

## Chapter 1 : Greece – Best of History Web Sites

*Life and Learning in Ancient Athens [Richard W. Hibler] on calendrierdelascience.com \*FREE\* shipping on qualifying offers. This introductory text is designed to accommodate a variety of readers, from high school students studying classical subjects to tourists who wish to know more about the Golden Age of Greece.*

Pythagoreanism Although Socrates influenced Plato directly as related in the dialogues, the influence of Pythagoras upon Plato also appears to have significant discussion in the philosophical literature. Pythagoras, or in a broader sense, the Pythagoreans, allegedly exercised an important influence on the work of Plato. Here, this influence consists of three points: It is probable that both were influenced by Orphism. The physical world of becoming is an imitation of the mathematical world of being. These ideas were very influential on Heraclitus, Parmenides and Plato. Metaphysics These two philosophers, following the way initiated by pre-Socratic Greek philosophers like Pythagoras, depart from mythology and begin the metaphysical tradition that strongly influenced Plato and continues today. His image of the river, with ever-changing waters, is well known. According to this theory, there is a world of perfect, eternal, and changeless forms, the realm of Being, and an imperfect sensible world of becoming that partakes of the qualities of the forms, and is its instantiation in the sensible world. The precise relationship between Plato and Socrates remains an area of contention among scholars. Plato makes it clear in his Apology of Socrates that he was a devoted young follower of Socrates. In that dialogue, Socrates is presented as mentioning Plato by name as one of those youths close enough to him to have been corrupted, if he were in fact guilty of corrupting the youth, and questioning why their fathers and brothers did not step forward to testify against him if he was indeed guilty of such a crime 33d–34a. Phaedo 59b Plato never speaks in his own voice in his dialogues. In any case, Xenophon and Aristophanes seem to present a somewhat different portrait of Socrates from the one Plato paints. In the times of Homer and Hesiod 8th century BC they were quite synonyms, and contained the meaning of tale or history. Later came historians like Herodotus and Thucydides, as well as philosophers as Parmenides and other Presocratics that introduced a distinction between both terms, and *mythos* became more a nonverifiable account, and *logos* a rational account. Instead he made an abundant use of it. This fact has produced analytical and interpretative work, in order to clarify the reasons and purposes for that use. Plato, in general, distinguished between three types of myth. Then came the myths based on true reasoning, and therefore also true. Finally there were those non verifiable because beyond of human reason, but containing some truth in them. He considered that only a few people were capable or interested in following a reasoned philosophical discourse, but men in general are attracted by stories and tales. Consequently, then, he used the myth to convey the conclusions of the philosophical reasoning. Aristotle gestures to the earth, representing his belief in knowledge through empirical observation and experience, while holding a copy of his *Nicomachean Ethics* in his hand. Plato holds his *Timaeus* and gestures to the heavens, representing his belief in The Forms. In ancient Athens, a boy was socially located by his family identity, and Plato often refers to his characters in terms of their paternal and fraternal relationships. Socrates was not a family man, and saw himself as the son of his mother, who was apparently a midwife. A divine fatalist, Socrates mocks men who spent exorbitant fees on tutors and trainers for their sons, and repeatedly ventures the idea that good character is a gift from the gods. In the *Theaetetus*, he is found recruiting as a disciple a young man whose inheritance has been squandered. Socrates twice compares the relationship of the older man and his boy lover to the father-son relationship *Lysis a*, *Republic 3*. Socrates is often found arguing that knowledge is not empirical, and that it comes from divine insight. In many middle period dialogues, such as the *Phaedo*, *Republic* and *Phaedrus* Plato advocates a belief in the immortality of the soul, and several dialogues end with long speeches imagining the afterlife. More than one dialogue contrasts knowledge and opinion, perception and reality, nature and custom, and body and soul. Several dialogues tackle questions about art: Socrates says that poetry is inspired by the muses, and is not rational. In *Ion*, Socrates gives no hint of the disapproval of Homer that he expresses in the *Republic*. Socrates and his company of disputants had something to say on many subjects, including politics and art, religion and science, justice and medicine, virtue and vice, crime and punishment, pleasure and pain,

