

EDUCATIONAL SCENARIO

1. Identification of the educational scenario

1.1 Title of the scenario

“The Fair, the Just and Revenge”

Can we take the law into our own hands and serve Justice?

1.2 Creator

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1.3 Topics or courses involved

Citizenship Education

SOCIAL AND POLITICAL EDUCATION (3rd class of High School)

MODERN WORLD: CITIZENS AND DEMOCRACY (2nd class of general type of Lyceum)

POLITICAL EDUCATION (1st class of General type of Lyceum and 1st class of EPAL(Vocational High School)

BASIC PRINCIPLES OF SOCIAL SCIENCES(2nd class of General type of Lyceum)

According to and **Based upon the:**

European Convention on Human Right- Article 2

In a combination with

Article 6 provides a detailed right to a fair trial, including the right to a public hearing before an independent and impartial tribunal within reasonable time

Article 7 “No punishment without law” :No one shall be held guilty of any criminal offence on account of any act or omission which did not constitute a criminal offence under national or international law at the time when it was committed)

Universal Declaration of Human Rights

Article 10: “Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.”

Article 11 : 1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees

necessary for his defence. 2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

1.4 Educational level

Primary

Secondary Secondary education, 12-15 years old

Second chance school

Reception class

Other

1.5 Learning outcomes of the scenario

At the end of the scenario, students should be able to describe and support:

1. The definition of Just
2. The definition of Justice
3. The differences between Just and Justice.
4. Why is Justice applied by the State and not the citizens.
5. What are the rights of the suspects in custody and even the guilty ones.
6. If every man has the right to a fair trial from which a verdict of exemption or conviction.
7. can Revenge be justice.

1.6 Time-duration

Class time:6 hours (including the theatre action)

Outdoor preparation: 2 hours

How many hours to be used in total: 8 hours

2. Development of the educational scenario

2.1 General description

1. Warm up

The students can point out some simple examples of Just-Judgement-Revenge. Maybe something that is running in the news that week. The Educator can make some first comments and thoughts upon current events.

General Description

Many times we witness events where a citizen under certain specific and extreme psychological and social circumstances acts to punish another citizen or member of a family. These punishments take the form of revenge and can end into homicide of one or of many. We have witnessed it many times. A person takes a gun and kills someone that with his acts (or their acts) trespassed his sense of justice.

In Greece there are territories-places where Revenge-Vendetta is considered legal and in past times it was forced as it was considered as a form of debt. The insult of one mans honor would evoke revenge. The Vendetta phenomenon, a name used also in the South of Italy and Sicily, Spain and America. Also a basic law of Mafia and many other groups of people that act in the margin of society.

2. Discussion to explore

- a. What do we mean by just and fair?
- b. What do we name as Just in a legal matter?
- c. Is someone legal while acting in revenge?
- d. Should we respect the official Law/Justice as it is described by the Laws of a State?
- e. Is it a one way direction, turning to the Institution of Justice of the official State, the current Laws and every tool they have to serve justice (court, counselors, district attorneys etc)?

BINARY OPPOSITION to be explored

Binary opposition :

An act of Justice and the Just in general, stands not by itself but is related to the according Laws of a State. People obey rules by State Law and/or by Custom Law.

- A Prologue by the teacher about the story of Electra (worksheet 1), the heroes and their actions.
- The Educator hands out the theater piece (formed accordingly) of Elektra by Sophocles (worksheet 2).

3a. Discussion- points to be enhanced

1. What is just and what is Justice?
2. In relation to what is an act considered within the Law-Legal or Illegal ? (Laws)
3. People can obey in many kinds of Just. Justice of the Laws and Justice of the Customs (Customary Law).
4. Why does Elektra invoke God? Is there a difference in Law of people (Laws) and the of Gods (Customary Law)

3b. using theatre techniques

The professor gives out roles to the students.

We are interested in a good reading so we can all understand what is being said (and not if the students perform well the play).

We are aiming to a fruitful discussion later deriving from the dialogues and the different opinions so as to engage in a conversation regarding the Just and if Clytemnestra and Egisthos had a right to a fair trial – a just justice.

After the Reading the Educator can propose either **Role playing** individually or in pairs or **Improvisation** of specific dialogues. The aim is for the students to have their own understanding of the situation.

4.Dialectical Discussion to reveal meaning

4a. dialectical discussion to explore

- The Educator guides a discussion based on questions fostering the development of the opinion upon the meaning of Just and the Right to a **Fair Trial- a Just Justice**.
- Can anyone be allowed under the law to condemn and prosecute any kind of sentence one has decided? Whatever has happened or however someone wronged him/her or his/her family before him/her.

