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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 Chrysostom.

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 realized.

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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pedagogical principles in their writings. John Chrysostom characteristically emphasized the importance of the institution of family and its protection: “Ἐχεῖς γυναῖκα, ἔχεις παιδία; τί ταύτης τῆς ἡδονῆς ἰσον; Ἐχεῖς οἰκίαν, ἔχεις φίλους, τάτα τὰ τερπνά, πολὺ μετὰ τῆς σω-φροσύνης καὶ τὸ κέρδος παρέχοντα. Τί γὰρ παῖδων γλυκύτερον, εἰπέ μοι; Τί δὲ γυναικός, τῷ σωφρονεῖν βουλομένῳ; ...οὐδὲν παῖδων γλυκύτερον καὶ γυναικός, ἔαν σεμινὸς θέλῃς βιόν”.

Saint Basil the Great, in his homily Πρὸς τοὺς νέους, ὅπως ἄν ἐξ ἐλληνικῶν ὤψεως λόγων, originally referred to the things that were considered to be important for the people of this era: “...προγόνων περιφράνειαν, ἵσθιν σῶματος, κάλλος, μέγεθος, τὰς παρὰ πάντων ἄνθρω-πων τιμάς, βασιλείαν αὐτῆς.” Gregory of Nazianzus also made the same reference: “...πατρίδα, καὶ γένος, καὶ σῶματος εὐφυίαν, καὶ τὴν ἐξωθήν περιφράνειαν, καὶ τάλαμα οἷς μέγα φυσικοῦμεν ἄνθρωποι...”

These paradigms had been bequeathed to the Byzantine Empire from antiquity. For example, Plato remarked: “ἴσα ἔναι δὲ καὶ δοκίμων ἀν-δρών βίους, τοὺς μὲν ἐπὶ εἶδεσιν καὶ κατὰ κάλλη καὶ τὴν ἄλλην ἰσχύν τε καὶ ἀγωνίαν, τοὺς δ᾽ ἐπὶ γένεσιν καὶ προγόνων ἀρεταῖς...”

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 afterlife.

Plato had also supported this point of view: “Τὸ μὲν οὖν ταύτα δια-νισχυρώσασθαι οὕτως ἔχειν ὡς ἐγώ ἐλλήνισθα, οὐ πρέπει νοῦν ἔχοντι ἀν-δρέστι μεντοὶ ἢ ταύτ᾽ ἐστίν ἢ τουατ᾽ ἀττα περὶ τὰς ψυχὰς ἡμῶν καὶ τὰς οἰκῆσεις ἐπείπερ ἀθάνατον γε ἢ ψυχὴ φαίνεται οὕσα, τοῦτο καὶ πρέπειν μοι δοκεῖ καὶ ἄξιον κινδυνεύσαι οἰομένῳ οὕτως ἔχειν –καλὸς

4. Saint Basil the Great, Archbishop of Caesarea, wrote the homily Πρὸς τοὺς νέους, ὅπως ἄν ἐξ ἐλληνικῶν ὀψεως 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 1η’. Ἐπιτάφιος εἰς τὸν πατέρα, παρόντος Βασιλεί-ου, ΡΟ 35, § 5:
8. Saint Basil the Great, Πρὸς τοὺς νέους 565B.
γὰρ ὁ κίνδυνος—καὶ χρῆ τὰ τοιαύτα ὦσπερ ἔπαυεν ἑαυτῷ, διὸ δὴ ἐγὼ καὶ πάλαι μηκύνω τὸν µῆθον. ἀλλὰ τούτων δὴ ἑνεκά ταρατέαν χρῆ περὶ τῇ ἑαυτοῦ ψυχῆ ἀνώρα ὡς τὸν µήν τὰς µὲν ἀλλὰς ἠδόνας τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἰσάχθηνε, ὡς ἀλλοτρίως τι ἄντας, καὶ πλέον θάτερον ἠγιώζευν ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ µανθάνειν ἐσπούδασθε καὶ κοινῆςας τὴν ψυχήν οὕτοι ἀλλοτρίῳ ἀλλὰ τῶν αὐτῆς κόσμω, σωφροσύνη τε καὶ δικαιοσύνη καὶ ἀνδρεία καὶ ἐλευθερία καὶ ἀληθεία, οὕτω περιμενεῖ τὴν εἰς Ἁιδοῦ πορείαν [ὡς πορευόμενος, ὅταν ἦ εἰμαρμένη καλὴ]”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: “Ὅτως καταπράγνε τὸν θυµόν, ὡς ἀδελφοίς κελεύων αὐτὸν κεχρήσθαι τοὺς οἰκείους καὶ διδάσκων τὰ περὶ τῆς φύσεως, τὰ τῶν Ἰοβ ὅµατα λέγων πρὸς αὐτοῦ “εἰ δὲ καὶ ἐφαύλισα, φησίν, “κρίµα θεραποντός μου ἢ θεραπαίνης κρινοµένων αὐτῶν πρὸς µέ, τι γάρ ποιήσω, ἐὰν ἔτασθν µοι ποιήσω Κύριος;”10.

An identical point of view can be found in Politeia (Republic) by Plato: “Τοῦτο µέντοι, ἢν δ’ ἐγὼ, τὸ τῆς τοιαύτης φύσεως εἰ ἑκ παιδὸς εὐθὺς κοπτόµενον περικόπτῃ τὰς τῆς γενέσεως συγγενεῖς ὦσπερ µολυβδίδας, αὐ δὴ ἐδωδαίς τε καὶ τοιούτων ἠδόνας τε καὶ λιγνείας προσφεσίς γηγοµέναι [περὶ] κάτω στρέφουσι τὴν τῆς ψυχῆς ὅψιν ὅν εἰ ἀπαλλαγέν περιστρέφετο εἰς τὰ ἀληθῆ, καὶ ἐκεῖνα δὲν τὸ αὐτὸ τοῦ αὐτῶν ἀνθρώπων ὀξύτατα ἐώρα, ὦσπερ καὶ ἐφ’ ἂ ν νῦν τέτραπται”11.

Aristotle also added: “διὸ δὲ ἤθελα διὸς εὐθὺς ἐκ νέων, ὡς ὁ Πλάτων φησίν, ὡστε χαίρειν τε καὶ λυπεῖσθαι οἷς δὲ ἢ γὰρ ὀρθὴ παι- δεία αὐτὴ ἐστὶν”12.

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10. John Chrysostom, Περὶ κενοδοξίας καὶ ὡς δὲ τοὺς γονεῖς ἀνατρέψειν τὰ τέχνα, 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?”’.