rhetoric and rhapsody, human nature and sexuality, as well as love and wisdom. While most people take the objects of their senses to be real if anything is, Socrates is contemptuous of people who think that something has to be graspable in the hands to be real. In other words, such people live without the divine inspiration that gives him, and people like him, access to higher insights about reality. Socrates says that he who sees with his eyes is blind, and this idea is most famously captured in his Allegory of the Cave, and more explicitly in his description of the divided line. The Allegory of the Cave begins Republic 7. Socrates says in the Republic that people who take the sun-lit world of the senses to be good and real are living pitifully in a den of evil and ignorance. Socrates admits that few climb out of the den, or cave of ignorance, and those who do, not only have a terrible struggle to attain the heights, but when they go back down for a visit or to help other people up, they find themselves objects of scorn and ridicule. According to Socrates, physical objects and physical events are "shadows" of their ideal or perfect forms, and exist only to the extent that they instantiate the perfect versions of themselves. Just as shadows are temporary, inconsequential epiphenomena produced by physical objects, physical objects are themselves fleeting phenomena caused by more substantial causes, the ideals of which they are mere instances. For example, Socrates thinks that perfect justice exists although it is not clear where and his own trial would be a cheap copy of it. Socrates claims that the enlightened men of society must be forced from their divine contemplations and be compelled to run the city according to their lofty insights. Thus is born the idea of the " philosopher-king ", the wise person who accepts the power thrust upon him by the people who are wise enough to choose a good master. This is the main thesis of Socrates in the Republic, that the most wisdom the masses can muster is the wise choice of a ruler. Theory of Forms The theory of Forms or theory of Ideas typically refers to the belief that the material world as it seems to us is not the real world, but only an "image" or "copy" of the real world. That is, they are universals. In other words, Socrates was able to recognize two worlds: Platonic epistemology Many have interpreted Plato as stating "even having been the first to write" that knowledge is justified true belief, an influential view that informed future developments in epistemology. And this theory may again be seen in the Meno, where it is suggested that true belief can be raised to the level of knowledge if it is bound with an account as to the question of "why" the object of the true belief is so Meno 97d-98a. The knowledge must be present, Socrates concludes, in an eternal, non-experiential form. In other dialogues, the Sophist, Statesman, Republic, and the Parmenides, Plato himself associates knowledge with the apprehension of unchanging Forms and their relationships to one another which he calls "expertise" in Dialectic, including through the processes of collection and division. And opinions are characterized by a lack of necessity and stability. These correspond to the "appetite" part of the soul. These correspond to the "spirit" part of the soul. These correspond to the "reason" part of the soul and are very few. In the Timaeus, Socrates locates the parts of the soul within the human body: Reason is located in the head, spirit in the top third of the torso, and the appetite in the middle third of the torso, down to the navel. Instead of rhetoric and persuasion, Socrates says reason and wisdom should govern. As Socrates puts it: According to him, sailing and health are not things that everyone is qualified to practice by nature. A large part of the Republic then addresses how the educational system should be set up to produce these philosopher kings. Socrates is attempting to make an image of a rightly ordered human, and then later goes on to describe the different kinds of humans that can be observed, from tyrants to lovers of money in various kinds of cities. The ideal city is not promoted, but only used to magnify the different kinds of individual humans and the state of their soul. However, the philosopher king image was used by many after Plato to justify their personal political beliefs. The philosophic soul according to Socrates has reason, will, and desires united in virtuous harmony. A philosopher has the moderate love for wisdom and the courage to act according to wisdom. Wisdom is knowledge about the Good or the right relations between all that exists. Wherein it concerns states and rulers, Socrates asks which is better "a bad democracy or a country reigned by a tyrant. He argues that it is better to be ruled by a bad tyrant, than by a bad democracy since here all the people are now responsible for such actions, rather than one individual committing many bad deeds. This is emphasised within the Republic as Socrates describes the event of mutiny on board a ship. According to Socrates, a state made up of different kinds of souls will, overall, decline from an aristocracy rule by the best to a timocracy rule by the honorable, then to an oligarchy rule by the few, then to a democracy rule by the people, and finally to tyranny rule by

one person, rule by a tyrant. This regime is ruled by a philosopher king, and thus is grounded on wisdom and reason. In timocracy the ruling class is made up primarily of those with a warrior-like character. It is characterized by an undisciplined society existing in chaos, where the tyrant rises as popular champion leading to the formation of his private army and the growth of oppression. Many modern books on Plato seem to diminish its importance; nevertheless, the first important witness who mentions its existence is Aristotle, who in his *Physics* b writes: The importance of the unwritten doctrines does not seem to have been seriously questioned before the 19th century. A reason for not revealing it to everyone is partially discussed in *Phaedrus* c where Plato criticizes the written transmission of knowledge as faulty, favoring instead the spoken logos: The content of this lecture has been transmitted by several witnesses. Aristoxenus describes the event in the following words: But when the mathematical demonstrations came, including numbers, geometrical figures and astronomy, and finally the statement Good is One seemed to them, I imagine, utterly unexpected and strange; hence some belittled the matter, while others rejected it. In *Metaphysics* he writes: Plato] supposed that their elements are the elements of all things. Accordingly the material principle is the Great and Small [i. Further, he assigned to these two elements respectively the causation of good and of evil" a. A modern scholar who recognized the importance of the unwritten doctrine of Plato was Heinrich Gomperz who described it in his speech during the 7th International Congress of Philosophy in Each new idea exposes a flaw in the accepted model, and the epistemological substance of the debate continually approaches the truth. Stephanus pagination Thirty-five dialogues and thirteen letters the Epistles have traditionally been ascribed to Plato, though modern scholarship doubts the authenticity of at least some of these. This scheme is ascribed by Diogenes Laertius to an ancient scholar and court astrologer to Tiberius named Thrasyllus. The works are usually grouped into Early sometimes by some into Transitional, Middle, and Late period.

