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**Ancient Greek and modern didactic and pedagogical perspectives in
the works of the Fathers of the Church***

*The principles of raising children in the family according to the
Fathers of the Church*

This work is a small abstract of a wider project that includes the study of life, the upbringing and the education of children and adolescents in the Byzantine Empire, during the early Byzantine period. It also includes the uncovering of ancient Greek and modern didactic and pedagogical perceptions in the works of the Fathers of the Church, mainly of Saint Basil the Great, Archbishop of Caesarea and John Chrysostom¹.

The issue of bringing up children and adolescents preoccupied many philosophers as well as the Fathers of the Church. The Church Fathers adopted the philosophical enquiries of the ancient Greek spirit in relation to society, education, justice and generally all the social and cultural domains. These enquiries were transubstantiated through the teaching “τῆς ἐν Χριστῷ” holy apocalypse. In this way, the unification of Hellenism and Orthodoxy, which acquired global dimensions thanks to the Church Fathers, was realized².

At the same time, it can be ascertained from the study of the texts of Saint Basil the Great, Archbishop of Caesarea and John Chrysostom that the Fathers of the Church espoused and developed contemporary

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¹. Anastasia D. Vakaloudi, *Αγωγή και μόρφωση των παιδιών και των εφήβων στο πρώιμο Βυζάντιο. Αρχαίες ελληνικές και σύγχρονες διδακτικές και παιδαγωγικές αντιλήψεις στα έργα των Πατέρων της Εκκλησίας*, ed. Antonis Stamoulis, Thessaloniki 2013.

². Ei. Artemi, *Ἡ περί παιδων ἀγωγή*, p. 1: <http://independent.academia.edu/EIRINIARTEMINationalandCapodistrianUniversityofAthens/Papers/1189360> (Retrieved 29-9-2012).

pedagogical principles in their writings. John Chrysostom characteristically emphasized the importance of the institution of family and its protection: “Ἐχεις γυναῖκα, ἔχεις παιδιά· τί ταύτης τῆς ἡδονῆς ἴσον; Ἐχεις οἰκίαν, ἔχεις φίλους, ταῦτα τὰ τερπνά, πολὺ μετὰ τῆς σωφροσύνης καὶ τὸ κέρδος παρέχοντα. Τί γὰρ παίδων γλυκύτερον, εἰπέ μοι; Τί δὲ γυναικός, τῷ σωφρονεῖν βουλομένω; ...οὐδὲν παίδων γλυκύτερον καὶ γυναικός, ἐὰν σεμνῶς θέλης βιοῦν”³.

Saint Basil the Great, in his homily *Πρὸς τοὺς νέους, ὅπως ἂν ἐξ ἑλληνικῶν ὠφελοῖντο λόγων*⁴, originally referred to the things that were considered to be important for the people of this era: “...προγόνων περιφάνειαν, ἰσχὺν σώματος, κάλλος, μέγεθος, τὰς παρὰ πάντων ἀνθρώπων τιμὰς, βασιλείαν αὐτήν”⁵. Gregory of Nazianzus also made the same reference: “...πατρίδα, καὶ γένος, καὶ σώματος εὐφυΐαν, καὶ τὴν ἐξωθεν περιφάνειαν, καὶ τᾶλλα οἷς μέγα φρονοῦσιν ἀνθρωποῖ...”⁶.

These paradigms had been bequeathed to the Byzantine Empire from antiquity. For example, Plato remarked: “εἶναι δὲ καὶ δοκίμων ἀνδρῶν βίους, τοὺς μὲν ἐπὶ εἵδεσιν καὶ κατὰ κάλλη καὶ τὴν ἄλλην ἰσχύν τε καὶ ἀγωνίαν, τοὺς δ’ ἐπὶ γένεσιν καὶ προγόνων ἀρεταῖς...”⁷.

Saint Basil the Great contrasted the importance of the aforementioned to the exalted pursuit of virtue, beginning from childhood, which would prepare people for the afterlife⁸.

Plato had also supported this point of view: “Τὸ μὲν οὖν ταῦτα δι-ἰσχυρῖσασθαι οὕτως ἔχειν ὡς ἐγὼ ἐλήλυθα, οὐ πρόπει νοῦν ἔχοντι ἀνδρῶσι μὲντοι ἢ ταῦτ’ ἐστὶν ἢ τοιαῦτ’ ἅττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκῆσεις ἐπέπερ ἀθάνατόν γε ἢ ψυχὴ φαίνεται οὕσα, τοῦτο καὶ πρόπειν μοι δοκεῖ καὶ ἄξιον κινδυνεῦσαι οἰομένῳ οὕτως ἔχειν -καλῶς

³. John Chrysostom, *Εἰς τὸ κατὰ Ματθαῖον, Ὁμιλία ΛΖ*, στο *Ἑλληνες Πατέρες τῆς Ἐκκλησίας*, Thessaloniki 1972 ff. (hereafter: *ΕΠΕ*), vol. 10, p. 596, 2-6; 11-12 (hereafter: John Chrysostom, *Εἰς τὸ κατὰ Ματθαῖον, Ὁμιλία ΛΖ*).

⁴. Saint Basil the Great, Archbishop of Caesarea, wrote the homily *Πρὸς τοὺς νέους, ὅπως ἂν ἐξ ἑλληνικῶν ὠφελοῖντο λόγων* (*PG* 31, col. 563-590; hereafter: Saint Basil the Great, *Πρὸς τοὺς νέους*) in the form of a short address to his nephews, who seem to have finished their second-degree education at that time and they would start their apprenticeship in the oratory.

⁵. Saint Basil the Great, *Πρὸς τοὺς νέους* 565B.

⁶. Gregory of Nazianzus, *Λόγος ιη΄. Ἐπιτάφιος εἰς τὸν πατέρα, παρόντος Βασιλείου*, *PG* 35, § 5:

http://users.uoa.gr/~nektar/orthodoxy/paterikon/grhgorios_8eologos_logoi.htm (Retrieved 29-9-2012).

⁷. Plato, *Πολιτεία, Plato VI: Republic*, vol. II, ed. T. E. Page - E. Capps - L. A. Post et al., English transl. P. Shorey, [Loeb Classical Library] Cambridge, MA - London 1942, 618a-b.

⁸. Saint Basil the Great, *Πρὸς τοὺς νέους* 565B.

γὰρ ὁ κίνδυνος- καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπάδειν ἑαυτῷ, διὸ δὴ ἔγωγε καὶ πάσαις μηκύνω τὸν μῦθον. ἀλλὰ τούτων δὴ ἔνεκα θαρραίνει χρὴ περὶ τῆς ἑαυτοῦ ψυχῆ ἄνδρα ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἡδονὰς τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἶασε χαίρειν, ὡς ἄλλοτριους τε ὄντας, καὶ πλέον θᾶτερον ἠγησάμενος ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν ἐσπούδασέ τε καὶ κοσμήσας τὴν ψυχὴν οὐκ ἄλλοτρίῳ ἀλλὰ τῷ αὐτῆς κόσμῳ, σωφροσύνη τε καὶ δικαιοσύνη καὶ ἀνδρεία καὶ ἐλευθερία καὶ ἀληθεία, οὕτω περιμένει τὴν εἰς Αἴδου πορείαν [ὡς πορευόμενος, ὅταν ἡ εἰμαρμένη καλῆ]”⁹.

The teaching of the concept of justice to children, as preparation for Judgement in the afterlife, was also recommended to every father by John Chrysostom: ‘Οὕτω καταπράννε τὸν θυμόν, ὡς ἀδελφοῖς κελεύων αὐτὸν κεχρησθαι τοῖς οἰκέταις καὶ διδάσκων τὰ περὶ τῆς φύσεως, τὰ τοῦ Ἰὼβ ῥήματα λέγων πρὸς αὐτόν “εἰ δὲ καὶ ἐφάυλισα”, φησίν, “κρῖμα θεράποντός μου ἢ θεραπαίνης κρινομένων αὐτῶν πρὸς μέ, τί γὰρ ποιήσω, ἐὰν ἔτασίν μου ποιήσῃ Κύριος;”’¹⁰.

An identical point of view can be found in *Politeia (Republic)* by Plato: “Τοῦτο μέντοι, ἦν δ’ ἐγώ, τὸ τῆς τοιαύτης φύσεως εἰ ἐκ παιδὸς εὐθὺς κοπτόμενον περιεκόπη τὰς τῆς γενέσεως συγγενεῖς ὥσπερ μολυβδίδας, αἱ δὴ ἐδωδαῖς τε καὶ τοιούτων ἡδοναῖς τε καὶ λιχνείαις προσφυεῖς γιγνόμεναι [περὶ] κάτω στρέφουσι τὴν τῆς ψυχῆς ὄψιν ὧν εἰ ἀπαλλαγὴν περιεστρέφετο εἰς τὰ ἀληθῆ, καὶ ἐκεῖνα ἂν τὸ αὐτὸ τοῦτο τῶν αὐτῶν ἀνθρώπων ὀξύτατα ἑώρα, ὥσπερ καὶ ἐφ’ ἃ νῦν τέτραπται”¹¹.

Aristotle also added: “διὸ δεῖ ἡχθαί πως εὐθὺς ἐκ νέων, ὡς ὁ Πλάτων φησίν, ὥστε χαίρειν τε καὶ λυπεῖσθαι οἷς δεῖ ἢ γὰρ ὀρθῆ παιδεία αὕτη ἐστίν”¹².

⁹. Plato, *Φαίδων*, *Plato I: Euthyphro, Apology, Crito, Phaedo, Phaedrus*, English transl. H. N. Fowler, intr. W. R. M. Lamb, [Loeb Classical Library] London - New York 1913, 114d-115a.

¹⁰. John Chrysostom, *Περὶ κενοδοξίας καὶ ὅπως δεῖ τοὺς γονεῖς ἀνατρέφειν τὰ τέκνα*, *ΕΠΕ* 30, 72.10-14, p. 686 (hereafter: John Chrysostom, *Περὶ κενοδοξίας*): ‘In this way, you soothed the anger (of the child) encouraging him to behave as if the slaves were his brothers and teaching him about human nature, quoting Job’s words; “if” he says “I have scorned and encroached the servants’ or maids’ rights when they had differences with me, what will I do when the Lord brings me to trial? When he visits to judge me, what excuse will I have?”’.

