical mottos of those times are heard, such as “Greece of Greek Christians!”, “Viva the Army, “Viva the revolution” as well as the Dictatorship Emblem, a Phoenix which is burnt and through the fire and the ashes a soldier appears. (about 7-8 minutes)

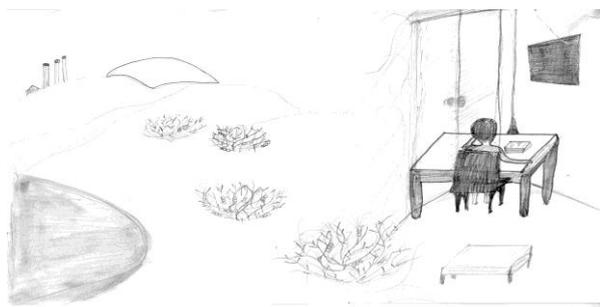
For instance, some of the pictures, which were shown during the activity, are the following:



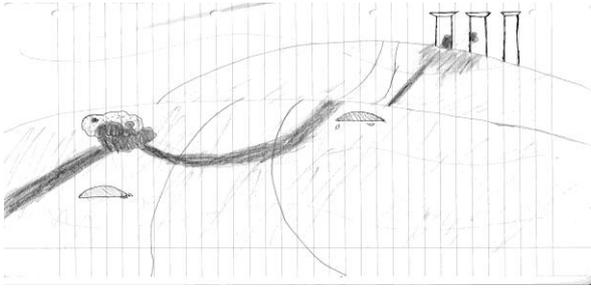
**Completing the first 45 minutes of teaching** and using an alternative method based on the techniques of **Visual Imagery (Visualising)**, we ask all the students to draw or paint something, inspired by the images, feelings, ideas they have already seen or experienced, within the aim to activate also other skills of the students. We also ask them to prepare themselves to justify and explain their artistic choices.

### AFTER READING

The next 45 minutes of teaching starts exactly at the point where we had stopped. The student groups post on the blackboard their drawings and describe what they drew and why. The students realize that in all the illustrations they made, it is the “aspalathoi” which constitute the essential and common part and they make an effort to explain which are the differences of their works and why these differences are in place. (about 10 minutes)



**Picture 1: TEAM 1**



**Picture 2: TEAM 2**



**Picture 3: TEAM 3**



**Picture 4: TEAM 4**



**Picture 5: TEAM 5**

According to the students' various opinions, the differences in the drawings may be a result of:

- what they consider important;
- the emotional influence of a specific part of the poem on them;
- their initial thoughts when they first heard the poem read by the teacher;
- the whole impression they got from the poem; and
- their try either to create a scenery very similar to the one described in the poem or just to improvise inspired form the general spirit and style of the poem.

Later on, students try to comprehend the content of the poem and conceive its main ideas via the next methods:

Group 1: Method: Story Sequence

Group 2: Method: Somebody Wanted But So (SWBS)

Group 3: Method: It says – I say – And So

Group 4: Method: Summarizing 5 – 4 – 3 – 2 – 1 Strategy

Group 5: Method: Exit Slips

The five student groups are given 25 minutes to prepare their answers and present them in the class.

### Method: Story Sequence

STORY SEQUENCE
<b><u>FIRST</u></b> March 25, 1971: The Poet finds himself in Sounio, away from the place where all the ceremonies for the celebration of the Annunciation Day take place.
<b><u>NEXT</u></b> G. Seferis finds his internal peace experiencing the natural environment. But soon he turns his eyes to the “Aspalathoi”.
<b><u>THEN</u></b> The “Aspalathoi” remind the Poet of an extract of Plato’s Republic, more specifically, the story of Ardiaeus, the villainous tyrant.
<b><u>LAST</u></b> The inhumane death of Ardiaeus gives birth to the hope and the expectation of the Poet for a similar punishment of the contemporary “tyrants” of Greece.