## Chapter 2 : Sparta - HISTORY

*Introduction to ancient Athens --Taking care of business --Sport and leisure activities --Captive and captivating women of Athens --Learning the facts of life: Athenian education --Higher education and philosophic thought --Socrates: the questioning Gadfly --Diogenes: the shocking cynic.*

What was it like to live in an ancient Greek family? Part of Ancient Greece What was it like to live in an ancient Greek family? Ancient Greece had a warm, dry climate, as Greece does today. Most people lived by farming, fishing and trade. Others were soldiers, scholars, scientists and artists. Greek cities had beautiful temples with stone columns and statues, and open-air theatres where people sat to watch plays. Most people lived in villages or in the countryside. Many Greeks were poor and life was hard, because farmland, water and timber for building were scarce. What were Greek homes like? Ancient Greek homes were built around a courtyard or garden. The walls were often made from wood and mud bricks. They had small windows with no glass, but wooden shutters to keep out the hot sun. People sat on wooden chairs or stools. Rich people decorated the walls and floors with colourful tiles and paintings. There were public baths, but most people washed using a small bucket or in a nearby stream. Only rich women with slaves to carry the water enjoyed baths at home. Afterwards they rubbed their bodies with perfumed oil to keep their skin soft. At night, Greeks slept on beds stuffed with wool, feathers or dry grass. Most people went to bed as soon as it got dark. The only light came from flickering oil lamps and candles. Women came here to fill jars with water to carry home on their heads. Click on the family below to find out a bit about their life Start activity What was Greek fashion like? A Greek woman wore a long tunic called a chiton. This was made from a piece of cotton or linen. Over this, she wore a cloak draped from her shoulders, called a himation. This would be a thin material in summer and a thick one in winter. Young men wore short tunics, while older men preferred long ones. Slaves often wore just a strip of cloth called a loincloth. Many people walked around barefoot. Some wore leather sandals or, for horse-riding, high boots. Both men and women wore wide-brimmed hats in hot weather, to shade their faces from the sun. White lead is poisonous, so it did more harm than good. We know the Greeks liked jewellery too, because bracelets, earrings and necklaces are often buried with dead people in their tombs. Most common people wore fairly plain clothes. Only wealthy people could afford to dye their clothes different colours. What toys did children play with? We know about some Greek toys from pictures on pottery vases and artefacts found by archaeologists. Children played with small pottery figures, and dolls made of rags, wood, wax or clay - some of these dolls even had moveable arms and legs. Other toys were rattles, hoops, yo-yos and hobby horses a pretend horse made from a stick. A game of flicking nuts into a hole or circle may be the ancient Greek version of marbles or tiddlywinks! Children also kept animals. There are pictures of children with pets, like dogs, geese and chickens. This was a bit like jacks or fivestones, but played with the ankle-bones of goats or sheep. What did the Greeks like to eat? Men and women usually ate separately in ancient Greece. Rich people always ate at home - only slaves and poor people would eat in public. Everyone ate with their fingers, so food was cut up in the kitchen first. So what was on the menu in ancient Greece? For breakfast, Greeks might eat fruit with bread dipped in wine. Lunch might be bread and cheese. For dinner, people ate porridge made from barley, with cheese, fish, vegetables, eggs and fruit. For pudding people ate nuts, figs and cakes sweetened with honey. Only rich people ate a lot of meat. They would eat hares, deer and wild boar killed by hunters. Octopus was a favourite seafood. This jar shows people harvesting olives. The olive is a very valuable tree in Greece. People ate the fruit, but also crushed olives to make olive oil. They used this for cooking, in oil lamps and cosmetics.

### Chapter 3 : How to teach ancient Greece | Teacher Network | The Guardian

*Athens was the main educational, intellectual and cultural center of Ancient Greece. The main purpose of education in Ancient Athens was to make citizens trained in the arts, and to prepare them for both peace and war.*

Frequent warring in these areas had created an abundant slave supply, and children sold by desperate parents were part of the supply. Nell Irvin Painter writes that "No shame attended this brutal business. The History of White People, p Elites across Greece were inclined to judge poor common folk as innately servile, which mitigated disdain they might have for parents selling their children into slavery. But Herodotus, according to Nell Painter, scolded the Thracians for selling their children for export. There were kidnappings to acquire a slave for sale. And there were those who had been born into slavery – the children of slaves and considered the property of the slave master. Female slaves were prohibited from keeping their children, and infants born of master-servant liaison might be destroyed. If there was a scarcity of slaves on the market their price increased. The healthy, young, attractive and submissive fetched more money. Slaves were treated differently according to their purpose. The best treated were the household servants. Only the poorest Athenian family had no domestic slave. Domestic slaves worked at baking bread, cooking, housekeeping, weaving or nursing, and an unofficial service might include sexuality. Slaves were supervised by the woman of the house and expected to keep the slaves busy. Some domestic slaves were treated almost as if they were a member of the family. Women might become close to their slaves to compensate for their segregation from public affairs and from social gatherings with male guests in their own home. The only public area in which women were allowed to participate was religion, and slave women were allowed to participate in some religious affairs. Slaves served as assistants to Greek hoplite spear-carrying warriors. A wealthy private citizen might lease slaves to work in a mine or quarry. Athens, according to Nell Irvin Painter, employed between and 1, Scythian slaves as policemen. Walking about town or going on a military campaign, an Athenian aristocrat usually was accompanied by a slave or two.