¹¹. Plato, *Πολιτεία* 519a-b. Cf. Plato, *Γοργίας (ἢ περὶ ῥητορικῆς ἀνατρεπτικός)*, *Plato III: Lysis, Symposium, Gorgias*, English transl. W. R. M. Lamb, [Loeb Classical Library] Cambridge, MA - London 1967, 526d-527a.

¹². Aristotle, *Ἠθικὰ Νικομάχεια*, Book II, intr., transl., comm. D. Lipourlis, Thessaloniki 2002, 1104b(10).

John Chrysostom identified with the Aristotle's perspective: "Ἄν τοῖνυν ἄνωθεν καὶ ἐκ πρώτης ἡλικίας ὅρους αὐτῇ πῆξωμεν καλοῦς, οὐ δεησόμεθα πολλῶν μετὰ ταῦτα πόνων, ἀλλ' ἡ συνήθεια νόμος αὐτοῖς ἔσται λοιπόν. Μηδὲν ἐῶμεν αὐτοὺς τῶν ἡδέων καὶ βλαβερῶν ποιεῖν, μηδὲ ὡς παισὶ χαριζώμεθα ἐν σωφροσύνῃ μάλιστα διατηρώμεν αὐτούς τοῦτο γὰρ πάντων πλεόν τὴν νεότητα λυμαίνεται. Πρὸς τοῦτο πολλῶν ἡμῖν δεῖ τῶν ἀγώνων, πολλῆς τῆς προσοχῆς... Ταῦτα αὐτοῖς παραινώμεν, τούτοις νουθετώμεν, φοβώμεν, ἀπειλώμεν, νῦν μὲν τοῦτο, νῦν δὲ ἐκείνο ποιοῦντες. Μεγάλῃν παρακαταθήκῃν ἔχομεν τὰ παιδιά"¹³.

Saint Basil the Great remarked: "Τοσοῦτόν γε μὴν εἰπὼν ἰκανῶς ἂν ἴσως ὑμῖν ἐνδειξαίμην ὅτι πᾶσαν ὁμοῦ τὴν ἀφ' οὗ γεγόνασιν ἀνθρωποὶ τῷ λόγῳ τις συλλαβὼν καὶ εἰς ἓν ἀθροίσας εὐδαιμονίαν οὐδὲ πολλοστῷ μέρει τῶν ἀγαθῶν ἐκείνων εὐρήσει παρισουμένην, ἀλλὰ πλεῖον τοῦ ἐν ἐκείνοις ἐλαχίστου τὰ σύμπαντα τῶν τῆδε καλῶν κατὰ τὴν ἀξίαν ἀφεστηκότα ἢ καθ' ὅσον σκιὰ καὶ ὄναρ τῶν ἀληθῶν ἀπολείπεται. Μᾶλλον δέ, ἴν' οἰκειοτέρῳ χρήσωμαι τῷ παραδείγματι, ὅσω ψυχῇ τοῖς πᾶσι τιμιωτέρα σώματος, τοσοῦτῳ καὶ τῶν βίων ἐκατέρων ἔστι τὸ διάφορον"¹⁴.

Plato expressed the same point of view: "ὥσπερ οὖν ἡγεμόνι τῷ λόγῳ χρῆσώμεθα τῷ νῦν παραφανέντι, ὃς ἡμῖν σημαίνει ὅτι οὗτος ὁ τρόπος ἄριστος τοῦ βίου, καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην ἀρετὴν ἀσκοῦντας καὶ ζῆν καὶ τεθνάναι. τούτῳ οὖν ἐπάμεθα, καὶ τοὺς ἄλλους παρακαλῶμεν, μὴ ἐκείνω, ᾧ σὺ πιστεύων ἐμὲ παρακαλεῖς ἔστι γὰρ οὐδενὸς ἄξιος, ᾧ Καλλίκλεις"¹⁵.

Gregory of Nazianzus stressed, with exemplary political insight, that the "ἔλλην λόγος" was equally the legacy of the Gentiles and the Christians. He specified that the Christians rejected the religion of the Gentiles and not ancient Greek language and literature: "Πρῶτον μὲν, ὅτι κακούργως τὴν προσηγορίαν μετέθηκεν (the emperor Julian) ἐπὶ τὸ

¹³. John Chrysostom, *Εἰς τὴν Α' πρὸς Τιμόθεον Ἐπιστολήν, Ὁμιλία Θ', ΕΠΕ 23*, p. 266, 13-19; 29-31 (hereafter: John Chrysostom, *Εἰς τὴν Α' πρὸς Τιμόθεον*): "If we set good laws from the beginning and from an early age, we will not have much difficulty subsequently, but from then on these laws will become forces of habit for the young. We must not allow them to do anything pleasurable yet detrimental, neither should we grant them favours just because they are supposedly children. Above all we must keep them prudent, otherwise this, more than anything, will destroy their youth. And besides this, a lot of effort is required on our behalf as well as a lot of attention... These are the things we should advise them, these are the things we should preach to them, let's frighten them, let's threaten them, sometimes doing this and other times doing that. The children are our great legacy".

¹⁴. Saint Basil the Great, *Πρὸς τοὺς νέους 565C*.

¹⁵. Plato, *Γοργίας 527e*. Cf. Plato, *Πολιτεία 618b-619c*.

δοκοῦν, ὡσπερ τῆς θρησκείας ὄντα τὸν Ἑλληνα λόγον, ἀλλ' οὐ τῆς γλώσσης”¹⁶.

This ideological perspective of Gregory of Nazianzus, with which he also essentially defined the notion of classical, was destined to prevail and to be proven more complete in practice than all that his friend Saint Basil the Great had supported a little earlier. Christianity was intelligent enough not to progress to a break with the past and to choose a compromise with the established social order¹⁷. This can be discerned in the perspectives of Gregory of Nazianzus, Saint Basil the Great, in addition to John Chrysostom who applauded the schooling of children without neglecting the education given to them by their parents, in accordance with the ethics of the new religion¹⁸.

The Church Fathers agreed with all that Plato wrote in his work *Laws*: “...ἡμεῖς δὴ μηδὲν ὀνόματι διαφερώμεθ' αὐτοῖς, ἀλλ' ὁ νυνδὴ λόγος ἡμῖν ὁμολογηθεὶς μενέτω, ὡς οἱ γε ὀρθῶς πεπαιδευμένοι σχεδὸν ἀγαθοὶ γίνονται, καὶ δεῖ δὴ τὴν παιδείαν μηδαμοῦ ἀτιμάζειν, ὡς πρῶτον τῶν καλλίστων τοῖς ἀρίστοις ἀνδράσιν παραγιγνόμενον καὶ εἴ ποτε ἐξέρεχεται, δυνατὸν δ' ἐστὶν ἐπανορθοῦσθαι, τοῦτ' ἀεὶ δραστεῖον διὰ βίου παντὶ κατὰ δύναμιν”¹⁹ and adopted all that he mentioned in his work *Protagoras*: “...τοσαύτης οὖν τῆς ἐπιμελείας οὔσης περὶ ἀρετῆς ἰδίᾳ καὶ δημοσίᾳ...”²⁰.

The Church Fathers recommended the commencement of pedagogical work from the early years of child's life, since it is at this time that the soul is malleable like wax and can therefore be receptive to education. If education does not commence from the early years, then serious

¹⁶. Gregory of Nazianzus, *Λόγος δ΄. Κατὰ Ἰουλιανοῦ Βασιλέως Στηλιτευτικὸς πρῶτος*, PG 35, § 5:

http://users.uoa.gr/~nektar/orthodoxy/paterikon/grhgorios_8eologos_logoi.htm (Retrieved 12-6-2012). Cf. idem, *Λόγος μγ΄. Ἐπιτάφιος εἰς τὸν Μέγαν Βασίλειον Ἐπίσκοπον Καισαρείας Καπαδοκίας*, PG 35, § 11:

http://users.uoa.gr/~nektar/orthodoxy/paterikon/grhgorios_8eologos_logoi.htm (Retrieved 12-6-2012).

¹⁷. P. Lemerle, *Le premier humanisme byzantin. Notes et remarques sur enseignement et culture à Byzance des origines au Xe siècle*, Paris 1971; transl. in Greek M. Nystazoulou-Pelekidou, *Ο πρώτος βυζαντινός Ουμανισμός*, Athens 1981, p. 46-47 (hereafter: P. Lemerle, *Ο πρώτος βυζαντινός Ουμανισμός*).

¹⁸. C. Mango, *Byzantium. The Empire of New Rome*, London 1980; transl. in Greek D. Tsougarakis, *Βυζάντιο, η αυτοκρατορία της Νέας Ρώμης*, Athens 1990², p. 160-161.

¹⁹. Plato, *Νόμοι*, *Plato XI: The Laws*, vol II, ed. T. E. Page - E. Capps - L. A. Post et al., English transl. R. G. Bury, [Loeb Classical Library] Cambridge, MA - London 1961, 644a-b.

²⁰. Plato, *Πρωταγόρας*, *Plato IV: Laches, Protagoras, Meno, Euthydemus*, ed. T. E. Page - E. Capps - L. A. Post et al., English transl. W. R. M. Lamb, [Loeb Classical Library] Cambridge, MA - London, 1952, 326e.

problems and hindrances interfere with the pedagogical process. Parents are the first bearers of education. They will teach their child how to love the beautiful and sublime, become a person of sound judgement and learn how to make choices in life, just as bees choose from flowers only the appropriate and expedient material for their work²¹.

Chrysostom highlighted that children's education required legislative protection: "Ταῦτα καὶ τοὺς νομοθέτας ἔδει ποιεῖν, εἴ τι τῶν δεόντων ἐγίνετο, οὐκ ἀνδράσι γενομένοις τοῖς νέοις ἐπανατείνασθαι φόβους, ἀλλὰ παῖδας ὄντας ῥυθμίζειν καὶ διαπλάττειν... Καὶ γὰρ οἱ νομοθέται τότε παιδαγωγοῦσιν ἡμᾶς, ὅταν διαστραφέντες τύχωμεν. Ἀλλ' οὐχ ὁ Παῦλος οὕτως, ἀλλ' ἐξ ἀρχῆς καὶ ἐν ἡλικία πρώτη τοὺς διδασκάλους αὐτοῖς ἐφίστησι τῆς ἀρετῆς, κωλύων ἐπισελεθῆν τὴν κακίαν. Αὕτη γὰρ ἀρίστη διδασκαλία, οὐ, συγχωρήσαντας πρότερον περιγενέσθαι τὴν πονηρίαν, ὕστερον ζητεῖν ὅπως αὐτὴν ἐξελάσωμεν, ἀλλ' ἅπαντα ποιεῖν καὶ πραγματεύεσθαι, ὥστε ἄβατον αὐτῇ γενέσθαι τὴν φύσιν τὴν ἡμετέραν"²².