John Chrysostom identified with the Aristotle’s perspective: “Ἀν τούτων ἀνωθεν καὶ ἐκ πρώτης ἡλικίας ὅρους αὐτὴ πῆξομεν καλοῖς, οὐ δηροώμεθα πολλῶν μετὰ ταῦτα πόνον, ἀλλ’ ἢ συνήθεια νόμος αὐτοῖς ἔσται λοιπόν. Μηδὲν ἔομεν αὐτοῖς τῶν ἱδέων καὶ βλαβερῶν ποιεῖν, μηδὲ ὃς παιοὶ χαριζώμεθα ἐν σωφροσύνῃ μάλιστα διατηρῶμεν αὐτοῖς τοῦτο γὰρ πάντων πλέον τὴν νεότητα λυμαίνεται. Πρὸς τοῦτο πολλῶν ἦμιν δεῖ τῶν ἁγίων, πολλῆς τῆς προοσχης... Ταῦτα αὐτοῖς παραδείγματε, τούτοις νοετῶμεν, φοβῶμεν, ἀπειλῶμεν, νῦν μὲν τούτο, νῦν δὲ ἐκείνο ποιοῦντες. Μεγάλην παρακαταθήκην ἔχομεν τὰ παιδία”13.

Saint Basil the Great remarked: “Τοσοῦτὸν γε μὴν εἰπῶν ἰκανῶς ἃν ἴσος ὑμῖν ἐνδεξαμένη ὅτι πάσαν ὀμοῦ τὴν ἄρ’ οὐ γεγόνασιν ἄνθρωποι τῷ λόγῳ τις συκλαβών καὶ εἰς ἐν ἄθροίας εὐδαιμονίαν οὖθε πολλοστὶ μέτοι τῶν ἁγάθων ἐκείνων εὐφησιεν παρισουμένην, ἀλλὰ θειον τοῦ ἐν ἐκείνος ἐλαχίστον τὰ σύμπαντα τῶν τῆς καλὸν κατὰ τὴν ἀξίαν ἀφεστηκότα ἡ καθ’ ὅδον σκία καὶ ὅναρ τῶν ἄλθον ἀπολεῖπεται. Μάλλον δὲ, ἵν’ οἰκειοτέρῳ χρήσομαι τῷ παραδείγματι, δῶσ ὑψής τοῖς πάσι τιμιωτέρα σῶματος, τοσοῦτῳ καὶ τῶν βιῶν ἐκατέρων ἐστὶ τὸ διάφορον”14.

Plato expressed the same point of view: “ἂν ποιεῖται τῷ λόγῳ χρησμωθεῖ τῷ νῦν παραφανεῖται, ὡς γὰρ συμαινὲ καὶ οὕτος ὁ τρόπος ἄριστος τοῦ βίου, καὶ τὴν δικαιοσύνην καὶ τὴν ἀλλην ἀρετὴν ἀσκοῦντας καὶ ζῆν καὶ τεθνάναι. τοῦτῳ οὖν ἐπώμηθα, καὶ τοὺς ἄλλους παρακαλῶμεν, μὴ ἐκείνῳ, ὥσιν πιστεύεις ἐμὲ παρακαλεῖς ἐστὶ γὰρ οὐδενὸς ἄξιος, ὦ Καλλικλείς”15.

Gregory of Nazianzus stressed, with exemplary political insight, that the “Ἐλλῆν 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: “Πρὸτον μὲν, ὃτι κακούργως τὴν προοσχηρίαν μετέθηκεν (the emperor Julian) ἐπὶ τὸ

13. John Chrysostom, Εἰς τὴν Α’ πρὸς Τιμόθεου Ἐπιστολὴν, Οὐμιλία Θ’, ΕΠΕ 23, p. 266, 13-19; 29-31 (hereafter: John Chrysostom, Εἰς τὴν Α’ πρὸς Τιμόθεου): “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 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.

δοκοῦν, ἀδικεύον τῆς θρησκείας οὐ τῆς Ἑλλήνα 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 order 17. 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 religion 18.

The Church Fathers agreed with all that Plato wrote in his work Laws: "...ἡμεῖς δὴ μηδὲν ὀνόματι διαφερόμεθ᾽ αὐτοῖς, ἀλλ᾽ ὁ νυνδή λόγος ἡμῖν ὤμολογηθεὶς μενέτω, ὡς οὐ γε ὅρθος πεπαιδευμένοι σχεδὸν ἀγαθοὶ γίγνονται, καὶ δει δὴ τὴν παιδείαν μηδαμοῦ ἀτιμάξειν, ὡς πρῶτον τὸν καλλίστον τοῖς ἀρίστοις ἀνδράσιν παραγιγνόμενον καὶ εἰ ποτε ἔξερχεται, δυνατὸν δ᾽ ἐστὶν ἐπανορθοῦθαι, τοῦτ᾽ ἢ ἐν δραστέον δία βίου παντὶ κατὰ δίναμιν" 19 and adopted all that he mentioned in his work Protagoras: "...τοσαύτης οὖν τῆς ἐπιμελείας οὐσίας 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 πρώτος. PG 35, § 5:
http://users.uoa.gr/~nektar/orthodoxy/paterikon/grhgorios_8elogo_logoi.htm (Retrieved 12-6-2012). Cf. idem, Λόγος μ." Επιτάφιος εἰς τὸν Μέγαν Βασίλειον Ἐπίσκοπον Κασσαφείας Καππαδοκίας, PG 35, § 11:


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 work\textsuperscript{21}.

Chrysostom highlighted that children’s education required legislative protection: “Ταῦτα καὶ τοὺς νομοθέτας ἐδεί ποιεῖν, εἰ τι τῶν δεόντων ἐγίνετο, οὐκ ἀνδράσι γενομένοι τοῖς νέοις ἐπανατείνασθαι φόβους, ἀλλὰ παῖδας δόντας ὄνθιμεζεν καὶ διαπλάττειν... Καὶ γὰρ οἱ νομοθέται τότε παιδαγωγοῦσιν ἡμᾶς, ὅταν διαστραφέντες τύχομεν. Ἀλλ’ οὐχ ὁ Παῦλος οὕτως, ἀλλ’ ἐξ ἀρχῆς καὶ ἐν ἡλικίᾳ πρώτῃ τοὺς διδασκάλους αὐτοῖς ἐφύση τῆς ἀρετῆς, κωλύων ἐπεισελθεῖν τὴν κακίαν. Ἀὕτη γὰρ ἀρίστη διδασκαλία, οὐ, συγχωρήσαντας πρότερον περιγενέσθαι τὴν πονηρίαν, ὅπως αὐτὴν ἑξελάσωμεν, ἀλλ’ ἀπαντά ποιεῖν καὶ πραγματεύεσθαι, ὡστε ἀβατὸν αὐτὴ γενέσθαι τὴν φύσιν τὴν ἠμετέραν”\textsuperscript{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-grandfathers\textsuperscript{23}. He explained the reason for this: “παραμυθία γὰρ τοῦ θανάτου ἦν, ἵνα ὁ ἀπελθὼν δοκῇ ξῆν διὰ τῆς ἐπωνυμίας”\textsuperscript{24}.