## Chapter 4 : Classical Athens - Wikipedia

*In this lesson, you will explore the culture of ancient Athens and experience the daily life of an Athenian citizen. Afterward, you can test your understanding with a brief quiz.*

Following the assassination of Hipparchus c. 514 BC, Hippias took on sole rule, and in response to the loss of his brother, became a worse leader and increasingly disliked. Upon their exile, they went to Delphi, and Herodotus [6] says they bribed the Pithia to always tell visiting Spartans that they should invade Attica and overthrow Hippias. This, supposedly, worked after a number of times, and Cleomenes led a Spartan force to overthrow Hippias, which succeeded, and instated an oligarchy. Cleisthenes disliked the Spartan rule, along with many other Athenians, and so made his own bid for power. The reforms of Cleisthenes replaced the traditional four Ionic "tribes" phyle with ten new ones, named after legendary heroes of Greece and having no class basis, which acted as electorates. Each tribe was in turn divided into three trittyes one from the coast; one from the city and one from the inland divisions, while each trittys had one or more demes see deme "depending on their population" which became the basis of local government. The tribes each selected fifty members by lot for the Boule, the council which governed Athens on a day-to-day basis. The public opinion of voters could be influenced by the political satires written by the comic poets and performed in the city theaters. Most offices were filled by lot, although the ten strategoi generals were elected. Early Athenian coin, 5th century BC. Prior to the rise of Athens, Sparta, a city-state with a militaristic culture, considered itself the leader of the Greeks, and enforced a hegemony. The silver mines of Laurion contributed significantly to the development of Athens in the 5th century BC, when the Athenians learned to prospect, treat, and refine the ore and used the proceeds to build a massive fleet, at the instigation of Themistocles. This provoked two Persian invasions of Greece, both of which were repelled under the leadership of the soldier-statesmen Miltiades and Themistocles see Persian Wars. In the Athenians, led by Miltiades, prevented the first invasion of the Persians, guided by king Darius I, at the Battle of Marathon. In the Persians returned under a new ruler, Xerxes I. The Hellenic League led by the Spartan King Leonidas led 7,000 men to hold the narrow passageway of Thermopylae against the "army of Xerxes", during which time Leonidas and other Spartan elites were killed. Simultaneously the Athenians led an indecisive naval battle off Artemisium. However, this delaying action was not enough to discourage the Persian advance which soon marched through Boeotia, setting up Thebes as their base of operations, and entered southern Greece. This forced the Athenians to evacuate Athens, which was taken by the Persians, and seek the protection of their fleet. Subsequently, the Athenians and their allies, led by Themistocles, defeated the Persian navy at sea in the Battle of Salamis. Xerxes had built himself a throne on the coast in order to see the Greeks defeated. Instead, the Persians were routed. These victories enabled it to bring most of the Aegean and many other parts of Greece together in the Delian League, an Athenian-dominated alliance. Athenian hegemony "BC [edit] Main article: Age of Pericles Pericles" an Athenian general, politician and orator "distinguished himself above the other personalities of the era, men who excelled in politics, philosophy, architecture, sculpture, history and literature. He fostered arts and literature and gave to Athens a splendor which would never return throughout its history. He executed a large number of public works projects and improved the life of the citizens. Hence, he gave his name to the Athenian Golden Age. Silver mined in Laurium in southeastern Attica contributed greatly to the prosperity of this "Golden" Age of Athens. During the time of the ascendancy of Ephialtes as leader of the democratic faction, Pericles was his deputy. When Ephialtes was assassinated by personal enemies, Pericles stepped in and was elected general, or strategos, in BC; a post he held continuously until his death in BC, always by election of the Athenian Assembly. The Parthenon, a lavishly decorated temple to the goddess Athena, was constructed under the administration of Pericles. Resentment by other cities at the hegemony of Athens led to the Peloponnesian War in 431 BC, which pitted Athens and her increasingly rebellious sea empire against a coalition of land-based states led by Sparta. The conflict marked the end of Athenian command of the sea. The war between Athens and the city-state Sparta ended with an Athenian defeat after Sparta started its own navy. Athenian democracy was briefly overthrown by the coup of 404 BC, brought about because of its poor handling of the