Nowadays, in accordance with the article 1518, § 1 of the Greek Civil Code (which contains indicative enumeration) "the custody of the child particularly includes his upbringing, supervision, schooling and education, as well as the determination of his place of residence".

John Chrysostom, commenting on the traditions and customs of the Byzantines, referred to their practice of giving newly born children the names of their ancestors, fathers, mothers, grandfathers and great-grandfathers²³. He explained the reason for this: "παραμυθία γὰρ τοῦ θανάτου ἦν, ἵνα ὁ ἀπελθὼν δοκῇ ζῆν διὰ τῆς ἐπωνυμίας"²⁴.

The same thing happened in antiquity. In classical, ancient Athens, firstborn boys were usually given their grandfathers' names (their father's father)²⁵; "ἀξιοὶ δ' αὐτὸς ὡς δὴ προεσβύτερος ὦν τοῦνομο' ἔχειν τὸ τοῦ πατρὸς πάππου"²⁶. Of course, this was not a mandatory practice. Aristophanes, in his comedy *The Clouds* (*Nephelai*) (60-65), men-

²¹. Saint Basil the Great, *Πρὸς τοὺς νέους* 569C. M. Tsakirakis, *Οἱ παιδαγωγικὲς ἀντιλήψεις τῶν Τριῶν Ἱεραρχῶν, Ἀγκυρα Ἐλπίδος, Διμηνιαία Ἐκδοσις Ἱεράς Μητροπόλεως Ἱεραπύτνης καὶ Σητείας* 42 Β' (Jan.-Feb. 2008) 7-14, p. 8.

²². John Chrysostom, *Πρὸς πιστὸν πατέρα, Λόγος Γ', PG 47*, col. 381 (hereafter: John Chrysostom, *Πρὸς πιστὸν πατέρα*).

²³. John Chrysostom, *Περὶ κενοδοξίας* 47.24-26, p. 666.

²⁴. John Chrysostom, *Περὶ κενοδοξίας* 49.11-14, p. 668.

²⁵. R. Flacelière, *La vie quotidienne en Grèce au siècle de Périclès*, Paris 1959; transl. in Greek G. Vantoros, *Ο δημόσιος καὶ ιδιωτικὸς βίος τῶν ἀρχαίων Ἑλλήνων*, Athens 2005¹³, p. 104.

²⁶. Demosthenes, *Πρὸς Βοιωτὸν, περὶ τοῦ ὀνόματος*, ed. W. Rennie, *Demosthenis orationes*, vol. 2.2, Oxonii 1921, p. 27: <http://nlp.perseus.tufts.edu> (Retrieved 29-9-2012).

tions the case of a child who was given a combination of names. “Μετὰ ταῦθ’, ὅπως νῶν ἐγένεθ’ υἱὸς οὐτοσί, ἐμοί τε δὴ καὶ τῇ γυναικὶ τὰγαθῇ, περὶ τοῦνόματος δὴ ἔντεϋθεν ἐλοιδороοῦμεθα. ἡ μὲν γὰρ ἵππον προσετίθει πρὸς τοῦνομα, Ξάνθιππον ἢ Χάριππον ἢ Καλλιπιδίην, ἐγὼ δὲ τοῦ πάππου ἑτίθεμην Φειδωνίδην. Τέως μὲν οὖν ἐκρινόμεθ’ εἶτα τῷ χρόνῳ κοινῇ ξυνέβημεν καθέμεθα Φειδιπιδίην”.

Chrysostom advised parents to attentively and responsibly attend to their children’s education. He pointed out that fathers, during his time, saw to the provision of property for their children, such as a good horse, a luxurious house and an estate, without taking an interest in the cultivation of their spiritual and mental world²⁷.

Plato stressed the same things during his era: “μὴ δὴ τις φιλοχρημονεῖτω παίδων γ’ ἔνεκα, ἵνα ὅτι πλουσιωτάτους καταλίπη· οὔτε γὰρ ἐκείνοις οὔτε αὖ τῇ πόλει ἄμεινον. ἡ γὰρ τῶν νέων ἀκολάκευτος οὐσία, τῶν δ’ ἀναγκαίων μὴ ἐνδεής, αὕτη πασῶν μουσικωτάτη τε καὶ ἀρίστη συμφωνοῦσα γὰρ ἡμῖν καὶ συναρμόττουσα εἰς ἅπαντα ἄλυπον τὸν βίον ἀπεργάζεται. παισὶν δὲ αἰδῶ χρὴ πολλήν, οὐ χρυσὸν καταλείπειν. οἴόμεθα δὲ ἐπιπλήττοντες τοῖς νέοις ἀναισχυντοῦσιν τοῦτο καταλείψειν· τὸ δ’ ἔστιν οὐκ ἐκ τοῦ νῦν παρακελεύματος τοῖς νέοις γιγνόμενον, ὃ παρακελεύονται λέγοντες ὡς δεῖ πάντα αἰσχύνεσθαι τὸν νέον. ὁ δὲ ἔμφρων νομοθέτης τοῖς πρεσβυτέροις ἂν μᾶλλον παρακελεύοιτο αἰσχύνεσθαι τοὺς νέους, καὶ πάντων μάλιστα εὐλαβεῖσθαι μὴ ποτέ τις αὐτὸν ἴδῃ τῶν νέων ἢ καὶ ἐπακούσῃ δρῶντα ἢ λέγοντά τι τῶν αἰσχρῶν, ὡς ὅπου ἀναισχυντοῦσι γέροντες, ἀνάγκη καὶ νέους ἐνταῦθα εἶναι ἀναιδεστάτους· παιδεία γὰρ νέων διαφέρουσά ἐστιν ἅμα καὶ αὐτῶν οὐ τὸ νοθετεῖν, ἀλλ’ ἄπερ ἂν ἄλλον νοθετῶν εἴποι τις, φαίνεσθαι ταῦτα αὐτὸν δρῶντα διὰ βίου”²⁸.

The same perspective about education in ethical virtue from early childhood was also expressed by Aristotle, with reference to Plato’s theory: “Σημεῖον δὲ δεῖ ποιεῖσθαι τῶν ἔξεων τὴν ἐπιγινομένην ἡδονὴν ἢ λύπην τοῖς ἔργοις· ὁ μὲν γὰρ ἀπεχόμενος τῶν σωματικῶν ἡδονῶν καὶ αὐτῷ τούτῳ χαίρων σόφρων, ὁ δ’ ἀχθόμενος ἀκόλαστος, καὶ ὁ μὲν ὑπομένων τὰ δεινὰ καὶ χαίρων ἢ μὴ λυπούμενός γε ἀνδρεῖος, ὁ δὲ λυπούμενος δειλός. περὶ ἡδονᾶς γὰρ καὶ λύπας ἐστὶν ἡ ἠθικὴ ἀρετὴ· διὰ μὲν γὰρ τὴν ἡδονὴν τὰ φαῦλα πράττομεν, διὰ δὲ τὴν λύπην τῶν καλῶν ἀπεχόμεθα. διὸ δεῖ ἡχθαί πως εὐθὺς ἐκ νέων, ὡς ὁ Πλάτων φησίν,

²⁷. John Chrysostom, *Ὅμιλία εἰς τὸ Χῆρα καταλεγέσθω...*, PG 51, col. 327, 15-36 (hereafter: John Chrysostom, *Ὅμιλία εἰς τὸ Χῆρα*).

²⁸. Plato, *Νόμοι* 729a-c.

ὥστε χαίρειν τε καὶ λυπεῖσθαι οἷς δεῖ· ἢ γὰρ ὀρθὴ παιδεία αὕτη ἐστίν²⁹.

In the Byzantine Empire, the children's upbringing was interspersed with beatings, floggings, demeaning characterization and reprehensive expressions, expulsion from the family home and all the ways that incited fear in children as disciplinary means³⁰.

The beatings, which were applied in the family environment as a method of discipline and correction, have existed since antiquity. For instance, the same testimony was cited by Plato: “οἶεσθαί γε χρῆ, ὃ Σώκρατες. ἐκ παίδων σμικρῶν ἀρξάμενοι, μέχρι οὔπερ ἂν ζῶσι, καὶ διδάσκουσι καὶ νουθετοῦσιν. ἐπειδὴν θάπτον συνιῆ τις τὰ λεγόμενα, καὶ τροφὸς καὶ μήτηρ καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατὴρ περὶ τούτου διαμάχονται, ὅπως <ὡς> βέλτιστος ἔσται ὁ παῖς, παρ’ ἕκαστον καὶ ἔργον καὶ λόγον διδάσκοντες καὶ ἐνδεικνύμενοι ὅτι τὸ μὲν δίκαιον, τὸ δὲ ἄδικον, καὶ τόδε μὲν καλόν, τόδε δὲ αἰσχρόν, καὶ τόδε μὲν ὄσιον, τόδε δὲ ἀνόσιον, καὶ τὰ μὲν ποιεῖ, τὰ δὲ μὴ ποιεῖ. καὶ ἐὰν μὲν ἐκὼν πείθεται· εἰ δὲ μή, ὥσπερ ξύλον διαστρεφόμενον καὶ καμπτόμενον εὐθύνουσιν ἀπειλαῖς καὶ πληγαῖς. μετὰ δὲ ταῦτα εἰς διδασκάλων πέμποντες πολὺν μᾶλλον ἐντέλλονται ἐπιμελεῖσθαι εὐκοσμίαις τῶν παίδων ἢ γραμμάτων τε καὶ κιθαρίσεως³¹.”