The same thing happened in antiquity. In classical, ancient Athens, firstborn boys were usually given their grandfathers’ names (their father’s father)\textsuperscript{25}; “ἀξιόι δ’ αὐτὸς ὡς δὴ πρεσβύτερος ὄν τούνοι ἔχειν τὸ τοῦ πρὸς πατρός πάππον”\textsuperscript{26}. Of course, this was not a mandatory practice. Aristophanes, in his comedy The Clouds (Nepheleia) (60-65), men-

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\textsuperscript{22} John Chrysostom, \textit{Πρὸς πιστὸν πατέρα, Λόγος Γ’}, PG 47, col. 381 (hereafter: John Chrysostom, \textit{Πρὸς πιστὸν πατέρα}).

\textsuperscript{23} John Chrysostom, \textit{Περὶ κενοδοξίας 47.24-26}, p. 666.

\textsuperscript{24} R. Flacelière, \textit{La vie quotidienne en Grèce au siècle de Péricles}, Paris 1959; transl. in Greek G. Vandoros, \textit{Ο δημόσιος καὶ ιδιωτικὸς βίος τῶν Ἀρχαίων Ελλήνων}, Athens 2005\textsuperscript{13}, p. 104.


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tions the case of a child who was given a combination of names. “Μετὰ ταῦθ’, ὅπως νῦν ἐγένεθ’ ὑίς οὔτοσί, ἐμοὶ τε ἰὴ καὶ τῇ γυναικὶ τάγαθή, περὶ τούνοματος δὴ ἤνεβεν ἐλοιδοφοροῦμεθα. ἦ μὲν γὰρ ἤππον προ-ετίθει πρὸς τούνομα, Ξάνθιππον ἢ Χάριππον ἢ Καλλιπιδῆν, ἐγὼ δὲ τοῦ πάππου ἢ τιθέμεν Φειδιοῦν. Τέως μὲν ὧν ἔχρινομεθ’ εἴτα τῷ χρόνῳ κοινῇ ἐξυνεβήμεν καθέμεθα Φειδιπιδῆν”.

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 world.27

Plato stressed the same things during his era: “μὴ δὴ τις φιλοχρημο-νείτω παιδών γ’ ἔνεκα, ἵνα ὅτι πλουσιώτατος καταλήπτη ὦτε γὰρ ἐκεῖνοις ὦτε ἅφεν ἤμειν. ἦ γὰρ τῶν νέων ἀκολάους οὐσία, τῶν δ’ ἀναγκαῖοι μὴ ἐνδεής, αὕτη παισών μουσικότάτη τε καὶ ἀρίστη συμφωνόντος γάρ ἢμῖν καὶ συναρμόττονα εἰς ἁπάντα ἠλλοπο τοῦ βίον ἀπεργάζεται. παιονὶ δὲ αἰῶν χρῆ πολλήν, οὐ χρυσὸν κατα-λείπειν. οἴομέθα δὲ ἐπιπλήττοντες τοῖς νέοις ἀναισχυντοῦσιν τοῦ καταλείψειν τὸ δ’ ἦστιν οὕς ἐκ τοῦ νῦν παρακελεύματος τοῖς νέοις γιγνόμενον, δὲ παρακελεύονται λέγοντες ὡς δεὶ πάντα αἰσχύνεσθαι τὸν νέον. δὲ δὲ ἐμφωον νομοθέτης τοῖς προσβιτέροις ἄν μᾶλλον παρακε-λεύοτο αἰσχύνεσθαι τοὺς νέους, καὶ πάντων μάλιστα εὐλαβεῖσθαι μὴ ποτὲ τις αὐτῶν ἴδῃ τῶν νέων ἢ καὶ ἐπαρκοῦσῃ δρόντα ἢ λέγοντα τι τῶν αἰσχρῶν, ὡς ὅπου ἀναισχυντοῦσι γέροντες, ἀνάγκη καὶ νέους ἐντάσθα εἶναι ἀναισχυντάτος παιδεία γὰρ νέων διαφέρουσα ἐστὶν ἀμα καὶ αὐτῶν ὦτο νονθετείν, ἀλλ’ ἄπερ ἄν ἄλλον νονθετον εἶποι τις, φαίνεσθαι ταῦτα αὐτῶν δρόντα διὰ βίον”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 ἔξων τὴν ἐπιγνωμένην ἡδωνὴν ἢ λύπην τοῖς ἐργοις ὅ μὲν γὰρ ἀπεχάρμονος τῶν σωματικῶν ἡδονῶν καὶ αὐτῶ τοῦτο χαῖρων σωφρόν, ὁ δ’ ἀρχόμενος ἄκολαστος, καὶ ὁ μὲν ὑπομένων τὰ δεινὰ καὶ χαῖρων ἢ ἡ λυποῦμενος γε ἀνδρείος, ὁ δ’ ἐν-ποίμονος δειλός, περὶ ἡδονῶς ὁ μὲν καὶ λύπης ἔστιν ἢ θυκὴ ὄρετή διὰ μὲν γὰρ τὴν ἡδωνὴν τὰ φαύλα πράττομεν, διὰ δὲ τῆν λύπην τῶν καλῶν ἀπεχάρμεθα. διδ δεῖ ἣδαι ποὺς εὐθὺς ἐκ νέων, ὡς ὁ Πλάτων φησίν,
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 means.

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: “οἴσσεθαί γε χρή, ὁ Σώκρατες ἐξ παιδῶν σμικρῶν ἀρξάμενοι, μέχρι ωὔπερ ἄν ξώσι, καὶ διδάσκουν καὶ νουθετοῦσιν. ἔπειδαν θάττον συνή τις τὰ λεγόμενα, καὶ τροφῶς καὶ μήτηρ καὶ παιδαγωγὸς καὶ αὐτὸς ὁ πατήρ περὶ τούτῳ διαμάχονται, ὡπως ἢ βέλτιστος ἐσται ὁ παῖς, παρ’ ἐκατοστὸν καὶ ἐκγον καὶ λόγων διδασκόντες καὶ ἐνδεικνύοντες ὥστε τὸ μὲν δίκαιον, τὸ δὲ ᾳδικόν, καὶ τὸ δὲ μὲν καλόν, τὸ δὲ ἄισχρον, καὶ τὸ δὲ μὲν όσιον, τὸ δὲ ἀνόσιον, καὶ τὰ μὲν ποιεῖ, τὰ δὲ μὴ ποιεῖ. καὶ ἐὰν μὲν ἐκών πειθηται, εἰ δὲ μὴ, ὡσπερ ξύλον διαστρεφόμενον καὶ καμπτόμενον εὐθύνουσιν ἀπειλαὶς καὶ πληγαῖς. μετὰ δὲ ταύτα εἰς διδασκάλων πέμπτων πολλὰ μᾶλλον εντέλλονται εἰμιλεύθαι εὐκοσμίας τῶν παιδῶν ἡ γραμμάτων τε καὶ κιθαρίσεως”.