war, but it was quickly restored. The war ended with the complete defeat of Athens in 404 BC. Since the defeat was largely blamed on democratic politicians such as Cleon and Cleophon, there was a brief reaction against democracy, aided by the Spartan army the rule of the Thirty Tyrants. In 403 BC, democracy was restored by Thrasybulus and an amnesty declared. Finally Thebes defeated Sparta in the Battle of Leuctra. However, other Greek cities, including Athens, turned against Thebes, and its dominance was brought to an end at the Battle of Mantinea BC with the death of its leader, the military genius Epaminondas. Alexander the Great, Antipatrid dynasty, and Antigonid dynasty By mid century, however, the northern Greek kingdom of Macedon was becoming dominant in Athenian affairs. Further, the conquests of his son, Alexander the Great, widened Greek horizons and made the traditional Greek city state obsolete. Athens remained a wealthy city with a brilliant cultural life, but after the Siege of Athens and Piraeus 87-86 BC by Sulla ceased to be an independent power. The City of Athens[ edit ] Overview[ edit ] Map of ancient Athens showing the Acropolis in middle, the Agora to the northwest, and the city walls. Athens was in Attica, about 30 stadia from the sea, on the southwest slope of Mount Lycabettus, between the small rivers Cephissus to the west, Ilissos to the south, and the Eridanos to the north, the latter of which flowed through the town. The walled city measured about 1. The Acropolis was just south of the centre of this walled area. The city was burnt by Xerxes in 480 BC, but was soon rebuilt under the administration of Themistocles, and was adorned with public buildings by Cimon and especially by Pericles, in whose time 460-450 BC it reached its greatest splendour. Its beauty was chiefly due to its public buildings, for the private houses were mostly insignificant, and its streets badly laid out. Towards the end of the Peloponnesian War, it contained more than 10,000 houses, [10] which at a rate of 12 inhabitants to a house would give a population of 120,000, though some writers make the inhabitants as many as 200,000. Athens consisted of two distinct parts: The port city of Piraeus, also surrounded with walls by Themistocles and connected to the city with the Long Walls, built under Conon and Pericles. The City Walls[ edit ] Main article: Long Walls Map of the environs of Athens showing Piraeus, Phalerum, and the Long Walls The city was surrounded by defensive walls from the Bronze Age and they were rebuilt and extended over the centuries. In addition the Long Walls consisted of two parallel walls leading to Piraeus, 40 stadia long. There were therefore three long walls in all; but the name Long Walls seems to have been confined to the two leading to the Piraeus, while the one leading to Phalerum was called the Phalerian Wall. The entire circuit of the walls was 12 miles. The Acropolis upper city [ edit ] The Acropolis, also called Cecropia from its reputed founder, Cecrops, was a steep rock in the middle of the city, about 50 meters high, 150 meters long, and 100 meters wide; its sides were naturally scarped on all sides except the west end. It was originally surrounded by an ancient Cyclopean wall said to have been built by the Pelasgians. At the time of the Peloponnesian war only the north part of this wall remained, and this portion was still called the Pelasgic Wall; while the south part which had been rebuilt by Cimon, was called the Cimonian Wall. On the west end of the Acropolis, where access is alone practicable, were the magnificent Propylaea, "the Entrances," built by Pericles, before the right wing of which was the small Temple of Athena Nike. The summit of the Acropolis was covered with temples, statues of bronze and marble, and various other works of art. Of the temples, the grandest was the Parthenon, sacred to the "Virgin" goddess Athena; and north of the Parthenon was the magnificent Erechtheion, containing three separate temples, one to Athena Polias, or the "Protectress of the State," the Erechtheion proper, or sanctuary of Erechtheus, and the Pandroseion, or sanctuary of Pandrosos, the daughter of Cecrops. Between the Parthenon and Erechtheion was the colossal Statue of Athena Promachos, or the "Fighter in the Front," whose helmet and spear was the first object on the Acropolis visible from the sea. The Acropolis imagined in an painting by Leo von Klenze The Agora lower city [ edit ] The lower city was built in the plain around the Acropolis, but this plain also contained several hills, especially in the southwest part. On the west side the walls embraced the Hill of the Nymphs and the Pnyx, and to the southeast they ran along beside the Ilissos. Gates[ edit ] There were many gates, among the more important there were: On the West side: Dipylon, the most frequented gate of the city, leading from the inner Kerameikos to the outer Kerameikos, and to the Academy. The Sacred Gate, where the sacred road to Eleusis began. The Melitian Gate, so called because it led to the deme Melite, within the city. On the South side: The Gate of the Dead in the neighbourhood of the Mouseion. The Itonian Gate, near the Ilissos, where the road to Phalerum began. On the East side: The Gate of

Diochares, leading to the Lyceum. The Diomean Gate, leading to Cynosarges and the deme Diomea. On the North side: The Acharnian Gate, leading to the deme Acharnai. The deme Melite , in the west of the city, south of the inner Kerameikos. The deme Skambonidai , in the northern part of the city, east of the inner Kerameikos. The Kollytos , in the southern part of the city, south and southwest of the Acropolis. Koele , a district in the southwest of the city. Limnai, a district east of Melite and Kollytos, between the Acropolis and the Ilissos. Diomea , a district in the east of the city, near the gate of the same name and the Cynosarges. Agrai, a district south of Diomea. Hills[ edit ] The Areopagus , the "Hill of Ares ," west of the Acropolis, which gave its name to the celebrated council that held its sittings there, was accessible on the south side by a flight of steps cut out of the rock. The Hill of the Nymphs, northwest of the Areopagus. The Pnyx , a semicircular hill, southwest of the Areopagus, where the ekklesia assemblies of the people were held in earlier times, for afterwards the people usually met in the Theatre of Dionysus. Among the more important streets, there were: The Piraean Street, which led from the Piraean gate to the Agora. The Panathenaic Way, which led from the Dipylon gate to the Acropolis via the Agora , along which a solemn procession was made during the Panathenaic Festival. The Street of the Tripods, on the east side of the Acropolis. The Temple of Hephaestus in modern-day Athens Temples. The Temple of Hephaestus , located to the west of the Agora. The Temple of Ares , to the north of the Agora. Metroon , or temple of the mother of the gods, on the west side of the Agora. Besides these, there was a vast number of other temples in all parts of the city.

## Chapter 5 : Family in Athens | byrneathens

*This introductory text is designed to accommodate a variety of readers, from high school students studying classical subjects to tourists who wish to know more about the Golden Age of Greece.*