However, Chrysostom advised the father to enforce moderate disciplinary methods on his child, focusing on love and the admonishment and not overusing punishment, especially the physical kind; “Ταῦτα λέγω οὐχ ἵνα λίαν τραχεῖς ὦμεν τοῖς παισὶν, ἀλλ’ ἵνα μὴ εὐκαταφρόνητοι πρὸς αὐτοὺς φαινώμεθα³²”; “Ἀλλὰ λόγῳ, καὶ παραινέσει, καὶ συμβουλῇ ὀυθμίζοντα ἡμῶν τὴν γνώμην...ὁ συγκεκληρωμένος ἐκάστω πατὴρ³³”; “Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου”...“Ἀγαπάτε αὐτὰ· τοῦτο γὰρ καὶ ἀκόντων αὐτῶν ἡ φύσις ἐπισπᾶται...” “Μὴ παροργίζετε τὰ τέκνα ὑμῶν”, οἷον οἱ πολλοὶ ποιοῦσιν, ἀποκληρονόμους ἐρ-

²⁹. Aristotle, *Ἠθικὰ Νικομάχεια* 1104b.

³⁰. John Chrysostom, *Ὁμιλία εἰς τὸ Χήρα* 328, 49-329, 5, 19-20. – Ch. Laes, *Children in the Roman Empire. Outsiders Within*, Cambridge 2011 (1st ed. 2006), p. 141-147. – Judith Evans-Grubbs - T. Parkin - Roslynne Bell (ed.), *The Oxford Handbook of Childhood and Education in the Classical World*, Oxford - New York 2013, p. 565-566. – Julia Hillner, *Family Violence: Punishment and Abuse in the Late Roman Household*, in Leslie Brubaker - Sh. Tougher (ed.), *Approaches to the Byzantine Family*, [Birmingham Byzantine and Ottoman Studies 14] Farnham; Burlington 2013.

³¹. Plato, *Πρωταγόρας* 325c-e.

³². John Chrysostom, *Ὁμιλία εἰς τὸ Χήρα* 330.

³³. John Chrysostom, *Περὶ Ἄννης, Λόγος Α΄. Εἰς τὸ δεῖν καὶ ἐν τῇ Πεντηκοστῇ καὶ...πρὸς τῷ τέλει περὶ τῆς Ἄννης*, PG 54, col. 636.

γαζόμενοι, καὶ ἀποκηρύκτους ποιοῦντες, καὶ φορτικῶς ἐπικείμενοι, οὐχ ὡς ἐλευθέρους, ἀλλ ὡς ἀνδραπόδοις³⁴; “Κὰν ἴδῃς τὸν νόμον παραβαίοντα, κόλασον, ποτέ μὲν ὄψει σφοδρᾶ, ποτέ δὲ λόγοις δακεῖν δυναμένοις, ποτέ δὲ ὀνειδισμοῖς ποτέ δὲ κολάκευσον καὶ ἐπαγγέλου πληγὰς δὲ μὴ συνεχῶς, μηδὲ ἐθίσης αὐτὸν οὕτω παιδεύεσθαι ἂν γὰρ μάθη παιδεύεσθαι συνεχῶς, καὶ καταφρονεῖν μαθήσεται· μαθῶν δὲ καταφρονεῖν τὰ πάντα ἀνέτρεψεν. Ἀλλὰ φοβείσθω μὲν αἰεὶ πληγὰς, μὴ λαμβανέτω δὲ καὶ ἐπισειέσθω μὲν τὸ σκῦτος, μὴ καταφερέσθω δὲ. Καὶ ἀπειλαὶ προχωρεῖτωσαν μὴ εἰς ἔργον· τοῦτο δὲ μὴ ἔστω δῆλον, ὅτι μέχρῃς ἀπειλῶν ἐστὶ τὰ ῥήματα· ἀπειλῆ γὰρ τότε καλόν, ὅταν πιστεύηται ὅτι εἰς ἔργον ἔλθῃ... Ὅταν μέντοι ἴδῃς ἀπὸ τοῦ φόβου κερδάναντα, ἄνες δεῖ γὰρ τίνος φύσει τῇ ἡμετέρᾳ καὶ ἀνέσεως³⁵”.

However, on the other hand: “Ὁ γὰρ περιψύχων τὸν υἱὸν τὸν ἑαυτοῦ, καταδεσμεύσει τὰ τραύματα αὐτοῦ. Τί ἐστὶν “Ὁ περιψύχων”; Ὁ ἐλεῶν, ὁ κολακεύων, ὁ θεραπεύων ὑπὲρ τὸ μέτρον³⁶; i.e., according to Chrysostom, he who is yielding with regard to his child’s upbringing, spoils him, does not teach him rules and the limits of behaviour, and avoids scolding him so as not to displease him, ultimately damages him.

Protagoras expressed the same perspective on the purposes of punishment in the homonymous work of Plato: “ὁ δὲ μετὰ λόγου ἐπιχειρῶν κολάζειν οὐ τοῦ παρελθῆντος ἕνεκα ἀδικήματος τιμωρεῖται –οὐ γὰρ ἂν τό γε πραχθὲν ἀγέννητον θεῖη– ἀλλὰ τοῦ μέλλοντος χάριν, ἵνα μὴ αὐθις ἀδικήσῃ μήτε αὐτὸς οὗτος μήτε ἄλλος ὁ τοῦτον ἰδὼν κολασθέντα. καὶ τοιαύτην διάνοιαν ἔχων διανοεῖται παιδευτὴν εἶναι ἀρετὴν ἀποτροπῆς γούν ἕνεκα κολάζει³⁷”.

John Chrysostom reminded the father about his child’s upbringing: “φιλόσοφον γὰρ τρέφεις καὶ ἀθλητὴν καὶ πολίτην τῶν οὐρανῶν³⁸”. At another point he mentions children of both sexes (boys and girls), referring to the parents: “Καὶ ταῦτα οὖν πάντα καταστέλλομεν, καὶ οὕτω δυνασόμεθα ἀρέσαι τῷ Θεῷ τοιούτους τρέφοντες ἀθλητάς, ἵνα δυνα-

³⁴. John Chrysostom, *Εἰς τὴν πρὸς Ἐφεσίους Ἐπιστολήν, Ὁμιλία ΚΑ΄, ΕΠΕ 21*, p. 250, 4-7; 8-11 (hereafter: John Chrysostom, *Εἰς τὴν πρὸς Ἐφεσίους*): “And fathers don’t enrage your children, but raise them with the teachings and admonishments of the Lord... You should love them. For this is evoked by nature regardless of will... Don’t enrage your children as many of those do, who disinherit and renounce and persistently disturb them, as if they were not free people but slaves”.

³⁵. John Chrysostom, *Περὶ κενοδοξίας* 650. Characteristically, Socrates had also recommended that a person be punished who had lapsed into wrongdoing and even momentarily became evil, so as to be brought to reason, see Plato, *Γοργίας* 527a-d.

³⁶. John Chrysostom, *Ὁμιλία εἰς τὸ Χίρα* 330, 24-27.

³⁷. Plato, *Πρωταγόρας* 324b.

³⁸. John Chrysostom, *Περὶ κενοδοξίας* 39.15-16, p. 656: “...for it is a philosopher that you are raising and an athlete and a citizen of the heavens”.

θῶμεν καὶ ἡμεῖς καὶ οἱ παῖδες τῶν ἐπηγγελμένων ἀγαθῶν τοῖς ἀγαπῶσιν αὐτὸν ἐπιτυχεῖν, χάριτι καὶ φιλανθρωπία τοῦ Κυρίου ἡμῶν...”³⁹. The hierarch stressed to the parents that they must restrain the young from indulgences and intoxication⁴⁰; “μηδὲν ἐπεισιέτω αἰσχροὺς τρυφῆς καταφρονεῖτω καὶ τῶν ἄλλων τῶν τοιούτων”⁴¹. A proper education oriented to virtue would be helpful to this: “Μάλιστα εἰς παιδεύηται αἰσχροὺς μὴ φθέγγεσθαι, ἄνωθεν ἔχει τὴν εὐλάβειαν προκαταβεβλημένην. Διαλέγου αὐτῷ περὶ κάλλους ψυχῆς”⁴² and the “Πνευματικὴ ἀνάγνωσις, (which) ἀγιάζει καὶ τὴν τοῦ Πνεύματος ἐπισπᾶται χάριν. Θεαῖα εἰσὶν ἐπῶδα τὰ γράμματα. Ἐπάδωμεν τοίνυν ἑαυτοῖς καὶ τοῖς ἐν τῇ ψυχῇ πάθεισιν τὰ ἀπ’ ἐκείνων φάρμακα κατασκευάζωμεν. Ἄν γὰρ εἰδῶμεν, τίνα ἐστὶ τὰ γινγνωσκόμενα, μετὰ πολλῆς ἀκουσόμεθα τῆς προθυμίας”⁴³.

We encounter the same point of view in Xenophon’s work *On Hunting*: “ἐγὼ δὲ ἰδιώτης μὲν εἰμι, οἶδα δὲ ὅτι κράτιστον μὲν ἐστὶ παρὰ τῆς αὐτοῦ φύσεως τὸ ἀγαθὸν διδάσκεσθαι, δεύτερον δὲ παρὰ τῶν ἀληθῶς ἀγαθόν τι ἐπισταμένων μᾶλλον ἢ ὑπὸ τῶν ἐξαπατᾶν τέχνην ἐχόντων. ἴσως οὖν τοῖς μὲν ὀνόμασιν οὐ σεσοφισμένως λέγω οὐδὲ γὰρ ζητῶ τοῦτο· ὧν δὲ δέονται εἰς ἀρετὴν οἱ καλῶς πεπαιδευμένοι ὀρθῶς ἐγνωσμένα ζητῶ λέγειν· ὀνόματα μὲν γὰρ οὐκ ἂν παιδεύσειε, γνῶμαι δέ, εἰ καλῶς ἔχοιεν. ψέγουσι δὲ καὶ ἄλλοι πολλοὶ τοὺς νῦν σοφιστὰς καὶ οὐ [τοὺς] φιλοσόφους, ὅτι ἐν τοῖς ὀνόμασι σοφίζονται, οὐκ ἐν τοῖς νοήμασιν. οὐ λανθάνει δέ με ὅτι <τὰ μὴ> καλῶς καὶ ἐξῆς γεγραμμένα φήσει τις ἴσως τῶν τοιούτων οὐ καλῶς οὐδ’ ἐξῆς γεγράφθαι· ῥᾶδιον γὰρ ἔσται αὐτοῖς <τὸ> ταχὺ μὴ ὀρθῶς μέμψασθαι· καίτοι γέγραπται γε οὕτως, ἵνα ὀρθῶς ἔχη, καὶ μὴ σοφιστικοὺς ποιῆ ἀλλὰ σοφοὺς καὶ ἀγαθοὺς· οὐ γὰρ δοκεῖν αὐτὰ βούλομαι μᾶλλον ἢ εἶναι χρήσιμα, ἵνα ἀνεξέλεγκτα ἢ εἰς ἀεὶ. οἱ σοφισταὶ δ’ ἐπὶ τῷ ἐξαπατᾶν λέγουσι καὶ

³⁹. John Chrysostom, *Περὶ κενοδοξίας* 90.20-25, p.700: “we should therefore inhibit all this (the harmful habits) and by doing this we will be pleasing to God, raising such athletes, so that we, as well as our children, will be able to obtain the goods that He has promised to those who love him, with the grace and philanthropy of our Lord Jesus Christ, together with the Father as well as the Holy Spirit with whom the glory, the power and the honour belong...”.