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 ὁμιλεῖν τοῖς παιοῖν, ἀλλ’ ἵνα μὴ εὐκαταφρόνητο πρὸς αὐτοὺς φαίνωμενος”32; “Ἀλλὰ λόγῳ, καὶ παραινεσί, καὶ συμβουλὴ ὑνθηζόντα ἰμών τὴν γνώμην...ο συγκεκληρωμένος ἐκάστῳ πατίρ”33, “Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νομοθεσίᾳ Κυρίου...Ἀγαπᾶτε αὐτὰ- τούτο γὰρ καὶ ἀκόλουθον αὐτῶν ἡ φύσις ἐπισπάται...Μῆ παροργίζετε τὰ τέκνα ὑμῶν”, οἶον οἱ πολλοὶ ποιοῦντες, ἀποκληρονομοὺς ἐρ-

31. Plato, Πρωταγόρας 325c-e.
33. John Chrysostom, Περὶ Ἀννησ. Λόγος Α’. Εἴς τὸ δεῖν καὶ ἐν τῇ Πεντηκοστῇ καὶ...πρὸς τὸ τέλει περὶ τῆς Ἀννης, PG 54, col. 636.
also rec
r about his child’s upbringing
στάτως, μηδέ θύσις αὐτὸν οὕτω παιδεύσαταν ἃν γὰρ
μάθη παιδεύσαταν συνεχῶς, καὶ καταφρονεῖν μαθήσησαι· μαθῶν δὲ καταφρονεῖν τὰ πάντα ἀνέτρησεν. Αλλὰ φοβείσθω μὲν ἀεὶ πληγὰς, μῆ λαμβανέτω δὲ καὶ ἐπισείσθω μὲν τὸ σκύτος, μῆ καταφερέσθω δέ. Καὶ ἀπειλαὶ προχωφεῖτοσαν μὴ εἰς ἔργον τοῦτο δὲ μὴ ἔστω δήλον, ὅτι μέχρις ἀπειλῶν ἔστι τὰ ὁμίματα· ἀπελῆ γὰρ τότε καλὸν, ὅταν πιστεύκηται ὅτι εἰς ἔργον ἔλθη... Ὅταν μέντοι ἵδης ἀπὸ τοῦ φόβου κερδάναταν, ἀνεὶ δὲι γὰρ τίνος φύσει τῇ ἤμετέρᾳ καὶ ἀνέσεως.

However, on the other hand: Ὅ γὰρ περιψίχων τὸν ὑδὸν τὸν ἐαυτοῦ, καταδεσμῶνε τὰ τραύματα αὐτῶν. Τῇ ἑστίν “Ὅ περιψίχων”; Ὁ ἐλεών, ὁ κολακεύων, ὁ θεραπεύων ὕπερ τὸ μέτρον, 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: “ὅ δὲ μετὰ λόγον ἐπιχειρῶν κολάζειν ὅ τοῦ παρεληλυθότος ἐνεκα ἄδικημάτως τιμωρεῖται –οὐ γὰρ ἄν τὸ γε πραχθὲν ἀγένητον θεί— ἀλλὰ τοῦ μέλλοντος χάριν, ἵνα μὴ αὐθῆς ἄδικημος μήτε αὐτῶς ὡς τὸν ὄτον ἑδών κολασθέντα. καὶ τοιαύτην διάνοιαν ἔχων διὰνοεῖται παιδεύσῃ εἰναι ἀφετήν ἀποτροπῆς γοῦν ἐνεκα κολάζειν”

John Chrysostom reminded the father about his child’s upbringing: “φιλόσοφον γὰρ τρέφεις καὶ ἀθλητὴν καὶ πολίτην τῶν ὀυρανῶν”. At another point he mentions children of both sexes (boys and girls), referring to the parents: “Καὶ ταῦτα οὖν πάντα καταστέλλωμεν, καὶ οὕτω δυνησόμεθα ἀφεῖσαι τῷ Ἡθω τοιούτως τρέφοντες ἀθλητάς, ἤνα δυνη-

34. John Chrysostom, *Εἰς τὴν πρὸς Ἐφεσίων Ἐπιστολὴν, Ὄμιλια ΚΑ*, *ΕΠΕ 21*, p. 250, 4-7; 8-11 (hereafter: John Chrysostom, *Εἰς τὴν πρὸς Ἐφεσίων*): “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, *Γοργία* 527a-d.


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”.

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The hierarch stressed to the parents that they must restrain the young from indulgences and intoxication, "μηδὲν ἐπεισιέτω αἰσχρὸν τρυφῆς καταφρονεῖτω καὶ τῶν ἄλλων τῶν τοιούτων". A proper education oriented to virtue would be helpful to this: "Μάλιστα ἔαν παιδεύσηται αἰσχρὰ μὴ φθέγγεσθαι, ἀνοιθεν ἔχει τὴν εὐλάβειαν προκαταβεβλημένην. Διαλέγου αὐτῷ περὶ κάλλους ψυχῆς" and the “Πνευματικὴ ἀνάγνωσις, (which) ἁγιάζει καὶ τὴν τοῦ Πνεύματος ἐπισπάται χάριν. Θείαι εἰσιν ἐπωδά τὰ γράμματα. Ἐπάδωμεν τοῖνυν ἑαυτοῖς καὶ τοῖς ἐν τῇ ψυχῇ πάθεσιν τὰ ἀτ’ ἐκείνων φάρμακα κατασκευάζωμεν. Ἄν γὰρ εἰδόμεν, τίνα ἐστὶ τὰ γιγνωσκόμενα, μετὰ πολλῆς ἀχουσώμεθα τῆς προθυμίας." 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 ἀγαθῶν τι ἐπισταμένων μᾶλλον ἢ ὑπὸ τῶν ἐξαιτατὰν τέχνην ἐχόντων. ἵσως ὅν τοῖς μὲν ὀνόμασιν οὐ σεσοφισμένοις λέγων οὐδὲ γὰρ ἢπι τούτῳ ὅν δὲ δέονται εἰς ἀρετὴν οἱ καλῶς πεπαιδευμένοις ὀρθῶς ἐγνωσμένα ζητοῦ λέγειν ὀνόματα μὲν γὰρ οὐκ ἂν παίδευσει, γνωμαὶ δὲ, εἰ καλὸς ψεύχοι. ψεύχοι δὲ καὶ ἄλλοι πολλοὶ τοῖς τοὺς σοφιστὰς καὶ οὐ [τοῖς] φιλοσόφους, ὅτι ἐν τοῖς ὀνόμασι σοφίζονται, οὐκ ἐν τοῖς νοῆσιν. οὐ λανθάνει δὲ μὲ δὲ τὰ μὴ καλῶς καὶ ἔξις γεγραμμένα φήσει τὶς ἱδίῳ τῶν τοιούτων οὐ καλῶς οὐδ’ ἔξις γεγραφέα. Γάρ ἔσται αὐτοῖς <τὸ> ταχὺ μὴ ὀρθῶς μέμψασθαι καίτοι γέγραπται γε ὀντως, ἵνα ὀρθῶς ἔχη, καὶ μὴ σοφιστικοὶ ποιῆ ἄλλα σοφῶς καὶ ἀγαθοῦς οὐ γὰρ δοκεῖν αὐτὰ βουλομαι μᾶλλον ἢ εἰσὶ χρήσιμα, ἵνα ἀνεξέλεγκτα ἢ εἰς ἀεὶ. οἱ σοφισταὶ δ’ ἐπὶ τῷ ἐξαπατάν 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...”.