4b. Personalization

- Justice in everyday life. The laws of little things. Examples.
- Students can provoke each other in pairs or groups to finds examples from their everyday life in school.
- In example (very simple) One student spoke bad to another and the other spilled a juice on him/her as a revenge.

Conclusions should be directed towards:

- a) In the civilized world, the Democratic States and countries there are Laws that support the Fair and the Unfair.
- b) We all have the right and the obligation to refer to the laws and institutions for our justice in the event we think we are being treated unjust.
- c) Each and every accused has the right to a fair trial where he/she will hear and be heard about the circumstances under which one acted in ways that are illegal. To present sufficiently his/her arguments (as an organized defense line)
- d) In a fair trial all circumstances, under which a defendant took action, are taken into consideration. Circumstances of social, psychological, ideological, philosophical and religious environment.
- e) In a fair trial, empathy for the accused is very important.
- f) Civilized and organized dialogue are necessary in order for the right conclusion to be made about Guilt and its extension.

2.2 Worksheets & Resources

- Worksheet 1: Electra by Sophocles a Summary

Paedagogus, Orestes' old tutor, has returned to the royal palace in Mycenae. Before the play began Clytemnestra murdered Orestes' father, Agamemnon, and now Orestes has returned to avenge his death. Orestes tells Paedagogus that the Delphic oracle has told him how he should be revenged on those who murdered his father. Orestes tells Paedagogus to falsely report Orestes' death. In the meantime, Orestes and Pylades will visit Agamemnon's grave, and, when they return to the palace with an urn (which they will say contains Orestes' remains), no one will be expecting them to strike against Clytemnestra and Aegisthus.

A cry is heard from inside the house, and Orestes and Paedagogus exit. Electra enters, making a long prayer to "Holy Light". She is in constant mourning for her father's death, hardly sleeps, dresses in unsightly and poor clothes, and refuses to stop calling on the gods to bring vengeance. The Chorus argue that she should mourn within normal limits, and no more, and Electra rejects their argument. She longs for Orestes to return to avenge her father's death. It is impossible for her to behave moderately, she says, when she is surrounded by evil.

Chrysothemis, Electra's sister, enters with burial offerings. She asks Electra why she is still shouting publicly about her father and her longing for vengeance. Then, Chrysothemis continues, she herself would be openly angry if she had strength. She, however, chooses to be deliberately silent – a decision which Electra then scorns. Chrysothemis argues that Electra's fury will be the undoing of her, only for Electra to reply that she would welcome death.

Chrysothemis is taking burial offerings from her mother to Agamemnon's grave.

Clytemnestra has sent the offerings after being frightened by a dream in which she saw Agamemnon revived. Electra persuades Chrysothemis not to take Clytemnestra's offerings to the grave.

The Chorus predict Justice coming and "foreshadowing a just victory". Clytemnestra enters, surprised to see Electra walking outside, and an argument ensues between mother and daughter. Clytemnestra says that she was just to murder her husband, as he sacrificed her daughter Iphigenia. Electra then launches into a long speech, which tells another version of Iphigenia's sacrifice, and interrogates the "eye for an eye" logic that Clytemnestra puts forward. This rant becomes increasingly more personal, with Electra even eventually telling Clytemnestra that she would have Orestes kill her if she could. Clytemnestra, left alone, makes a prayer to the gods, hoping that all will be well for her.

Paedagogus, disguised as a messenger, comes in and tells a long story about Orestes' supposed death. Electra is devastated, and Clytemnestra torn between being delighted and mournful. Clytemnestra goes into the house with Paedagogus. Electra resolves to bring about her own death: without Orestes, she has nothing to live for. The Chorus try to comfort her. Chrysothemis enters, having found Orestes' hair on Agamemnon's grave, to tell Electra that Orestes has come to the palace. Electra tries and fails to persuade Chrysothemis to help her murder Aegisthus. Electra resolves to do the deed alone.

Orestes enter disguised, and reveals himself to Electra, proving with Agamemnon's signet ring that he is indeed Orestes. He then goes inside to murder Clytemnestra, and Electra goes inside the house. The Chorus begin an ode, which is interrupted by Electra running back outside. Clytemnestra is heard screaming from inside the palace, and Electra shouts encouragement to Orestes from outside.

Orestes enters from the palace, and Electra asks him if all is well. Orestes replies that all is well, if Apollo prophesied well. At that, Aegisthus approaches, Orestes goes inside, and Electra greets Aegisthus. Bringing on a covered body (Orestes in disguise again), they tell Aegisthus it is the dead Orestes, though when it is uncovered, it is in fact the murdered Clytemnestra. Aegisthus is taken inside the palace to be murdered by Orestes, and – before we see or hear the deed – the Chorus end the play.