⁴⁰. John Chrysostom, *Περὶ κενοδοξίας* 90.16-17, p. 700: “Κατὰ τοῦτον δὴ τὸν νόμον πάντα ποιεῖτω καὶ τρυφῆς ἀπαγέτω καὶ μέθης, καὶ τὸν νέον καὶ τὴν κόρην”. Cf. Plato, *Γοργίας* 524e-525b.

⁴¹. John Chrysostom, *Περὶ κενοδοξίας* 90.20-25, p. 700: “Nothing indecent should infiltrate his soul – he should learn to disdain the indulgent life and the like”.

⁴². John Chrysostom, *Περὶ κενοδοξίας* 62.15-17, p. 676: “Most of all, if he is taught not to speak indecently, piety will then become well-established within him from the beginning. Talk to him about the beauty of the soul”.

⁴³. John Chrysostom, *Εἰς τὸ κατὰ Ἰωάννην, Ὁμιλία ΑΒ, ΕΠΕ* 13, p. 274.

γράφουσιν ἐπὶ τῷ ἑαυτῶν κέρδει, καὶ οὐδένα οὐδὲν ὠφελοῦσιν· οὐδὲ γὰρ σοφὸς αὐτῶν ἐγένετο οὐδεὶς οὐδ' ἔστιν, ἀλλὰ καὶ ἀρκεῖ ἐκάστῳ σοφιστὴν κληθῆναι, ὃ ἔστιν ὄνειδος παρά γε εὖ φρονοῦσι. τὰ μὲν οὖν τῶν σοφιστῶν παραγγέλματα παραινῶ φυλάττεσθαι, τὰ δὲ τῶν φιλοσόφων ἐνθυμήματα μὴ ἀτιμάζειν· οἱ μὲν γὰρ σοφισταὶ πλουσίους καὶ νέους θηρῶνται, οἱ δὲ φιλόσοφοι πᾶσι κοινοὶ καὶ φίλοι· τύχας δὲ ἀνδρῶν οὔτε τιμῶσιν οὔτε ἀτιμάζουσι”⁴⁴.

In addition, Chrysostom admonished every father to recount to his child stories (and indeed in full detail) related to Sodom and Gomorrah and the punishment that was suffered from God, when the child reached the appropriate age – at fifteen or better yet eighteen. In other words, these stories are connected with sexual education, in order to protect the child from a bad and abnormal sexual life⁴⁵. The vivid description of Chrysostom provides evidence that Byzantine society made considerable effort to prevent phenomena of homosexual prostitution and paedophilia. The hierarch referred to the legislation that punished “καὶ παῖδας ὑβρίζειν νέους”⁴⁶. The legislation, as well as the family, the educators, the escorts and the teachers of the children were trying to save them from the hands of homosexual paedophiles. However, as Chrysostom pointed out, these people were often bribed with money, or became victims of physical abuse, or had their children taken away⁴⁷. In the way that the perpetrators were described by Chrysostom, they seemed to be dangerous and criminal individuals, who were mainly active in secluded and isolated locations.

Also in antiquity, Plato, in *Politeia (Republic)*, renounced homosexuality and paedophilia and put forth the ideal love⁴⁸.

Chrysostom particularly rebuked the indulgent life that the youth of his era were living and blamed the parents for exhibiting complaisance. The youth spent their time playing “κύβοι” (dice), visiting brothels, having affairs with prostitutes and married adulteresses, and frequenting theatres and the Hippodrome. Indeed, Chrysostom mentioned that in

⁴⁴. Xenophon, *Κυνηγετικός, Xenophon VII: Scripta Minora, On Hunting*, ed. T. E. Page - E. Capps - L. A. Post et al., English transl. E. C. Marchant, [Loeb Classical Library] Cambridge, MA - London 1946, 13.4-9.

⁴⁵. John Chrysostom, *Περὶ κενοδοξίας* 52.21-27, p. 670. Naturally, this limit of age imposed by Chrysostom was related to the youth of his era and cannot necessarily remain the same during this era, when a diverse range of factors has contributed to a more precocious biological and spiritual maturation of the young; K. E. Papadakis, *Θέματα αγωγῆς του παιδιού κατά τον Ιερό Χρυσόστομο*, Rethymno 1994², p. 48-49.

⁴⁶. John Chrysostom, *Εἰς τὸ κατὰ Ματθαῖον, Ὁμιλία ΑΖ* 592, 10.

⁴⁷. John Chrysostom, *Πρὸς πιστὸν πατέρα* 360-363.

⁴⁸. Plato, *Πολιτεία* 403a-c.

many cases the indifference of the parents about the moral upbringing of their children led them to delinquency, arrests, trials or even public execution. It was then that the “ἀγορά” (agora) would become “ἄβατον” (inaccessible) for the father, because everyone commented and criticized him and so from then on he was unable to go round in public⁴⁹.

In antiquity, Lysias, in his work *For Mantitheus* pointed out the same passion that the young had for gambling (κῦβοι; dice), alcohol and promiscuity⁵⁰.

Chrysostom also mentioned interesting facts about the organizers of festive performances or public spectacles in his era: “Οὐκ οἶδατε, ὅτι οἱ ἐν ταῖς πόλεσι πολιτευόμενοι τῆς θηλῆς πολλάκις τοὺς ἑαυτῶν παῖδας ἀποσπασθέντας θαλλοφόρους καὶ ἀγωνοθέτας καὶ γυμνασιάρχους καὶ χορειάρχας ποιοῦσιν;”⁵¹.

Related sources of previous eras provide information about the ranks that were formerly mentioned, their duties and their earnings⁵². From this information, it was made clear that the rich Byzantine citizens sought for their children to acquire similar positions. They aimed for their public acclaim and for a future upgrade of their social and economic status.

Therefore, the politicians in Byzantine cities sought for their children to assume the aforementioned ranks and for their display to the public as the patrons of their recreation. Chrysostom clearly referred to the institution of higher municipal ranks in cities, such as membership in the curial council. The members of the curial council of a city had to allocate their wealth for the proper execution of their duties. In later antiquity, being the owner of a sufficient land estate, which was a condition of the mandatory admittance to the curial council, would facilitate the admittance to people of inadequate education or of other religious dogmas or beliefs. Wealthy plebeians coming from lower social strata, without intellectual cultivation and education, and even Jews and heretics, were granted admittance. In the end, because of great financial bur-

⁴⁹. John Chrysostom, *Εἰς τὸ κατὰ Ματθαῖον, Ὀμιλία ΝΘ'*, PG 58, col. 582-583. Cf. Xenophon, *Οἰκονομικός, Xenophontis Opera Omnia*, vol. II: *Commentarii, Oeconomicus, Convivium, Apologia Socratis*, ed. E. C. Marchant, Oxford - New York 1921, 13.7, 9.

⁵⁰. Lysias, *Ἐπὶ Μαντιθέου, Lysias*, English transl. W. R. M. Lamb, [Loeb Classical Library] Cambridge, MA - London 1967, p. 380 [146], 11.

⁵¹. John Chrysostom, *Περὶ Ἄννης, Λόγος Γ'*, PG 54, col. 658.

⁵². See, for example, P. M. Nigdelis, *Η ρωμαϊκὴ Μακεδονία (168 π.Χ.-284 μ.Χ.)*: <http://www.imma.edu.gr/imma/history/03.html> (Retrieved 29/9/2012).

dens, it was observed that a lot of members of the curial council fled⁵³. Of course, the enormous cost of these events⁵⁴ led some to bankruptcy because they got carried away in extravagances owing to their vanity and spent more than they could afford⁵⁵.

The moral purpose of education according to the Fathers of the Church

Saint Basil the Great, in his homily *Πρὸς τοὺς νέους, ὅπως ἂν ἐξ ἑλληνικῶν ὠφελοῖντο λόγων*⁵⁶ applauded the contemplation of ancient Greek texts from the Christians – mainly the works of Homer and Hesiod, a fact that shows their significance to Byzantine education. It was emphasized however, that the students had to draw whatever accorded with the ethics of the new religion from the “*θύραθεν*” (secular) works of literature that were taught in school. Saint Basil the Great essentially suggested the way with which students could make use of the ancient Greek texts so that they could combine them with Christian ethics⁵⁷.

Saint Basil the Great referred to the education which he considered that the youth of his era should receive: “*Καὶ ἡμῖν δὴ οὖν ἀγῶνα προκεισθαι πάντων ἀγῶνων μέγιστον νομίζειν χρεῶν, ὑπὲρ οὗ πάντα ποιητέον ἡμῖν καὶ πονητέον εἰς δύναμιν ἐπὶ τὴν τούτου παρασκευήν, καὶ ποιηταῖς καὶ λογοποιοῖς καὶ ῥήτορσι καὶ πᾶσιν ἀνθρώποις ὁμιλητέον ὅθεν ἂν μέλλῃ πρὸς τὴν τῆς ψυχῆς ἐπιμέλειαν ὠφέλειά τις ἔσσεσθαι*”⁵⁸; “*Καὶ ἐπειδήπερ δι’ ἀρετῆς ἐπὶ τὸν βίον ἡμῖν καταθεῖναι δεῖ τὸν ἕτερον, εἰς ταύτην δὲ πολλὰ μὲν ποιηταῖς, πολλὰ δὲ συγγραφεῦσι, πολλῶ δὲ ἔτι πλείω φιλοσόφοις ἀνδράσιν ὕμνηται, τοῖς τοιούτοις τῶν λόγων μάλιστα προσεκτέον. Οὐ μικρὸν γὰρ τὸ ὄφελος, οἰκειότητά τινα καὶ συνήθειαν ταῖς τῶν νέων ψυχαῖς τῆς ἀρετῆς ἐγγενέσθαι*”⁵⁹.