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 ἴωάννην, Ὅμιλλα ΑΒ’, ΕΠΕ 13, p. 274.
In other words, these stories are connected with sexual education, in order to protect the child from a bad and abnormal sexual life. 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 παιδας ὤβριζειν νέους”. 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 away. 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 love.

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

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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 αγορισμος των παιδων κατα τον Ιερο Χρυσοστομο, Rethymno 1994, p. 48-49.

46. John Chrysostom, Εἰς τὸ κατὰ Ματθαίου, Ομιλία 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 public\footnote{John Chrysostom, \textit{Εἰς τὸ κατὰ Ματθαίον, Ἄμωλία ΝΘ}, \textit{PG} 58, col. 582-583. Cf. Xenophon, \textit{Οἰκονομικός}, \textit{Xenophonitis Opera Omnia}, vol. II: \textit{Commentarii, Oeconomicus, Convivium, Apologia Socratis}, ed. E. C. Marchant, Oxford - New York 1921, 13.7, 9.}

In antiquity, Lysias, in his work \textit{For Mantitheus} pointed out the same passion that the young had for gambling (κύβοι; dice), alcohol and promiscuity\footnote{Lysias, \textit{Ὑπὲρ Μαντιθέου, Lysias}, English transl. W. R. M. Lamb, [Loeb Classical Library] Cambridge, MA - London 1967, p. 380 [146], 11.}

Chrysostom also mentioned interesting facts about the organizers of festive performances or public spectacles in his era: “Οὐκ οἴδατε, ὅτι οἱ ἐν ταῖς πόλεσι πολιτεύμενοι τῆς θηλῆς πολλάς τοὺς ἑαυτῶν παιδας ἀποσπασθέντας θαλλοφόρους καὶ ἀγωνοθέτας καὶ γυμνασιάρχους καὶ χορειάρχας ποιοῦσιν;"\footnote{John Chrysostom, \textit{Περί Ἀννῆς, Λόγος Γ}, \textit{PG} 54, col. 658.}

Related sources of previous eras provide information about the ranks that were formerly mentioned, their duties and their earnings\footnote{See, for example, P. M. Nigdelis, \textit{Ἡ Ῥωμαϊκὴ Μακεδονία (168 π.Χ.-284 μ.Χ.)}; http://www.imma.edu.gr/imma/history/03.html (Retrieved 29/9/2012).}.

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-
dens, it was observed that a lot of members of the curial council fled\(^5\). Of course, the enormous cost of these events\(^5\) led some to bankruptcy because they got carried away in extravagances owing to their vanity and spent more than they could afford\(^5\).

\textit{The moral purpose of education according to the Fathers of the Church}

Saint Basil the Great, in his homily \textit{Πρὸς τοὺς νέους, ὅπως ἂν ἐξ ἕλληνικῶν ὑφελοῖντο λόγον}\(^6\) 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 ethics\(^5\).

Saint Basil the Great referred to the education which he considered that the youth of his era should receive: “\(Καὶ ἡμῖν δὴ οὖν ἁγώνα προκείσθαι πάντων ἁγώνων μέγιστον νομίζειν χρεών, ὕπερ οὗ πάντα ποιητέων ἥμιν καὶ ποιητέων εἰς δύναμιν ἐπὶ τὴν τούτου παρασκευὴν, καὶ ποιηταῖς καὶ λογοποιοῖς καὶ ὑπὲρ ὅπου πάσιν ἁνθρώποις ὑπὲρ ὧν ἀν μέλλῃ πρὸς τὴν τῆς ψυχῆς ἐπιμέλειαν ὑφελεία τὶς ἔσεσθαι”\(^5\), “\(Καὶ ἐπειδήπερ δι᾽ ἀρετῆς ἐπὶ τὸν βίον ἥμιν καταθεῖναι δεῖ τὸν ἔτερον, εἰς ταῦτην δὲ πολλὰ μὲν ποιηταῖς, πολλὰ δὲ συγγραφεύσι, πολλῷ δὲ ἐπὶ πλείῳ ϕιλοσόφῳ ἀνδράσι ὑμνηταί, τοῖς τοιούτοις τῶν λόγων μάλιστα προσεχέτεον. Οὐ μικρόν γὰρ τὸ ὑφελεῖα, οἰκειοτήτα τινα καὶ συνήθειαν ταῖς τῶν νέων ψυχαῖς τῆς ὀρτῆς ἐγγενέσθαι”\(^5\).

Plato also expressed the same perspective about the poets in his works \textit{Protagoras} and \textit{Politeia} (\textit{Republic}): “\(Ἄρ’ οὖν τοῖς ποιηταῖς ἥμιν


\(^{54}\) John Chrysostom, \textit{Περὶ πενδοδόξαις} 6,25-26, p. 626.

\(^{55}\) John Chrysostom, \textit{Περὶ πενδοδόξαις} 7-8, p. 628-630.

\(^{56}\) Saint Basil the Great, \textit{Πρὸς τοὺς νέους} 563-590.

\(^{57}\) Π. Λεμερλέ, \textit{Ὁ πρώτος βυζαντινός Ουμανισμός} 47.

\(^{58}\) Saint Basil the Great, \textit{Πρὸς τοὺς νέους} 568A.