- [Worksheet 2: Theater piece, excerpt of Electra by Sophocles](#)

ELECTRA What an amazing day! You, my lost brother the son of my father Agamemnon, how did you get here?

ORESTES I think that I have to seize this opportunity to act because Clytaemnestra our mother is all by herself.
For the moment there is no man inside. But if I hesitate, I will have to face the other men inside and those stronger and more skilled in fighting.

ORESTES I should quickly move inside,
once we have ritually acknowledged
our ancestral gods, who protect these gates
Orestes goes into the house. Electra and the Chorus remain outside.

ELECTRA God, listen to them kindly, and to me as well. I have often come to you as a suppliant at your shrine,
carrying in my hands whatever gifts I could gather. And now, Lycian Apollo, I pray to you with what I have at hand, I implore you with this supplication to be our willing champion in this plan, reveal to all the price the gods demand from human beings for their impiety.
[Electra goes into the house.]

CHORUS The man has gone with stealthy feet inside
his father's rich ancestral home,
carrying sharp-honed sword, bloody death,
in his hand. No longer will it be delayed.
[Enter Electra from the house.]

ELECTRA O my dearest friends, in a few moments the men will have carried out their work.

CHORUS How are they? What are they doing now?

ELECTRA The two men standing close behind Clytaemnestra.

CHORUS Why have you run outside?

ELECTRA I want to stand guard in case Aegisthus comes up to the house without our knowledge.

CLYTAEMNESTRA *[from within the house]* Aaaaaiiii! The palace has no friends! It's filled with murderers

ELECTRA Someone let out a cry in there! My friends, did you not hear it?

CHORUS I heard a scream—an appalling sound. It made me shudder.

CLYTAEMNESTRA *[from inside the house]* Alas, I'm done for. Where are you, Aegisthus?
Where are you?

ELECTRA Listen! Another scream!

CLYTAEMNESTRA *[from inside the house]* My child, my son, have pity on your mother!

ELECTRA You did not pity him or the father who produced him.

CHORUS O this unhappy city and suffering family, now the fate that has gripped you every day is dying—it is coming to an end.

CLYTAEMNESTRA *[from inside the house]* I have been stabbed! Aaaaaii . . .

ELECTRA Strike her twice, if you have the strength!

CLYTAEMNESTRA *[from inside the house]* Aaaaaii . . . another blow!

ELECTRA O how I wish Aegisthus had been stabbed as well.

CHORUS The curses have come to their conclusion.
Those who were in the earth are now alive, and in a flood of lethal retribution

those dead long ago are draining blood
from those who slaughtered them.

[Orestes enter from the house.]

CHORUS Here they come, their red hands dripping blood,
a sacrifice to Ares. I cannot fault them.

ELECTRA Orestes, what's going on?

ORESTES Inside the house things worked out well,

ELECTRA Is she dead? Is that wretched woman dead?

ORESTES You need not fear. Never again will your mother's arrogance dishonour and
abuse you.

B PART

(for the educator to further continue the theatre action)

ELECTRA Be quiet! I see Aegisthus. He is in plain sight.
You two, shouldn't you go back inside?

ORESTES Don't worry. We'll finish what we started.

ELECTRA Do what you mean to do, but quickly.

ORESTES I'm going.

ELECTRA I'll take care of things out here.

[Orestes goes into the house.]

CHORUS You might pour a few kind-sounding words into Aegisthus' ear—that could be
helpful, blinding him as he hurries to the struggle where he will find just
retribution.

[Enter Aegisthus.]

AEGISTHUS Can anybody here give me some news
of strangers who have just arrived from Phocis?
There's a story they have brought us a report
about Orestes dying in some accident, shipwrecked in his chariot. Where are
these strangers then? Tell me.

ELECTRA Inside. Their hostess welcomed them with all her heart.

AEGISTHUS Is it true they're saying he is dead?

ELECTRA Yes. They have provided evidence, as well.

AEGISTHUS Can I see this proof clearly for myself?

ELECTRA You can. But it is not a pleasant sight.

AEGISTHUS What you have told me fills me with delight-
and that's unusual.

ELECTRA Then be happy, if occasions like this bring you pleasure.

AEGISTHUS No more words. I order you to open up
the gates, so all Mycenaean and Argives
can see and, if any one of them was stirred
by empty hopes that this man would come back,
then, by looking at the corpse, he'll welcome
my bit in his mouth. There will be no need
for me to punish him and use my force
to help him cultivate some common sense.

ELECTRA I'm prepared to do that. Time has taught me
to align my mind with those in power.