Plato also expressed the same perspective about the poets in his works *Protagoras* and *Politeia (Republic)*: “*Ἄρ’ οὖν τοῖς ποιηταῖς ἡμῖν*

⁵³. I. E. Karayiannopoulos, *Ιστορία Βυζαντινῆς κράτους*, vol. I: *Ιστορία πρώιμης Βυζαντινῆς περιόδου (324-565)*, Thessaloniki 1988², p. 703, 705-710 (hereafter: I. E. Karayiannopoulos, *Ιστορία Βυζαντινῆς κράτους*). – C. Mango (ed.), *The Oxford History of Byzantium*, Oxford 2002; transl. in Greek O. Karageorgou, *Ιστορία του Βυζαντίου*, Athens 2006, p. 103-104.

⁵⁴. John Chrysostom, *Περὶ κενοδοξίας* 6.25-26, p. 626.

⁵⁵. John Chrysostom, *Περὶ κενοδοξίας* 7-8, p. 628-630.

⁵⁶. Saint Basil the Great, *Πρὸς τοὺς νέους* 563-590.

⁵⁷. P. Lemerle, *Ο πρώτος βυζαντινός Ουμανισμός* 47.

⁵⁸. Saint Basil the Great, *Πρὸς τοὺς νέους* 568A.

⁵⁹. Saint Basil the Great, *Πρὸς τοὺς νέους* 572A.

μόνον ἐπιστατητέον καὶ προσαναγκαστέον τὴν τοῦ ἀγαθοῦ εἰκόνα ἢθους ἐμποιεῖν τοῖς ποιήμασιν ἢ μὴ παρ' ἡμῖν ποιεῖν...⁶⁰.

Saint Basil the Great's perspective on philosophy was expressed by Plato in his work *Phaedo*⁶¹ and by Xenophon in his work *On Hunting* (*Cyngeticus*), in which the sophists were compared to the philosophers: “ἴσως οὖν τοῖς μὲν ὀνόμασιν οὐ σεσοφισμένως λέγω· οὐδὲ γὰρ ζητῶ τοῦτο· ὧν δὲ δέονται εἰς ἀρετὴν οἱ καλῶς πεπαιδευμένοι ὀρθῶς ἐγνωσμένα ζητῶ λέγειν· ὀνόματα μὲν γὰρ οὐκ ἂν παιδεύσειε, γνῶμαι δέ, εἰ καλῶς ἔχουσι⁶²”.

Saint Basil the Great also referred to the philosophy of the Pythagoreans and the Cynics, using them as an example⁶³. In addition, John Chrysostom, despite his derogatory disposition towards the Cynics, pointed out that their philosophy renounces worldly goods⁶⁴.

Moreover, at various points Saint Basil the Great referred to great men in antiquity such as Pericles and Euclid as human role models who demonstrated gentleness and tolerance to the belligerence and the insults they had faced from certain individuals⁶⁵.

Plato had made the same statement for his time as well: “δὲ διδάσκαλοι τούτων τε ἐπιμελοῦνται, καὶ ἐπειδὴν αὐτῶν γράμματα μάθωσιν καὶ μέλλωσιν συνήσειν τὰ γεγραμμένα ὥσπερ τότε τὴν φωνήν, παρατιθέασιν αὐτοῖς ἐπὶ τῶν βιβλίων ἀναγιγνώσκειν ποιητῶν ἀγαθῶν ποιήματα καὶ ἐκμανθάνειν ἀναγκάζουσιν, ἐν οἷς πολλὰ μὲν νοθεύσεις ἔνεισιν πολλὰ δὲ διεξοδοὶ καὶ ἔπαινοι καὶ ἐγκώμια παλαιῶν ἀνδρῶν ἀγαθῶν, ἵνα ὁ παῖς ζῆλῶν μιμῆται καὶ ὀρέγεται τοιοῦτος γενέσθαι. οἱ τ' αὐτῶν καθαρισταί, ἕτερα τοιαῦτα, σωφροσύνης τε ἐπιμελοῦνται καὶ ὅπως ἂν οἱ νέοι μηδὲν κακουργῶσιν πρὸς δὲ τούτοις, ἐπειδὴν καθαρίζειν μάθωσιν, ἄλλων αὐτῶν ποιητῶν ἀγαθῶν ποιήματα διδάσκουσι μελοποιῶν, εἰς τὰ καθαρίσματα ἐντείνοντες, καὶ τοὺς ῥυθμούς τε καὶ τὰς ἀρμονίας ἀναγκάζουσιν οἰκιοῦσθαι ταῖς ψυχαῖς τῶν παιδῶν, ἵνα ἡμερώτεροί τε ᾦσιν, καὶ εὐρυθμότεροι καὶ εὐαρμοστότεροι γιννόμενοι χρήσιμοι ᾦσιν εἰς τὸ λέγειν τε καὶ πράττειν⁶⁶”.

⁶⁰. Plato, *Πολιτεία* 401b.

⁶¹. Plato, *Φαίδων* 114c.

⁶². Xenophon, *Κυνηγετικός* 13.5.

⁶³. Saint Basil the Great, *Πρὸς τοὺς νέους* 585B.

⁶⁴. John Chrysostom, *Εἰς τὴν πρὸς Ἐφεσίους* 258, 25-260, 6.

⁶⁵. Saint Basil the Great, *Πρὸς τοὺς νέους* 576B.

⁶⁶. Plato, *Πρωταγόρας* 325e-326b.

At this part, the most characteristic view of the Modern American psychologist Albert Bandura⁶⁷ is being detected in Chrysostom's, Basil's, and Plato's work, which is that the greatest part of the human behavior is being learned through observing other people or through having other people as a model⁶⁸.

Chrysostom also spoke of the same matter and advised parents to teach their child the appropriate management of his anger⁶⁹.

The two Fathers identified with the perspective that Socrates had expressed: “καὶ ἕασόν τινά σου καταφρονῆσαι ὡς ἀνοήτου καὶ προηλακίσει, ἐὰν βούληται, καὶ ναὶ μὰ Δία σύ γε θαρρῶν πατάξει τὴν ἄτιμον ταύτην πληγὴν οὐδὲν γὰρ δεινὸν πείσει, ἐὰν τῷ ὄντι ἦς καλὸς κἀγαθός, ἀσκῶν ἀρετὴν”⁷⁰. Also, Aristotle, in *Nicomachean Ethics* talked about anger (*θυμός*) and pleasure (*ἡδονή*), the two evils that one could eradicate by doing virtuous deeds⁷¹.

Saint Basil the Great and John Chrysostom associated knowledge with examples from nature, from the children's everyday lives but also from the professional domain, familiar topics for children that are related to experiences and their representations: “Καίτοι τίνα ἔχει λόγον, κυβερνήτην μὲν οὐκ εἰκῆ τοῖς πνεύμασιν ἐφιέναι, ἀλλὰ πρὸς ὄρους εὐθύνην τὸ σκάφος, καὶ τοξότην κατὰ σκοποῦ βάλλειν, καὶ μὲν δὴ καὶ χαλκευτικὸν τίνα ἢ τεκτονικὸν ὄντα τοῦ κατὰ τὴν τέχνην ἐφίεσθαι τέλους, ἡμᾶς δὲ καὶ τῶν τοιούτων δημιουργῶν ἀπολείπεσθαι, πρὸς γε τὸ συνορᾶν δύνασθαι τὰ ἡμέτερα; Οὐ γὰρ δὴ τῶν μὲν χειρωνακτῶν ἐστὶ τι πέρασ τῆς ἐργασίας, τοῦ δὲ ἀνθρωπίνου βίου σκοπὸς οὐκ ἐστὶ, πρὸς ὃν ἀφορῶντα πάντα ποιεῖν καὶ λέγειν χρὴ τὸν γε μὴ τοῖς ἀλόγοις παντάπασι προσεικέναι μέλλοντα ἢ οὕτως ἂν εἴημεν ἀτεχνῶς κατὰ τῶν πλοίων τὰ ἀνερμάτιστα, οὐδενὸς ἡμῖν νοῦ ἐπὶ τῶν τῆς ψυχῆς οἰάκων καθεζομένου, εἰκῆ κατὰ τὸν βίον ἄνω καὶ κάτω περιφερόμενοι. Ἄλλ' ὥσπερ ἐν τοῖς γυμνικοῖς ἀγῶσιν, εἰ δὲ βούλει, τοῖς μουσικῆς, ἐκείνων εἰσὶ τῶν ἀγώνων αἱ μελέται ὧν περ οἱ στέφανοι, καὶ

⁶⁷. One of the most influential psychologists of the 20th century (born December 4, 1925), who is known as the originator of social learning theory and the theory of self-efficacy.

⁶⁸. A. Koukoutimba, *Σύγχρονες ψυχολογικές θεωρίες της εγκληματικότητας*, Diploma Paper, National and Kapodistrian University of Athens, Athens 2005:

<http://kerentzis.blogspot.com/2011/02/bandura-albert-1925.html> (Retrieved 29-9-2012). - *Θεωρίες μάθησης και σχολείο*:

www.sunfiles.org/uploads/2/2/4/3/2243214/theories_mathisis.doc (Retrieved 29-9-2012).

⁶⁹. John Chrysostom, *Περὶ κενοδοξίας* 66, p. 680-69.5-7, p. 684.

⁷⁰. Plato, *Γοργίας* 527c-d.

⁷¹. Aristotle, *Ἠθικὰ Νικομάχεια* 1105a.

οὐδεὶς γε πάλιν ἀσκῶν ἢ παγκράτιον εἶτα κιθαρίζειν ἢ αὐλεῖν μελετᾷ”⁷².