\(^{59}\) Saint Basil the Great, \textit{Πρὸς τοὺς νέους} 572A.
μόνον ἐπιστατητέον καὶ προσαναγχαστέον τὴν τοῦ ἄγαθον εἰκόνα ἥθους 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* (Cynegeticus), in which the sophists were compared to the philosophers: “יהוד γὰρ τοῖς μὲν ὄνομασιν οὐ σεοφισμένοι λέγων οὐδὲ γάρ ἐπιπτο- ὄν δὲ δέονται εἰς ἀρετὴν οἱ καλῶς πεπαιδευμένοι όρθος ἐγνω- σμένα ξητῶ λέγειν ὠνόματα μὲν γὰρ οὐκ ἔν παιδεύσειε, γνώμαι δὲ, εἰ καλῶς ἐχοιεν”62.

Saint Basil the Great also referred to the philosophy of the Pythago- reans 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 δι- δάσκαλοι τοῦτον τε ἐπιμελοῦνται, καὶ ἐπειδὰν αὐτὴν γράμματα μάθωσιν καὶ μέλλωσιν συνήσειν τὰ γεγραμμένα ὡσπερ τότε τὴν φωνὴν, παρα- τιθέσαι αὐτοῖς ἐπὶ τῶν βάθρων ἀναγκαζομένης ποιητῶν ἄγαθων ποιήματα καὶ ἐκμαθηθέναι ἀναγκάζουσιν, ἐν οἷς πολλαῖς μὲν νοθε- τήσεις ἔνεισαν πολλαὶ δὲ διέξοδοι καὶ ἐπαινοῦ καὶ ἐγχώμια παλαιῶν ἀνδρῶν ἄγαθων, ἢν ὁ παῖς ξηλὸν μιμῆται καὶ ὑφέσθαι τοιοῦτος γενέσθαι. οὐ τ᾽ αὖ κιθαρισταί, ἔτερα τοιαῦτα, σωφροσύνης τε ἐπιμε- λοῦνται καὶ ὅπως ἃν οἱ νέοι μηδὲν κακουργοῦσιν πρὸς δὲ τούτος, ἐπειδὰν κιθαρίζει μάθωσιν, ἄλλου αὖ ποιητῶν ἄγαθων ποιήματα διδάσκοναι μελοποιοῦν, εἰς τὰ κιθαρίσματα ἐνείσαντες, καὶ τοὺς ὠθο- μοὺς τε καὶ τὰς ἁρμονίας ἀναγκάζουσιν οἰκειοῦσθαι ταῖς ψυχαῖς τῶν παίδων, ἢν ἡμερότεροι τε ὡσίν, καὶ εὐνοθημότεροι καὶ εὐαρμοστότε- ροι γιγνόμενοι χρήσιμοι ὡσίν εἰς τὸ λέγειν τε καὶ πράπτειν66.

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60 Plato, *Politeía* 401b.
61 Plato, *Phaidon* 114c.
62 Xenophon, *Κυνηγετικός* 13.5.
63 Saint Basil the Great, *Πρὸς τοὺς νέους* 585B.
65 Saint Basil the Great, *Πρὸς τοὺς νέους* 576B.
66 Plato, *Πρωταγόρας* 325c-326b.
At this part, the most characteristic view of the Modern American psychologist Albert Bandura\textsuperscript{67} 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 model\textsuperscript{68}.

Chrysostom also spoke of the same matter and advised parents to teach their child the appropriate management of his anger\textsuperscript{69}.

The two Fathers identified with the perspective that Socrates had expressed: \textit{“καὶ ἔσον τινὰ σοι καταφρονήσαι ώς ἀνοιήτου καὶ προπη- λακίσαι, ἔὰν βούληται, καὶ ναὶ Μία σὺ γε θαρφόν πατάξαι τὴν ἀτιμον ταύτην πληγήν οὐδὲν γὰρ δεινὸν πείσῃ, ἦν τῷ ὄντι ἦς καλὸς κάγαθος, ἀσκὼν ἀρετήν”}\textsuperscript{70}. Also, Aristotle, in Nicomachean Ethics talked about anger (\textit{θυμός}) and pleasure (\textit{ήδονή}), the two evils that one could eradicate by doing virtuous deeds\textsuperscript{71}.

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: \textit{“Καίτοι τίνα ἔχει λόγον, κυβερνήτην μὲν οὐκ εἰκή τοῖς πνεύμασιν ἐφίεναι, ἀλλὰ πρὸς ὀρθῶς εὐθύνειν τὸ σκάφος, καὶ τοξότην κατὰ σκοποῦ βάλλειν, καὶ μὲν δὴ καὶ χαλκευτικὸν τινὰ ἢ τεκτονικὸν ὄντα τοῦ κατὰ τὴν τέχνην ἐφί- σεως τέλους, ἡμᾶς δὲ καὶ τῶν τοιούτων δημιουργὸν ἀπολείπεσθαι, πρὸς γε τὸ συννοράν δύνασθαι τὰ ἡμέτερα; Οὐ γὰρ δὴ τῶν μὲν χειρω- νακτῶν ἔστι τι πέρας τὸς ἐργασίας, τοῦ δὲ ἀνθρωπίνου βίου σκοπὸς οὐκ ἔστι, πρὸς δὲν ἄφορώντα πάντα συμεῖν καὶ λέγειν χρῆ τὸν γε μὴ τοῖς ἀλόγοις παντάπασι προσεοικέναι μέλλοντα ἡ οὕτως ἄν εἰμην ἀτεχνὸς κατὰ τῶν πλοίων τὰ ἀνεμάτιστα, οὐδενὸς ἡμῖν νοῦ ἐπὶ τὸν τῆς ψυχῆς οἰάκων καθεξομένου, εἰκὴ κατὰ τὸν βίον ἄνοι καὶ κάτω πε- ριφερομένου. Ἀλλ’ ὅπερ ἐν τοῖς γιγνμένοις ἁγόσην, εἰ δὲ βούλει, τοῖς μουσικῆς, ἐκείνων εἰς τῶν ἁγῶνων αἱ μελέται ὁπερ οἱ στέφανοι, καὶ}

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


\textsuperscript{69} John Chrysostom, \textit{Περὶ κενοδοξίας} 66, p. 680-689, 5-7, p. 684.

\textsuperscript{70} Plato, \textit{Γοργίας} 527c-d.

\textsuperscript{71} Aristotle, \textit{Ἡθικὰ Νικομάχεια} 1105a.
οὐδείς γε πάλην ἀσκῶν ἢ παγχράτιον εἶτα κιθαρίζειν ἢ αὐλεῖν μελετᾶ
dια περίοδοι ἐρχονται οἱ δὲ υπὸ μειζόνων καταληφθέντες ἄρσωτιμάτων, ἐφ᾽ ἐαυτοὶ καλοῦσι τοὺς θεραπεύοντας οἱ δὲ εἰς ἀνήκεστον παντελῶς μελαγχολίας παρενεχθέντες, οὐδὲ προσιόντας προσένται. "Ο μὴ πάθητε νῦν ὑμεῖς τοὺς ὀρθῶς ἐρχοντας τῶν λογισμῶν ἀποφεύγοντες" etc.