Share via Email The Olympic flame seen here being lit at the ancient stadium of Olympia in Greece is just one way Ancient Greece has influenced the western world. The Guardian Teacher Network has some stimulating teaching resources to help explore the life and achievements of ancient Greeks and look at their huge influence on the western world in key stage 2 and beyond. We start off with some interesting resources shared by the British Museum. For a fascinating look at what life was like for women in ancient Greece check out the Greek women slideshow which uses photographs of objects to examine the roles women played in ancient Greece, from weaving to ritual ceremonies. Another classic resource from the British Museum education team is the Explore an Athenian picture slideshow which asks students to interpret a painting by gradually revealing it part by part, helping students learn to think about the relationships between figures in the picture. The British Museum has also put together an intriguing look at the hoplites, the heavily armed infantry soldiers of the Greeks. Who were they and what did hoplite warfare look like? By interpreting paintings on pots on this hoplite slideshow students are able to gather evidence about hoplite warfare and the forms it took. Tim harnesses the imaginative inquiry approach to teaching and learning, which is all about providing engaging and meaningful contexts for children. His unit The Young Soldier creates an imaginary context where the students study the theme of ancient Greece by working as a team of museum exhibition designers. In the unit, students are commissioned by the British Museum to visit a cave in Greece where the remains of a young soldier who may have fought in the battle of Thermopylae have recently been discovered. Also shared are a number of documents to help you teach this unit: Although the scenario is entirely fictitious, there is a commitment if the students develop an investment in the project for the work to be both coherent and historically plausible. To find out more about imaginative inquiry and to access further contexts for learning visit [www](http://www). Students of all ages may be surprised to find out that the ancient Greeks were asking the same questions about life and how to live as we do today. Find The singing women which helps the children explore the philosophical topics of freedom and desire and the relationship between the two and Circe and the Pig Men which asks students to consider ideas around happiness and value in life. Also see Thinking about nothing which introduces the ancient Greek philosopher Parmenides. Twinkl has shared some excellent graphic-led resources to use in your ancient Greek lessons, find Ancient Greece word cards , an ancient Greek timeline depicting the key events of ancient Greek history from BC to BC, Greek gods display posters , Greek Empire display posters and Greek Olympics display posters. Check out this Rick Riordan myth master to find out more. Finally, to look ancient Greece in a wider context find Key themes ancient history in which students can explore the similar challenges different civilisations including ancient Greece faced, such as the development of technology, governments and religions which run through many civilisations and link together with continuous strands. The lesson plan uses Time Maps – a free online atlas of world history. There are also thousands of teaching, leadership and support jobs on the site.

**Chapter 6 : Slavery and the Ancient Greeks**

*Ancient Greece had a warm, dry climate, as Greece does today. Most people lived by farming, fishing and trade. Others were soldiers, scholars, scientists and artists. Greek cities had beautiful.*

Index of Pages Family in Athens During the Classical Period, Athenian political forces intervened in the private lives of citizens, establishing and enforcing new rules as to who was deemed a citizen through birth, affecting the freedom of choosing marital partners. The purposes were Democratic in nature—“an attempt to keep Athenian blood in the citizenry and discourage the former practice of Aristocracy creating their own criteria as to who was a citizen and who was not”—but it forced Athenians to choose Athenian wives if they desired their children to be citizens. This practice left Athenian families in a constant threat of instability with the possibility of loss of land and eviction very close at hand. For this reason, families were forced to be tightly knit in order to preserve themselves and lessen the risk of fragmentation. The father had to register his son in both of these groups after birth to verify citizenship of the new Athenian man. Women were not formally educated in schools as young Athenian males were, but instead were educated in the ways of a proper Athenian Woman at home in the years leading up to her marriage. Slaves were sent out to do the shopping instead of an Athenian wife or daughter, and women were almost never allowed out of the house without an escort. In the case of poorer Athenian families, the women would many times have to help her husband outside of the home in his occupation, usually on the farm or gathering water or supplies from the Agora. Women would be allowed to venture in to public in the case of a wedding, funeral, or large religious festivals that were specific to women, or were inclusive of everyone. She had led a sheltered life in the house of her father with little education. It was the duty of the husband to teach her duties, but some husbands may have neglected this responsibility and still blamed their young wives for any mistakes they made. If a wife has been well taught by her husband and still does a bad job of managing the household, then perhaps the wife deserves blame. At any rate, Critobulus, you must tell us the truth we are all friends here. Is there anyone else to whom you entrust more serious matters than your wife? Is there anyone with whom you speak less than your wife? I have to admit, only a few. And you married her as a very young girl with the smallest possible experience of life? That is very true. Therefore it would be far more surprising if she should know what she has to say and do than if she should make mistakes. You will have a great reputation if you are not worse than your own given nature, and so will any woman about whom there is the least talk among men either in praise or blame. In Athens, children held a central role at the heart of the family. It means a solitary old age, and still worse, the dying out of the family and the worship of the family gods. Gifts are brought and received, and the whole family is present, much like a modern-day Baby Shower. A sacrifice is made, followed by a feast, and lastly the all important naming of the child. Education for young males was an extremely high priority in Ancient Athens. While it was not required by law for all males to be educated in the school system, allowing for the children of poor families to utilize their children as extra labor at home, it was looked down upon by many. Athenian men were, for the most part, assumed to be literate in reading and writing. The point of Athenian education was to nurture and develop men of character to ensure the greatness of the future of Athens. Tasks such as carrying books and accompanying the pupil to and from school were delegated to the pedagogue. At school, boys would learn a fixed and limited curriculum: For the next two years he would serve the Athenian army, and after his service was complete, he would be a full citizen of Athens and be free to study the trade of his father and begin his life as a man. For more information on the education of Athenians through the art of Philosophy that took root in Athens, read here.