### Method: Somebody Wanted But So (SWBS)

SOMEBODY...	WANTED...	BUT...	SO/SO THEN
Decide who the somebody is: Character/person/people	What did that somebody want: Goal/motivation	But what happened? Examine the conflict/ challenge/problem	So, finally how did everything work out? the solution
The Poet: G. Seferis	To celebrate by himself the Day of Annunciation in Sounio.	He saw “Aspalathoi” and this reminded him of something.	The solution was given during the night when he was at home. The reference the Plato’s Republic was the answer.

**Method: It says – I say – And So**

QUESTION	IT SAYS...	I SAY...	AND SO
Who was Ardiaeus and what did he do?	He was a villainous tyrant and was punished hard for his cruel and unfair behavior	Ardiaeus was punished in a way he deserved for all the unfair actions against the people	There is still hope that the contemporary “tyrants” of Greece will also be punished in a similar way.

**Method: Summarizing 5 – 4 – 3 – 2 – 1 Strategy**

<b>5 key-words from the page</b>	Annunciation	Aspalathoi	Tartarus	Ardiaeus	Tyrant
<b>4 facts related to the main topic</b>	The red earth and the Aspalathoi	His skin was scuffed on the thorny Aspalathoi	He was thrown at Tartarus like a rag	In this way Ardiaeus, the terrible Pamphylian tyrant, paid for his crimes in the nether world.	
<b>3 new words</b>	Aspalathoi	Rag	Crimes		
<b>2 facts you already know</b>	The Annunciation Day is considered as one of the most important Holiday for the Greek population and the Christianity as such.	The existence of the tyrannous regime on Greece during the time of the composition of the poem.			
<b>1 Question you still have</b>	Does the Poet really hope that the contemporary “tyrants” of Greece will have the same punishment like Ardiaeus?				

### **Method: Exit Slips**

- Write one thing you learned today

**Name:** Human beings should not be impudent and arrogant.

- Write one thing you did not understand today

**Name:** Why should somebody exercise the authority in a tyrannical way?

- Describe one topic that we covered today and you would like to learn more about.

**Name:** The reasons which resulted in the imposition of the dictatorship in April 1967 and the fall of the regime.

- Write your understanding of today's topic

**Name:** The Justice wins in the end, even if human beings have to cope with the audacity, the arrogance, the injustice. There is always the unwritten rule of the victory of justice over injustice.

After the completion of this procedure, each team is asked to suggest the main idea of the poem, in a sentence which cannot be more than 8 words.

**Example of a Main Idea:** "The injustice is punished. The justice is restored."

### **Conclusions**

**Through this study of this specific poem, the students came close to values, such as:**

- Justice
- Self-esteem and Respect
- Freedom
- Struggle
- Human being

Here you can find the texts which were used for [the method of Brainstorming](#).

### **Text 1, The Statement of G. Seferis**

It was a long time ago, since I took the decision to stay away from the politic of this country. I tried sometimes to explain it, this does not mean that I am indifferent about our political life, though. Thus, since those years till lately, I avoided "touching" issues like these. Furthermore, all the texts I published until the beginning of 1967, and my current attitude (I haven't published anything in Greece since freedom was "muzzled") have proved, I believe, quite clearly my thought. However, since many months, I feel that inside me and around me, more and more urgently the duty to say a word for our current situation. As briefly as possible, this is what I would say: Two years are recently completed since the imposition of a regime which is totally against all the ideals which our world and the Greek population strived for, in the last World War. It is a situation of forced lethargy, where all the intellectual values that we managed to keep alive with pain and work, are going to sink in still marshy waters. It would not have been difficult for me to understand how such failures do not mean much for some people. Unfortunately, it is not only about this risk. Everyone is yet taught and everyone knows that in dictatorships, the start may seem easy, but the tragedy is waiting, inevitable, in the end. The drama of this end, tortures us consciously or subconsciously, the same way it happened in the ancient choruses of Aeschylus. The longer the anomaly stays, the further the evil moves. I am a human being without any political link and I can say that I speak without fear and passion. I see in front of me the cliff, where the oppression that dominated on this place takes us to. This anomaly has to stop. It is a National demand.