At this point Chrysostom’s testimony can be added: “Πῶς γε οὐκ ἄτοπον, εἰ μὲν οἰκοδόμοι ἤμεν καὶ ἔρχοντι οἰκίσκην ἐκτίζομεν, μὴ πάντας ἀπὰλες τοὺς ἵκετας ἴναν ἐὰν προσέναι τῇ οἰκοδομίᾳ...". 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 slaves.

Plato made the same arguments, using the examples above in his works Alcibiades and Protagoras. Xenophon also mentioned similar examples with a similar goal in his work Cyropaedia: “Καὶ ἐπὶ μὲν γε τὸ ἀνάγκη ἔπεσθαι αὐτή, ὦ παῖ, ἡ ὁδὸς ἐστὶν ἐπὶ δὲ τὸ κρείττον τοῦτον πολὺ, τὸ ἐκάστας πείθονται, ἀλλὰ ἐστὶ συντομωτέρα. ὦν γὰρ ἦν ἠγάλωσονται περὶ τοῦ συμφέροντος ἐαυτοῖς φρονιμωτέρον ἐαυτῶν εἶναι, τούτω οἱ ἀνήγροι υπέρρηδοι πείθονται. γνοῖς δ᾽ ἂν ὧν τοῦθ' οὕτως ἔχει ἐν ἄλλοις τε πολλοῖς καὶ ὡς καὶ ἐν τοῖς καμίνουσιν, ὡς προθυμοὺς τοὺς ἐπιτάξοντας δ' τι χρὴ ποιεῖν καλοῦν καὶ ἐν ταλάττῃ δὲ ὡς προθυμοὺς τοῖς χυβερνήταις οἱ συμπλέονται καὶ οὐς γ' ἂν νομίσουσι τίνες βέλτιον αὐτῶν ὁδὸς εἰδέναι, ώς ἴσχυρῶς τοῦτον οὐδ' ἀπολείπεσθαι· θέλουσιν γὰρ ὅταν οἱ σιωποὺς πεῖθονται κακοῖν τῇ λήψεθαι, οὕτε ζημίας πάνω τι θέλοντι εἴσειν οὕτε δώρος ἐπαύρεσθαι. οὐδὲ γὰρ δώρα ἐπὶ τῷ αὑτῶ κακῷ ἔχων οὐδεὶς λαμβάνει. Λέγεις σὺ, 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.
77. Plato, Πρωταγόρας 324e-345a.
λάτερ, εἰς τὸ πειθομένους ἔχειν οὐδὲν εἶναι ἀννομώτερον τοῦ φρονιμώτερον δοξεῖν εἶναι τῶν ἀρχιμένων. Λέγω γὰρ οὖν, ἔφη. Καὶ πώς δὴ τις ἂν, ὁ πάτερ, τοιαύτην δόξαν τάχιστα περὶ αὐτοῦ παρασχέσθαι δύνατο; Οὐχ ἔστιν ἔφη, ὦ παῖ, συντομωτέρα ὅδες <ἐπί τό>, περὶ ὧν βούλει, δοξεῖν φρονίμοις εἶναι ἢ τὸ γενέσθαι περὶ τούτων φρονίμων. καθ’ ἐν δ’ ἔκαστον σκοπῶν γνώση ὅτι ἐγὼ ἄλληθη λέγω. ἣν γὰρ βουλή μὴ ὧν ἀγαθὸς γεωργὸς δοξεῖν εἶναι ἀγαθὸς, ἢ ἔπειτα ἢ ἱερὸς ἢ αὐλητής ἢ ἅλλ’ ὅτιον, ἐννοεῖ πόσα σε δέοι ἢ μιχανάσθαι τοῦ δοξείν ἐνεκα. καὶ εἰ δὴ πεισάξῃ ἐπαινεῖ τε σε πολλοῖς, ὅπως δόξαν λάβοις, καὶ κατασκευᾶς καλὰς ἐφ’ ἐκάστῳ αὐτῶν κτήσαιοι, ἀρτι τε ἐξηπατη- κὼς εἰς ἢ καὶ ὅλῳ γὐθέρων, ὅποι πείραν δοής, ἐξεληλημένος ἄν προσέτι καὶ ἅλαξών φαίνοι. Φρονίμοις δὲ περὶ τοῦ συνοϊκεῖν μέλλοντος πῶς ἂν τις τῷ ὁτι γένοιτο; Δῆλον, ἔφη, ὦ παῖ, ὅτι ὧσς μὲν ἔστι μαθῶντα εἰδέναι, μαθῶν ἂν, ὥστε τὰ τακτικὰ ἔμαθες ὃς δὲ ἀνθρώποις οὕτε μαθηταὶ οὕτε προσφατὰ ἀνθρωπίνη προοίμια, διὰ μα- ντικῆς ἂν παρὰ θεῶν πυθναθόμενος φρονιμώτερος ἄλλων ἐμὴς ὃ τι δὲ γνοῖς βέλτιον ἃν πραξήθηναι, ἐπιμελομένος ἁν τούτων ὃς ἀν πραξθείη. καὶ γὰρ τὸ ἐπιμελεῖσθαι οὐ ἂν δὴ φρονιμωτέρον ἄνδρὸς ἢ τὸ ἁμελείν”78.

Saint Basil the Great elucidated on the correct method of education and schooling: “τὸν αὐτὸν δὴ καὶ ἡμεῖς τρόπον, εἰ μέλλει ἀνέκπλυτος ἢμῖν ἡ τοῦ καλοῦ παραμένειν δόξα, τοῖς ἔξω δὴ τούτοις προτελεσθέ- ντες, τηνικαῦτα τῶν ἱερῶν καὶ ἀπορρήτων ἐπακονούμεθα παιδευμά- των καὶ ὁ ὸν ἐπὶ ὑπάτου τὸν ἡμῖν ὅραν ἐθείοθεντες οὕτως αὐτῷ προ- σβαλοῦμεν τῷ φωτὶ τὰς ὑψεῖς”79.