## Chapter 7 : Plato - Wikipedia

*Sport was another key part of Greek life. Most schools had a palaistra, a training ground for physical education, near to the school. Fitness and skill were very important in Greek sports and at the Olympic games athletes enjoyed showing off these qualities.*

Visit Website All healthy male Spartan citizens participated in the compulsory state-sponsored education system, the Agoge, which emphasized obedience, endurance, courage and self-control. Spartan men devoted their lives to military service, and lived communally well into adulthood. They were farmers, domestic servants, nurses and military attendants. Spartans, who were outnumbered by the Helots, often treated them brutally and oppressively in an effort to prevent uprisings. Spartans would humiliate the Helots by doing such things as forcing them to get debilitatingly drunk on wine and then make fools of themselves in public. This practice was also intended to demonstrate to young people how an adult Spartan should never act, as self-control was a prized trait. Methods of mistreatment could be far more extreme: Spartans were allowed to kill Helots for being too smart or too fit, among other reasons. The Spartan Military Unlike such Greek city-states as Athens, a center for the arts, learning and philosophy, Sparta was centered on a warrior culture. Male Spartan citizens were allowed only one occupation: Indoctrination into this lifestyle began early. Spartan boys started their military training at age 7, when they left home and entered the Agoge. The boys lived communally under austere conditions. They were subjected to continual physical, competitions which could involve violence , given meager rations and expected to become skilled at stealing food, among other survival skills. The teenage boys who demonstrated the most leadership potential were selected for participation in the Crypteia, which acted as a secret police force whose primary goal was to terrorize the general Helot population and murder those who were troublemakers. At age 20, Spartan males became full-time soldiers, and remained on active duty until age In the phalanx, the army worked as a unit in a close, deep formation, and made coordinated mass maneuvers. No one soldier was considered superior to another. Going into battle, a Spartan soldier, or hoplite, wore a large bronze helmet, breastplate and ankle guards, and carried a round shield made of bronze and wood, a long spear and sword. Spartan warriors were also known for their long hair and red cloaks. Spartan Women and Marriage Spartan women had a reputation for being independent-minded, and enjoyed more freedoms and power than their counterparts throughout ancient Greece. While they played no role in the military, female Spartans often received a formal education, although separate from boys and not at boarding schools. In part to attract mates, females engaged in athletic competitions, including javelin-throwing and wrestling, and also sang and danced competitively. As adults, Spartan women were allowed to own and manage property. Additionally, they were typically unencumbered by domestic responsibilities such as cooking, cleaning and making clothing, tasks which were handled by the helots. Marriage was important to Spartans, as the state put pressure on people to have male children who would grow up to become citizen-warriors, and replace those who died in battle. Men who delayed marriage were publically shamed, while those who fathered multiple sons could be rewarded. In preparation for marriage, Spartan women had their heads shaved; they kept their hair short after they wed. Married couples typically lived apart, as men under 30 were required to continue residing in communal barracks. In order to see their wives during this time, husbands had to sneak away at night. Decline of the Spartans In B. In a further blow, late the following year, Thebangeneral Epaminondas c. The Spartans would continue to exist, although as a second-rate power in a long period of decline. In ,Otto , the king of Greece, ordered thefounding of the modern-daytown of Spartion the site of ancient Sparta.

## Chapter 8 : Plato - HISTORY

*In the modern age the name of Athens still conjures to the mind words and images of the classical world and the heights of intellectual and poetic creativity, while the Parthenon on the Acropolis continues to symbolize the golden age of ancient Greece.*

Leucippus and Democritus The last pre-Socratic philosophers are equally important, as they offer different interpretations of the world, some of which have been restated in modern times. His adversaries, the Sophists, focused on teaching and commenced a dynamic and productive philosophical debate on key issues.

Assessment Method The course evaluation is based on written essays at the conclusion of each unit. The e-learning course is implemented via a user-friendly educational platform adjusted to the Distance Learning Principles. Courses are structured as weekly online meetings; interaction with the course tutor and other trainees takes place in a digital learning environment. The courses are designed to fit around your schedule; you access the course whenever it is convenient for you, however within the given deadlines. The whole world becomes your classroom as e-learning can be done on laptops, tablets and phones as a very mobile method. Learning can be done on the train, on a plane or even during your trip to Greece! The educational platform is a portal that offers access to electronic educational material based on modern distance learning technologies. The computer based nature of training means new technology is being introduced all the time to help trainees engage and learn in a tailored way that will meet their needs. E-learners have access to the educational platform with their personal code number in order to browse all relevant training material and interact with their instructors. Moreover, an online communication system through own personal e-mail account is available in order to make the process easier and more interactive. Trainees can contact directly their tutors or the administration office of the course and share any concerns or anxieties related to the course in order to make the most of their experience. Every week e-learners are provided with the relevant material, delivered either in the form of video-lectures, text notes and relevant presentations or as a combination of them. The educational material of the course is uploaded gradually, per educational unit. During the course, important info for the smooth conduct of the educational process, such as timetables for the submission of the exercises are announced on the Announcement section of the platform. During the course trainees will be attending a training experience designed by academics and lecturers from the National University of Athens as well as from other Universities, Research Institutes and Cultural organizations around Greece. Interactivity, flexibility and our long tradition guarantee that learning with us offers a successful and rewarding experience. Finally, access to a large variety of material and online resources available in each unit aims to excite your curiosity and guide you in exploring further your favourite topic. Part of the online material can be downloaded providing the chance to quickly refresh your memory after the completion of the course. Lots of thanks to the tutors and administrative staff for their work and attitude.