Now I go back to my silence. I pray to God, not to bring me once again to a similar need to speak.

**Text 2, Article under the title “What does G. Seferis mean to you?”**, included in the handwritten magazine called “Notebook 27”, issued by the political prisoners in September 1972.

1. In my thought, I cannot distinguish the “human being” from the “poet”. There is another separation – it is somewhere mentioned by G. Seferis himself- but it is not appropriate to be mentioned here. His work is grandiose. Nevertheless, the taste which the reading of his work left me was the taste of authenticity. His thinking, his artistic sensitivity, his language, his love to values and memories are authentic. And the most important of all, he gave to us some benchmarks, reference points, tools in order for use to be able to examine whether something is original or not. Somewhere here, I guess, it can be found the point which “functions” particularly within young people. P. K.

2. One year after the day of his death, yet in my memory the picture of G. Seferis as a poet and as a man is mirrored. My relation to his poetry was superficial. However, I cannot say the same for Seferis, as human being. The things that make me very emotional are the fact that he never compromised within the actual political regime of Greece, his publications in the press, his love and his strong support to the political prisoners. The “human being” Seferis will remain in my memory forever. T. K.

3. In other times, maybe the question did not have the meaning it has today. Because G. Seferis apart from being a Greek Nobel Prize winner and a great poet who praised the Hellenism, he is the voice which interrupted the silence, the invitation to crush the “intellectual strike”. The thousands of people who participated in his funeral reaffirm us that one day we will see “the marble shining”.. This is what G. Seferis is. A bright guide for our intellectual people, a symbol for the youth. And his last act – his last will – will move every “real” human being. G. G.

4. Bringing G. Seferis back in my memory, on the occasion of the completion of one year from his death, I see him in front of me with his double identity: the poet and the anti-dictatorship person. I am sorry for having very late a simple and only superficial contact with his poetry and thus, I cannot say not even a single word about his poems. G. Seferis, as a poet and as a person, never compromised with the fascist regime of our country. He expressed his contrast to the army regime till his very last breathe and he made it alive when the very last moments of his life, his thought was close to the political prisoners. This act from his part thrilled me. It is an act, which along with his creative work, will remain in my mind forever. S. Ts.

### **Text 3, Poems of M. Anagnostakis**

“Epilogue,” *The Goal*, 176 (trans. Ricks 2003, Center for Hellenic studies HARVARD UNIVERSITY)

'Because,' as my friend Titos once so rightly said,

'Not one verse today sets in motion the masses

Not one verse today overturns regimes.'

So be it.

Cripple, show your hands. Judge that you be judged.

➤ THESSALONIKI, DAYS OF 1969 A.D. (College of Literature, Science and The Arts UNIVERSITY OF MICHIGAN)

*In Egyptou Street -first turning right*

*There now stands the Transaction Bank Building*

*Tourist agencies and emigration bureaus*

*And kids can no longer play with all the traffic  
 passing  
 In any case the kids have grown, the times you knew have  
 passed  
 They now no longer laugh, whisper secrets, share trust,  
 Those that survived, that is, as grave illnesses have  
 appeared since then  
 Floods, deluges, earthquakes, armored soldiers;  
 They remember their fathers' words: you'll experience  
 better days  
 It's of no importance in the end if they didn't experience  
 them, they repeat the lesson to their own children  
 Always hoping that the chain will one day break  
 Perhaps with their children's children or the children of their  
 children's children.  
 For the time being, in the old street as was said, there stands  
 the Transactions Bank  
 -I transact, you transact, he transacts Tourist  
 agencies and emigration bureaus  
 -we emigrate, you emigrate, they emigrate Wherever  
 I travel Greece wounds me, as the Poet said  
 Greece with its lovely islands, lovely offices, lovely  
 churches  
 Greece of the Greeks.*

#### **Text 4, The statements of O. Elytis and G. Ritsos on the occasion of G. Seferis' death.**

Odysseus Elytis said for G. Seferis: "Nobody else was so capable to detect, find and move the strings of the living Greek tradition the way he did ... He cultivated a sense of responsibility and held high the flag of the freedom of conscience, which is so necessary nowadays above all for the youth."