The same point of view with the same examples was expressed by Aristotle, in Nicomachean Ethics: “ἐτι ἐκ τῶν αὐτῶν καὶ διὰ τῶν αὐτῶν καὶ γίνεται πᾶσα ἄρετῇ καὶ φθείρεται, ὁμιῶς δὲ καὶ τέχνῃ ἐκ γὰρ τοῦ κιθαρίζειν καὶ οἱ ἀγαθοὶ καὶ κακοὶ γίνονται καθαρισταὶ. ἀνάλογον δὲ καὶ ὁικοδόμοι καὶ οἱ λοιποὶ πάντες ἐκ μὲν γὰρ τοῦ εὗ ὁικοδομεῖν ἀγάθον ὁικοδόμει οὕσοι ἐστών, ἐκ δὲ τοῦ κακοῦ κακοὶ. εἰ γὰρ μὴ οὕτως εἴλεν, οὐδὲν ἃν ἐδει τοῦ διδάξοντος, ἀλλὰ πάντες ἃν ἐγίνο- ντο ἀγαθοὶ καὶ κακοί. οὕτω δὴ καὶ ἐπὶ τῶν ἁρετῶν ἔχει πράττοντες γὰρ τὰ ἐν τοῖς συναλλάξομαι τοῖς πρὸς τοὺς ἀνθρώποις γνωσθήσατι, εἰ μὴ δίκαιοι οἱ δὲ ἄδικοι, πράττοντες δὲ τὰ ἐν τοῖς δεινοῖς καὶ ἑθισμοῖς φοβεῖσθαι ἢ θαρρεῖν οἱ μὲν ἀνδρείοι οἱ δὲ δειλοὶ. ὁμιῶς δὲ καὶ τὰ περὶ τὰς ἐπιθυμίας ἔχει καὶ τὰ περὶ τὰς ὁργὰς οἱ μὲν γὰρ σωφρονεῖς καὶ πράοι γίνονται, οἱ δ’ ἀκόλουθοι καὶ ὅργαλοι, οἱ μὲν ἐκ τοῦ ὀυτῶν

79. Saint Basil the Great, Πρὸς τοὺς νέους 568A-B.
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, “απεσεθαι πολιτικών τών κατά δύναμιν, τών οὓς ἐχόντων ἀμαρτήματα” If he decides to establish a career in the army “μαθέω μὴ κερδαίνειν αἰσχρῶς”, “ἄν τε τοίς ἀδικουμένοις συναγορευή, ἀν τε ὅτιον τοῦτον”.

Plato explained the proper way to engage with politics: “λέγειν τε ἡγαγκάσθην, ἐπαινῶν τὴν ὀρθὴν φιλοσοφίαν, ως ἐκ ταύτης ἐστὶν τά τε πολιτικα δίκαια καὶ τά τῶν ἢ διώτων πάντα κατιδεῖν κακῶν οὐκ ὥσπερ τά ἢθος ἢ δέντα ἢδον ἢ δύναμιν γένη, πρὶν ἐν ἦ τό τῶν φιλοσοφοῦντων ὀρθώς γε καὶ Ἀλήθεα γένους εἰς ἁρχὰς ἐλθὴ τὰ πολιτικὰς ἢ τό τῶν δυναστευόντων ἐν ταῖς πόλεσιν ἐς τῖς δικαίωσε καὶ ἱσθαι συναγορεύη” Aristotle supported this point of view in Nicomachean Ethics.

At another point, St. Basil the Great mentioned: “Καὶ ὅπερον δὲ τὴν περὶ τὸ πευδέσθαι τέχνην οὐ μιμησόμεθα. Οὔτε γὰρ ἐν δικαστηρίωι οὔτε ἐν ταῖς ἄλλαις πράξεσιν ἐπιτιθεῖοι ἐμών τὸ πευδός, τοῖς τὴν ὀρθὴν ὅδον καὶ ἀληθῆ προελομένοις τοῦ βίου, οἷς τὸ μὴ δικάζεσθαι νόμῳ προστεταγμένον ἐστὶν”.

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 ἐς νέων κυλινδουμένου πρὸς τοῖς ἐν φιλοσοφία καὶ τῇ τοιούτῳ διατριβῇ τεθραμμένους ως οἰκείται πρὸς ἑλευθέρους τεθραφάτων”.

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80 Aristotle, Ἡθικὰ Νικομάχεια 1103b.
81 John Chrysostom, Περὶ πεινοδοξίας 89, p. 700.
83 Aristotle, Ἡθικὰ Νικομάχεια 1105a (10-13).
84 Saint Basil the Great, Πρὸς τοὺς νέους 569B.
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 development.86

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: “Ἀλλ’ ὀσπερ ἐν τοῖς γυμνικοῖς ἁγώσιν, εἰ δὲ βούλει, τοῖς μουσικῆς, ἐκείνων εἰσὶ τῶν ἁγώνων αἱ ἀελείαι ὄσπερ οἱ στέφανοι, καὶ οὗτοι γε πάλην ἀοκών ἡ παγκρατίαν εἶτα κυθαρίζειν ἢ αὐλεῖν μελετῆς.”87 John Chrysostom also used the example of the athletes’ constant training so that they could maintain their skills at the maximum.88

In antiquity, Aristotle, in his work Rhetoric, used the same examples about the “οὐμάτων δὲ ἀρετῆ ύγιεία, αὐτή δὲ οὕτως ὀστε ἁνόοσου εἶναι χορμένους τοὺς σώματοι πολλοὶ γὰρ ύμαινον, ὀσπερ Ἡροδίκος λέγεται, ὅς οὔδεις ἃν εύδαιμονίσειε τῆς ύγιείας διὰ τὸ πάντων ἀπέχεσαι τῶν ἀνθρωπίνων ἢ τῶν πλείστων...διδ οἱ πένταθλοι κάλλιστοι, ὅτι πρὸς βίαν καὶ πρὸς τάχος ἁμα περάντων ὁ γὰρ δυνάμενος τὰ σχέλη ὑποτείν πως καὶ πονεῖ τὸν τόρω δρομικός, ὁ δὲ ἠλίθειν καὶ κατέχειν παλαιστικός, ὁ δὲ ἦλθε τῇ πληγή πυκτικός, ὃς ὅμοιος τούτους παγκρατιστικός, 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 Laws91 and Protagoras92, Xenophon in Memorabilia93, Aristotle in Nicomachean Ethics94.

87 Saint Basil the Great, Πρὸς τοὺς νέους 577C.
88 John Chrysostom, Εἰς τὴν Α΄ πρὸς Τιμόθεον 270, 1-3.
91 Plato, Νόμοι 729d-e.
92 Plato, Πρωταγόρας 326b-c.
94 Aristotle, Θηλικά 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 φιλόσοφους 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 ιδιαιτέρως του Μεγάλου Βασιλείου και του Ιωάννου Χρυσοστόμου, οι Πατέρες της Εκκλησίας ενστερνίζονται και αναπτύσσουν σύγχρονες παιδαγωγικές αρχές στα έργα τους.