At another point: “Οἱ μὲν γὰρ τὰ μικρὰ τῶν παθῶν κάμνοντες, αὐτοὶ παρὰ τοὺς ἰατροὺς ἔρχονται· οἱ δὲ ὑπὸ μειζόνων καταληφθέντες ἀρρωστημάτων, ἐφ’ ἑαυτοὺς καλοῦσι τοὺς θεραπεύσοντας· οἱ δὲ εἰς ἀνήκεστον παντελῶς μελαγχολίας παρενεχθέντες, οὐδὲ προσιόντας προσιένται. Ὅ μὴ πάθητε νῦν ὑμεῖς τοὺς ὀρθῶς ἔχοντας τῶν λογισμῶν ἀποφεύγοντες”⁷³ etc.

At this point Chrysostom’s testimony can be added: “Πῶς γε οὐκ ἄτοπον, εἰ μὲν οἰκοδόμοι ἡμεῖν καὶ ἄρχοντι οἰκίαν ἐκτίζομεν, μὴ πάντας ἀπλῶς τοὺς ἰκέτας ἡμῖν ἐὰν προσιέναι τῇ οἰκοδομίᾳ...”⁷⁴. Potentially, this is a testimony to the very large number of unskilled and semi-skilled workers (who received very low salaries) in the Byzantine Empire, many of whom were slaves⁷⁵.

Plato made the same arguments, using the examples above in his works *Alcibiades*⁷⁶ and *Protagoras*⁷⁷. Xenophon also mentioned similar examples with a similar goal in his work *Cyropaedia*: “Καὶ ἐπὶ μὲν γε τὸ ἀνάγκη ἔπεσθαι αὕτη, ὦ παῖ, ἢ ὁδός ἐστιν· ἐπὶ δὲ τὸ κρεῖττον τούτου πολὺ, τὸ ἐκόντας πείθεσθαι, ἄλλη ἐστὶ συντομωτέρα. ὃν γὰρ ἂν ἡγήσωνται περὶ τοῦ συμφέροντος ἑαυτοῖς φρονιμώτερον ἑαυτῶν εἶναι, τούτῳ οἱ ἄνθρωποι ὑπερηδέως πείθονται. γνοίης δ’ ἂν ὅτι τοῦθ’ οὕτως ἔχει ἐν ἄλλοις τε πολλοῖς καὶ δὴ καὶ ἐν τοῖς κάμνουσιν, ὡς προθύμως τοὺς ἐπιτάξοντας ὅ τι χρὴ ποιεῖν καλοῦσι· καὶ ἐν θαλάττῃ δὲ ὡς προθύμως τοῖς κυβερνήταις οἱ συμπλέοντες πείθονται· καὶ οὕς γ’ ἂν νομίσωσι τινες βέλτιον αὐτῶν ὁδοὺς εἰδέναι, ὡς ἰσχυρῶς τούτων οὐδ’ ἀπολείπεσθαι θέλουσιν. ὅταν δὲ οἴωνται πειθόμενοι κακόν τι λήψεσθαι, οὔτε ζημίας πάννυ τι θέλουσιν εἶκιν οὔτε δῶροις ἐπαίρεσθαι. οὐδὲ γὰρ δῶρα ἐπὶ τῷ αὐτοῦ κακῷ ἐκὼν οὐδεὶς λαμβάνει. Λέγεις σύ, ὦ

⁷². Saint Basil the Great, *Πρὸς τοὺς νέους* 568A-B.

⁷³. Saint Basil the Great, *Πρὸς τοὺς νέους* 589A.

⁷⁴. John Chrysostom, *Περὶ κενοδοξίας* 38.5-7, p. 656: “For how is it not irrational, if we were builders building the residence of a nobleman and didn’t easily allow all of the slaves to take part in the construction...”. Chrysostom advised parents, in their children’s upbringing, to make use of experienced and proven servants who are as competent as the craftsmen’s experienced assistants who carve statues as well as the slaves who are familiar with the craft of building and are employed by builders, especially in the construction of noblemen’s residences; John Chrysostom, *Περὶ κενοδοξίας* 38, p. 656.

⁷⁵. I. E. Karagiannopoulos, *Ιστορία Βυζαντινοῦ κράτους* 715.

⁷⁶. Plato, *Ἀλκιβιάδης καὶ Ἀλκιβιάδης Δεύτερος*, *Plato XII: Charmides, Alcibiades I and II, Hipparchus, The Lovers, Theages, Minos, Epinomis*, ed. T. E. Page - E. Capps - L. A. Post et al., English transl. W. R. M. Lamb, [Loeb Classical Library] Cambridge, MA - London 1964, 146d-147b.

⁷⁷. Plato, *Πρωταγόρας* 324e-345a.

πάτερ, εἰς τὸ πειθομένους ἔχειν οὐδὲν εἶναι ἀννσιμώτερον τοῦ φρο-
 νιμώτερον δοκεῖν εἶναι τῶν ἀρχομένων. Λέγω γὰρ οὖν, ἔφη. Καὶ πῶς
 δὴ τις ἄν, ὃ πάτερ, τοιαύτην δόξαν τάχιστα περὶ αὐτοῦ παρασχέσθαι
 δύναιτο; Οὐκ ἔστιν ἔφη, ὃ παῖ, συντομωτέρα ὁδὸς <ἐπὶ τό>, περὶ ὧν
 βούλει, δοκεῖν φρόνιμος εἶναι ἢ τὸ γενέσθαι περὶ τούτων φρόνιμον.
 καθ' ἓν δ' ἕκαστον σκοπῶν γνώση ὅτι ἐγὼ ἀληθῆ λέγω. ἦν γὰρ βούλη
 μὴ ὧν ἀγαθὸς γεωργὸς δοκεῖν εἶναι ἀγαθός, ἢ ἱππεὺς ἢ ἰατρὸς ἢ
 αὐλητὴς ἢ ἄλλ' ὅτιοῦν, ἐννόει πόσα σε δεοί ἂν μηχανᾶσθαι τοῦ δοκεῖν
 ἔνεκα. καὶ εἰ δὴ πείσαις ἐπαινεῖν τέ σε πολλούς, ὅπως δόξαν λάβοις,
 καὶ κατασκευὰς καλὰς ἐφ' ἑκάστω αὐτῶν κτήσαιο, ἄρτι τε ἐξηπατη-
 κῶς εἶης ἂν καὶ ὀλίγω ὕστερον, ὅπου πείραν δοίης, ἐξεληλεγμένος ἂν
 προσέτι καὶ ἀλαζῶν φαίνοιο. Φρόνιμος δὲ περὶ τοῦ συνοίσειν μέλλο-
 ντος πῶς ἄν τις τῷ ὄντι γένοιτο; Δῆλον, ἔφη, ὃ παῖ, ὅτι ὅσα μὲν ἔστι
 μαθόντα εἰδέναι, μαθῶν ἄν, ὥσπερ τὰ τακτικὰ ἔμαθες. ὅσα δὲ
 ἀνθρώποις οὔτε μαθητὰ οὔτε προορατὰ ἀνθρωπίνῃ προνοίᾳ, διὰ μα-
 ντικῆς ἂν παρὰ θεῶν πυνθανόμενος φρονημώτερος ἄλλων εἶης. ὅ τι δὲ
 γνοίης βέλτιον ὄν πραχθῆναι, ἐπιμελόμενος ἂν τούτου ὡς ἂν πραχθείη.
 καὶ γὰρ τὸ ἐπιμελεῖσθαι οὗ ἂν δέη φρονημωτέρου ἀνδρὸς ἢ τὸ
 ἀμελεῖν⁷⁸.

Saint Basil the Great elucidated on the correct method of education and schooling: “τὸν αὐτὸν δὴ καὶ ἡμεῖς τρόπον, εἰ μέλλει ἀνέκπλυτος ἡμῖν ἢ τοῦ καλοῦ παραμένειν δόξα, τοῖς ἔξω δὴ τούτοις προτελεσθέντες, τηνικαῦτα τῶν ἱερῶν καὶ ἀπορρήτων ἐπακουσόμεθα παιδευμάτων καὶ οἷον ἐν ὕδατι τὸν ἥλιον ὄραν ἐθισθέντες οὕτως αὐτῷ προσβαλοῦμεν τῷ φωτὶ τὰς ὄψεις⁷⁹”.

The same point of view with the same examples was expressed by Aristotle, in *Nicomachean Ethics*: “ἔτι ἐκ τῶν αὐτῶν καὶ διὰ τῶν αὐτῶν καὶ γίνεται πᾶσα ἀρετὴ καὶ φθείρεται, ὁμοίως δὲ καὶ τέχνη· ἐκ γὰρ τοῦ κιθαρίζειν καὶ οἱ ἀγαθοὶ καὶ κακοὶ γίνονται κιθαρισταί. ἀνάλογον δὲ καὶ οἰκοδόμοι καὶ οἱ λοιποὶ πάντες· ἐκ μὲν γὰρ τοῦ εὖ οἰκοδομεῖν ἀγαθοὶ οἰκοδόμοι ἔσονται, ἐκ δὲ τοῦ κακῶς κακοί. εἰ γὰρ μὴ οὕτως εἶχεν, οὐδὲν ἂν ἔδει τοῦ διδάξοντος, ἀλλὰ πάντες ἂν ἐγίνοντο ἀγαθοὶ ἢ κακοί. οὕτω δὴ καὶ ἐπὶ τῶν ἀρετῶν ἔχει· πράττοντες γὰρ τὰ ἐν τοῖς συναλλάγμασι τοῖς πρὸς τοὺς ἀνθρώπους γινόμεθα οἱ μὲν δίκαιοι οἱ δὲ ἀδικοί, πράττοντες δὲ τὰ ἐν τοῖς δεινοῖς καὶ ἐπιζόμενοι φοβεῖσθαι ἢ θαρρεῖν οἱ μὲν ἀνδρεῖοι οἱ δὲ δειλοί. ὁμοίως δὲ καὶ τὰ περὶ τὰς ἐπιθυμίας ἔχει καὶ τὰ περὶ τὰς ὀργὰς· οἱ μὲν γὰρ σῶφρονες καὶ πρᾶοι γίνονται, οἱ δ' ἀκόλαστοι καὶ ὀργίλοι, οἱ μὲν ἐκ τοῦ οὕτως

⁷⁸. Xenophon, *Κύρου Παιδεία*, *Xenophon V: Cyropaedia*, vol. I, English transl. W. Miller, [Loeb Classical Library] Cambridge, MA - London 1914, 1.6.21-23.