G. Ritsos from his part claimed: "This hour, my words seem small for the poet's stature, they fall short concerning the sorrow and the pride that his work offers and his ethos. For many years, in critical moments of the Greek history, the poet combined poetry with freedom, aesthetics and ethics, in a genuine and natural unit, leaving a high, exemplary legacy to the whole Greek culture. Once again "above this coffin Greece rests".

#### **Text 5, Plato's Republic**

614b "It is not, let me tell you," said I, "the tale to Alcinous told that I shall unfold, but the tale of a warrior bold, Er, the son of Armenius, by race a Pamphylian. He once upon a time was slain in battle, and when the corpses were taken up on the tenth day already decayed, was found intact, and having been brought home, at the moment of his funeral, on the twelfth day as he lay upon the pyre, revived, and after coming to life related what, he said, he had seen in the world beyond. He said that when his soul went forth from his body he journeyed with a great company

[614c] and that they came to a mysterious region where there were two openings side by side in the earth, and above and over against them in the heaven two others, and that judges were sitting between these, and that after every judgment they bade the righteous journey to the right and upwards through the heaven with tokens attached to them in front of the judgment passed upon them, and the unjust to take the road to the left and downward, they too wearing behind signs

[614d] of all that had befallen them, and that when he himself drew near they told him that he must be the messenger to mankind to tell them of that other world, and they charged him to give ear and to observe everything in the place. And so he said that here he saw, by each opening of heaven and earth, the souls departing after judgment had been passed upon them, while, by the other pair of openings, there came up from the one in the earth souls full of squalor and dust, and from the second there came down from heaven a second procession of souls clean and pure,

[614e] and that those which arrived from time to time appeared to have come as it were from a long journey and gladly departed to the meadow and encamped there as at a festival, and acquaintances greeted one another, and those which came from the earth questioned the others about conditions up yonder, and those from heaven asked how it fared with those others. And they told their stories to one another, the one lamenting

[615a] and wailing as they recalled how many and how dreadful things they had suffered and seen in their journey beneath the earth—it lasted a thousand years—while those from heaven related their delights and visions of a beauty beyond words. To tell it all, Glaucon, would take all our time, but the sum, he said, was this. For all the wrongs they had ever done to anyone and all whom they had severally wronged they had paid the penalty in turn tenfold for each, and the measure of this was by periods of a hundred years each,

[615b] so that on the assumption that this was the length of human life the punishment might be ten times the crime; as for example that if anyone had been the cause of many deaths or had betrayed cities and armies and reduced them to slavery, or had been participant in any other iniquity, they might receive in requital pains tenfold for each of these wrongs, and again if any had done deeds of kindness and been just

[615c] and holy men they might receive their due reward in the same measure; and other things not worthy of record he said of those who had just been born and lived but a short time; and he had still greater requitals to tell of piety and impiety towards the gods and parents and of self-slaughter. For he said that he stood by when one was questioned by another ‘Where is Ardiaeus the Great?’ Now this Ardiaeus had been tyrant in a certain city of Pamphylia just a thousand years before that time and had put to death his old father

[615d] and his elder brother, and had done many other unholy deeds, as was the report. So he said that the one questioned replied, ‘He has not come,’ said he, ‘nor will he be likely to come here.

“‘For indeed this was one of the dreadful sights we beheld; when we were near the mouth and about to issue forth and all our other sufferings were ended, we suddenly caught sight of him and of others, the most of them, I may say, tyrants. But there were some

[615e] of private station, of those who had committed great crimes. And when these supposed that at last they were about to go up and out, the mouth would not receive them, but it bellowed when anyone of the incurably wicked or of those who had not completed their punishment tried to come up. And thereupon,’ he said, ‘savage men of fiery aspect who stood by and took note of the voice laid hold on them and bore them away. But Ardiaeus

[616a] and others they bound hand and foot and head and flung down and flayed them and dragged them by the wayside, carding them on thorns and signifying to those who from time to time passed by for what cause they were borne away, and that they were to be hurled into Tartarus.