*[The doors of the palace open, revealing a shroud-covered corpse. Orestes is
beside it.]*

AEGISTHUS O Zeus, what I see before me is a scene the jealousy of the gods has brought

about. If Nemesis is here, I will say nothing. Remove the cloth covering his eyes so, as my relative, he may receive appropriate funeral rites from me.

ORESTES Remove the cloth yourself.

AEGISTHUS That's good advice. I'll do just as you say.

[Aegisthus removes the covering from the corpse, revealing the dead body of Clytemnestra]

AEGISTHUS *[staggering back]* What's this? What am I looking at?

ORESTES Are you afraid? Do you not recognize her?

AEGISTHUS This is appalling! Who are you men whose nets have trapped me?

ORESTES Do you not see how, for some time now, you have been discussing living people in language appropriate for the dead?

AEGISTHUS Alas, I grasp the meaning of your words. The man addressing me must be Orestes. I am finished.

ORESTES Now move inside.

AEGISTHUS Lead on.

ORESTES No. You go first.

AEGISTHUS In case I get away?

ORESTES No. To prevent you dying in a way you might approve of. I must take great care to make your death something you find bitter. Just punishment should come immediately to those who wish to go beyond the law—they should all die—and then illegal acts would be less frequent than they are.

[Orestes and Aegisthus go into the palace.]

CHORUS O seed of Atreus, you have emerged from so much suffering! What's happened here is now complete, and you are free at last

Worksheet 3: Questions to explore in small groups after reading the theatre piece.

Invite the students to share some of their ideas by answering to the following questions:

1. What was the piece about?
2. What do you think of each characters idea of Justice?
3. How did you feel about their reactions?
4. Choose one of the characters and answer for him/her, what would you say?
7. What are the dilemmas you are facing?

Educators ideas and advice :

- During the brainstorming activity, write down the main ideas in the board.
- Ask to one of the students to write down in a notebook the ideas shared by students.
- Is important to guarantee that all students share, at least, one idea or opinion.

At the end of the activity, highlight the main conclusions of it.



Worksheet 4: Questions for Dialectical Discussion. The facilitator guides a discussion based on questions that develop critical thinking skills.

- Define the main concept: what do you think is...?
- Where is this concept / phenomenon / term (unjustice-vendetta...) is present, in your opinion, in which level, (societal) place, location, and field? How much extended is in the community and the society?
- In which form / kind is it present? What are its consequences at a personal, local, national, societal level?
- Is there any extreme form of this problem? What kind of solutions can you propose? Short-term, mid-term, long-term solutions?
- Do you believe that by making the problem public or sharing it with someone might contribute to its solution or not? Why and How?
- Explain your thinking and thoughts.
- What solutions could you suggest for the problem of (choose an issues discussed today) ?

Worksheet 5: Questions for Personalisation. The facilitator calls to make the whole topic and discussion personal, so that students may be more involved and mobilized.

- How do I feel about contemporary situations?
- Why do I feel like this?
- How do I feel now, after this discussion?
- Similar or relevant situations nowadays, where does it happen? What are the common points? Which are the differences?
- What can I / we do about similar situations nowadays?

2.3 Infrastructure & Materials needed

- Copies of the theater piece
- Copies of some readings
- Board
- Paper and pen

2.5 Challenges

It is a challenge to connect Ancient Greek drama theatre to nowadays and see how the archetypes and main ideas have not changed though the centuries :

- a. The idea of applying your own personal Justice defying Laws and Constitutions.
- b. Slavery then and now
- c. Modern people's behaviour patterns little vary from the ancient types

[2.6. Further reading :](#)

a. Analysis for the Myth of Elektra:

https://www.google.com/search?rlz=1C1GCEA_enGR779GR779&ei=YpM4Xd00AcemmwWi2KCoDw&q=myth+elect

b. Read about Feud=Vendetta in the Modern Society: Greece, Sicily, the Balkans and many tribes of people such as Gypsies keep alive their idea of justice.

<https://en.wikipedia.org/wiki/Feud>

https://www.academia.edu/28361076/The_ideology_of_revenge_in_ancient_Greek_culture_a_study_of_ancient_Athenian_revenge_ethics

c. Human Trafficking, True stories of Modern slavery:

[http://www.endslaverynow.org/learn/modern-slave-narratives:](http://www.endslaverynow.org/learn/modern-slave-narratives)

3. Evaluation of the educational scenario

- **Evaluation -Conclusion - as an essay.** It can be done during class hours or at home.
Teacher will ask students to write down about:
 - a) What does it mean to have Laws ? and
 - b) Why do we need laws to protect us as citizens?
- **Lessons learned.** The students should be able to make a simple conclusion:
would our life be different if there were no laws in our society?