⁷⁹. Saint Basil the Great, *Πρὸς τοὺς νέους* 568A-B.

ἐν αὐτοῖς ἀναστρέφεσθαι, οἳ δὲ ἐκ τοῦ οὕτως. καὶ ἐνὶ δὴ λόγῳ ἐκ τῶν ὁμοίων ἐνεργειῶν αἱ ἕξεις γίνονται. διὸ δεῖ τὰς ἐνεργείας ποιὰς ἀποδιδόναι· κατὰ γὰρ τὰς τούτων διαφορὰς ἀκολουθοῦσιν αἱ ἕξεις. οὐ μικρὸν οὖν διαφέρει τὸ οὕτως ἢ οὕτως εὐθύς ἐκ νέων ἐθίζεσθαι, ἀλλὰ πάμπολυ, μᾶλλον δὲ τὸ πᾶν⁸⁰.

Chrysostom clarified that his goal was not to deter parents from educating their children and spending money, so as to ensure the best possible education in order to make a career and establish themselves in a distinguished profession such as that of a politician, and to become distinguished socially and make useful contributions. He merely emphasized to parents that they should ensure, if their child decides to engage in politics, “ἄπτεσθαι πολιτικῶν τῶν κατὰ δύναμιν, τῶν οὐκ ἐχόντων ἁμαρτήματα”. If he decides to establish a career in the army “μαθέτω μὴ κερδαίνειν αἰσχροῶς”; “ἂν τε τοῖς ἀδικουμένοις συναγορεύῃ, ἂν τε ὅτιον τούτων”⁸¹.

Plato explained the proper way to engage with politics: “λέγειν τε ἠναγκάσθην, ἐπαινῶν τὴν ὀρθὴν φιλοσοφίαν, ὡς ἐκ ταύτης ἔστιν τὰ τε πολιτικὰ δίκαια καὶ τὰ τῶν ἰδιωτῶν πάντα κατιδεῖν κακῶν οὖν οὐ λήξειν τὰ ἀνθρώπινα γένη, πρὶν ἂν ἢ τὸ τῶν φιλοσοφούντων ὀρθῶς γε καὶ ἀληθῶς γένος εἰς ἀρχὰς ἔλθῃ τὰς πολιτικὰς ἢ τὸ τῶν δυναστευόντων ἐν ταῖς πόλεσιν ἐκ τινος μοῖρας θείας ὄντως φιλοσοφίῃ”⁸². Aristotle supported this point of view in *Nicomachean Ethics*⁸³.

At another point, St. Basil the Great mentioned: “Καὶ ῥητόρων δὲ τὴν περὶ τὸ ψεύδεσθαι τέχνην οὐ μιμησόμεθα. Οὔτε γὰρ ἐν δικαστηρίοις, οὔτ’ ἐν ταῖς ἄλλαις πράξεσιν ἐπιτήδειον ἡμῖν τὸ ψεῦδος, τοῖς τὴν ὀρθὴν ὁδὸν καὶ ἀληθῆ προελομένοις τοῦ βίου, οἷς τὸ μὴ δικάζεσθαι νόμῳ προστεταγμένον ἐστίν”⁸⁴.

Here, he identified with the point of view that was expressed by Plato about the nature of orators of the court: “ΣΩΚΡΑΤΗΣ. Κινδυνεύουσιν οἱ ἐν δικαστηρίοις καὶ τοῖς τοιούτοις ἐκ νέων κυλινδούμενοι πρὸς τοὺς ἐν φιλοσοφίᾳ καὶ τῇ τοιαύτῃ διατριβῇ τεθραμμένους ὡς οἰκείται πρὸς ἐλευθέρους τεθροάφθαι”⁸⁵.

⁸⁰. Aristotle, *Ἠθικὰ Νικομάχεια* 1103b.

⁸¹. John Chrysostom, *Περὶ κενοδοξίας* 89, p. 700.

⁸². Plato, *Επιστολή Ζ’, Platonis opera*, vol. V, ed. J. Burnet, Oxford - New York 1922, 326a-b.

⁸³. Aristotle, *Ἠθικὰ Νικομάχεια* 1105a (10-13).

⁸⁴. Saint Basil the Great, *Πρὸς τοὺς νέους* 569B.

⁸⁵. Plato, *Θεαίτητος, Plato VII: Theaetetus, Sophist*, English transl. H. N. Fowler, [Loeb Classical Library] Cambridge, MA - London 1921, 172c-d.

Modern pedagogy also concurs that the goals of education are, on the one hand, the overall cultivation and education of the child and, on the other hand, his social and moral development⁸⁶.

Saint Basil the Great drew extensive examples from athletic and musical competitions, in order to recommend to the young devotion to the struggle for virtue: “Ἄλλ’ ὥσπερ ἐν τοῖς γυμνικοῖς ἀγῶσιν, εἰ δὲ βούλει, τοῖς μουσικῆς, ἐκείνων εἰσὶ τῶν ἀγῶνων αἱ μελέται ὧν περ οἱ στέφανοι, καὶ οὐδεὶς γε πάλιν ἀσκῶν ἢ παγκράτιον εἶτα καθαρίζειν ἢ ἀυλεῖν μελετᾷ”⁸⁷. John Chrysostom also used the example of the athletes’ constant training so that they could maintain their skills at the maximum⁸⁸.

In antiquity, Aristotle, in his work *Rhetoric*, used the same examples about the “σώματος δὲ ἀρετὴ ὑγίεια, αὕτη δὲ οὕτως ὥστε ἀνόσους εἶναι χρωμένους τοῖς σώμασιν πολλοὶ γὰρ ὑγιαίνουσιν, ὥσπερ Ἡρόδικος λέγεται, οὓς οὐδεὶς ἂν εὐδαιμονίσειε τῆς ὑγείας διὰ τὸ πάντων ἀπέχεσθαι τῶν ἀνθρωπίνων ἢ τῶν πλείστων... διὸ οἱ πένταθλοι κάλλιστοι, ὅτι πρὸς βίαν καὶ πρὸς τάχος ἅμα πεφύκασιν ὁ γὰρ δυνάμενος τὰ σκέλη ῥίπτειν πως καὶ κινεῖν ταχὺ καὶ πόρρω δρομικός, ὁ δὲ θλίβειν καὶ κατέχειν παλαιστικός, ὁ δὲ ὄσαι τῇ πληγῇ πυκτικός, ὁ δ’ ἀμφοτέροις τούτοις παγκρασιαστικός, ὁ δὲ πᾶσι πένταθλος”⁸⁹. The example was used by Aeschines, in his work *Against Ctesiphon*⁹⁰. In addition, examples from the athletic training of the youth, aiming at the virtue of bravery have been used by Plato in his works *Laws*⁹¹ and *Protagoras*⁹², Xenophon in *Memorabilia*⁹³, Aristotle in *Nicomachean Ethics*⁹⁴.

⁸⁶. Io. Mastora, Η κοινωνικοποίηση των παιδιών στη νηπιακή ηλικία: Εκπαιδευτικές οδηγίες για γονεῖς, *Εγκέφαλος, Αρχεῖα Νευρολογίας καὶ Ψυχιατρικῆς* 46.4 (October-December 2009), *Proceedings of the 8th Meeting “Οικογένεια: Προκλήσεις στη σύγχρονη ἐλληνικὴ κοινωνία” (“Family: Challenges in Modern Greek society”)*: <http://www.encephalos.gr/full/46-4-08g.htm> (Retrieved 29-9-2012).

⁸⁷. Saint Basil the Great, *Πρὸς τοὺς νέους* 577C.

⁸⁸. John Chrysostom, *Εἰς τὴν Α’ πρὸς Τιμόθεον* 270, 1-3.

⁸⁹. Aristotle, *Ρητορικὴ*, Book I, intr., transl., comm. D. Lipourlis, Thessaloniki 2002, 1361b.

⁹⁰. Aeschines, *Κατὰ Κτησιφῶντος, Aeschines Speeches: Against Timarchus, On the Embassy, Against Ctesiphon*, English transl. Ch. D. Adams, [Loeb Classical Library] Cambridge, MA - London, 1919, 3.179-180.

⁹¹. Plato, *Νόμοι* 729d-e.

⁹². Plato, *Πρωταγόρας* 326b-c.

⁹³. Xenophon, *Ἀπομνημονεύματα I-II, Xenophon IV: Memorabilia*, ed. E. C. Marchant - O. J. Todd, [Loeb Classical Library] Cambridge, MA - London 1923, 1.2.19.

⁹⁴. Aristotle, *Ἠθικὰ Νικομάχεια* 1104a-b.

Αναστασία Δ. Βακαλούδη

**Αρχαίες ελληνικές και σύγχρονες διδακτικές και παιδαγωγικές
αντιλήψεις στα έργα των Πατέρων της Εκκλησίας**

Το θέμα της ανατροφής και διαπαιδαγώγησης των παιδιών και των εφήβων απασχόλησε πολλούς φιλοσόφους αλλά και Πατέρες της Εκκλησίας. Οι Πατέρες της Εκκλησίας προσλαμβάνουν τις φιλοσοφικές αναζητήσεις του αρχαιοελληνικού πνεύματος σχετικά με την κοινωνία, την παιδεία, τη δικαιοσύνη και όλους γενικά τους τομείς της κοινωνίας και του πολιτισμού και τις μετουσιώνουν μέσα από τη διδασκαλία «τῆς ἐν Χριστῷ» θείας αποκάλυψης. Έτσι, πραγματοποιείται η σύζευξη Ελληνισμού και Ορθοδοξίας, που λαμβάνει πλέον οικουμενικές διαστάσεις, χάρη στους Πατέρες της Εκκλησίας. Παράλληλα, όπως θα διαπιστώσουμε από τη μελέτη των κειμένων ιδιαίτερος του Μεγάλου Βασιλείου και του Ιωάννου Χρυσοστόμου, οι Πατέρες της Εκκλησίας ενστερνίζονται και αναπτύσσουν σύγχρονες παιδαγωγικές αρχές στα έργα τους.