## **2.5.A' STASIMON OF SOPHOCLES "ANTIGONE", A SONG FOR THE HUMAN'S MAGNIFICENCE**

### **Objectives:**

- Developing students' competences of understanding the texts.
- Developing transversal competences among students (critical thinking, communication and collaboration with others).
- Exposing students to the influence of the aesthetics of the ancient tragedy.
- Students to be affected by the projected values.
- Motivating students to think hard about the positive and -moreover- negative features of modern civilization and human progress.

### **Didactic methods and procedures:**

#### **Before reading: (15 min.)**

Pre-reading Plan  
First lines

#### **During reading: (50 min.)**

Quadruple reading (Richards, new criticism)

**After reading:** Conversation about the ideas resulting from the text. **(20 min.)**

**Materials:** Worksheets, whiteboard, markers.

## **SOPHOCLES, ANTIGONE**

### **CHORUS**

Many things are formidable and none more formidable than man! He crosses the gray sea beneath the winter wind, passing beneath the surges that surround him; and he wears away the highest of the gods, Earth, immortal and unwearying, as his ploughs go back and forth from year to year, turning the soil with the aid of the breed of horses.

And he captures the tribe of thoughtless birds and the races of wild beasts and the watery brood of the sea, catching them in the woven coils of nets, man the skillful. And he contrives to overcome the beast that roams the mountain, and tames the shaggy-maned horse and the untiring mountain bull, putting a yoke about their necks.

And he has learned speech and wind-swift thought and the temper that rules cities, and how to escape the exposure of the inhospitable hills and the sharp arrows of the rain, all-resourceful; he meets nothing in the future without resource; only from Hades shall he apply no means of flight; and he has contrived escape from desperate maladies.

Skillful beyond hope is the contrivance of his art, and he advances sometimes to evil, at other times to good. When he applies the laws of the earth and the justice the gods have sworn to uphold he is high in the city; outcast from the city is he with whom the ignoble consorts because of his recklessness. May he who does such things never sit by my hearth or share my thoughts!

## MOMENTS OF THE ACTIVITY

### Organisation. (5 min.)

The teacher reminds students the group rules:

- Take turns.
- Offer to help if asked.
- Listen to the teacher or fellow students carefully.
- Do not interrupt the person speaking.
- Respect the other's opinion.

### A' Stasimon of "Antigone"

#### Before reading: (15 min.)

- The teacher invites students to recall their knowledge about the specific role of chorus in ancient tragedy:
  - What was the cause for this song of chorus?
  - How is the content associated with the episode preceding it?
  - Which part of tragedy is this included in?
  - What do the ideas expressed by chorus represent?
- The teacher reads the first two lines of the text from the original one (in ancient Greek language). Students translate it in modern Greek and based on the clue-words *δεινός* (formidable) and *άνθρωπος* (man) make predictions about the content and discern the emotion hidden.

#### During reading: (50 min.)

##### Quadruple reading.

The teacher asks students to work in groups (6 groups of 4 members) and offers them the worksheet. They have to

- a. answer the questions about 1) the meaning, 2) the emotion, 3) the tone in each paragraph and 4) the author's intend in the whole text.
- b. relate the meaning to the emotion
- c. substantiate what they say referring to the specific speech options and expressive means
- d. identify the contrast to the content in the last paragraph (meaning and emotion)
- e. find what urged chorus to sing this song and
- f. find Sophocles' political aspect expressed in the text.

Students categorize achievements on the board and besides them they write the drawbacks.

#### After reading: (20min.)

- The teacher asks students to think on the achievements of the modern civilization and the negative features of it so as to realize the similarity between ancient and modern civilization in terms of inconsistency and to express their feelings.