### Chapter 9 : Education in Ancient Greece – Ancient Greeks: Everyday Life, Beliefs and Myths – MyLe

*Likewise, Sappho, Euripides, Aristophanes, Herodotus, Plato, Demosthenes, and many other ancient authors wrote in Greek, each with a distinct style that makes their individual voices live across.*

Ancient Greece The British Museum site is full of interactive tours, simulations, and games to make the study of Ancient Greece enticing for kids. Another option is to take an interactive tour of the Olympics, Greek theatre, and Greek festivals. Other highlights include a God and Goddesses symbol game, an interactive tour of household items, a Spartan education challenge, and a farming challenge. The Geography section features a series of zoomable maps and an interactive dive of a shipwreck. War section explores Overall, a great introduction to ancient Greece for younger students. Perseus Project Perseus Project is an impressive digital library for Greek and Classical resources from the Classics Department at Tufts University for primary and secondary source scholarly works that cover the history, literature and culture of the Greco-Roman world. The collection contains extensive and diverse resources including primary and secondary texts, site plans, digital images, and maps. Works are listed by author and you can browse the Greco-Roman Collection or use the search engine. Art and archaeology catalogs document a wide range of objects: The site also has FAQs, essays, a historical overview, and an extensive library of art objects, and other resources. Special exhibits include The Ancient Olympics and Hercules. Site is updated regularly. The Greece section covers five major areas: It also includes related links to other BBC pages. The site consists of a series of extended expert essays on various topics: Visual highlights include an Ancient Greek Olympics photo gallery and a related War and Technology gallery. Plenty of great information, though the site lacks the engaging multimedia features found on other BBC History offerings. Cleisthenes, Themistocles, Pericles, Socrates, and Aspasia. Each character is introduced via a video clip from the series. There are also a series of background pages on Greek culture, Greek warfare, Greek architecture, and other people and places in Greek history. Animation and simulations play an important role on the site. All in all, this is an excellent introduction to Ancient Greece for students. Internet Ancient History Sourcebook: Greece The Internet History Sourcebooks are wonderful collections of public domain and copy-permitted historical texts for educational use by Paul Halsall of Fordham University. The Internet Ancient History Sourcebook contains hundreds of well-organized sources also includes links to visual and aural material, as art and archeology play a prominent role in the study of Ancient history. The Greece section features complete text works of Herodotus, Thucydides, Aristotle, and others, as well as primary source texts concerning the Persian and Pelopponesian wars, Athenian Democracy, Sparta, religion, and other topics. The Sourcebook also has pages designed specifically to help teacher and students: Last update in Classical Art Research Center: Ancient Greece An informative and image-laden guide to Ancient Greece, covering art and architecture, politics, Olympics, geography, mythology, peoples, war, history, and other topics. Of note is the Photo Gallery with panoramic images of Greek art. Contents include maps, biographies, and related links, though little in the way of engaging multimedia. Site last updated in ; some links are broken. Of note is the extensive photo gallery, which includes images of historic sites, art, and architecture. The History section contains a simple timeline and overview of Greek history, with specific focus on the Acropolis, Delphi, and Minoan Crete. It also includes a zoomable map of Ancient Greece. Though the content is sound the lack of interactivity will be disappointing for students and the lack of lesson plans disappointing for teachers. You can explore the galleries online by following four interconnected paths: Olympics Through Time From the Foundation of the Hellenic World, this bi-lingual Greek – English web site examines the Olympics long history and explores unknown aspects through a variety of activities. In addition to articles and photographs, it includes 3d reconstructions. A related link is to a virtual tour of Athens while a related exhibition is Tales From the Olympic Games. Site is both informative and engaging. Ancient Near East and the Ancient Mediterranean World The University of Chicago Library preserves deteriorated research materials relating to the history, art, and archaeology of the Ancient Near East and the ancient Mediterranean world. This is an excellent research collection for primary source materials. The site is essentially an extended hyperlinked essay with images covering a wide range of political, social, religious,

economic, and military aspects of Ancient Greece. There is also teachers section with suggestions on how to use the site in class. The site is a series of hyperlinked essays with images mostly of Greek pottery , that cover a wide range of topics. As introductions go this site is broad and thorough, though it lacks engaging multimedia and does not appear to be updated since It can serve as a supplement to class lectures and reading assignments and as a source of images for use in term papers, projects, and presentations. The images are good quality, though there are no zooming capabilities nor multiple views. You are free to download and use these images provided but are asked to abide by the terms of the Creative Commons License. The last major update was in Diotima Diotima is an interdisciplinary scholarly resource on gender in the ancient Mediterranean world and as a forum for collaboration among instructors who teach courses about women and gender in the ancient world. Diotima offers course materials, essays, bibliography, images, good links to related sites, a search feature, and a section on biblical studies. Last update was in Exploring Ancient World Cultures: Greece Exploring Ancient World Cultures out of Evansville University is an on-line course supplement for students and teachers of the ancient and medieval worlds. The Greece section provides an introduction to Ancient Greece and includes essays, a chronology, images, a quiz, and related links. There are also excerpts from the work of Plato and Socrates.. Unfortunately the site is no longer actively maintained. The searchable index no longer functions and the chronology and Argos components are gone. Images of Ancient Greece and Rome These photographs were taken primarily for use in teaching by a professor at the University of Buffalo and can be used for any purpose except a commercial one. Designed for elementary and middle school-aged students, the major sections include People, Daily Life, explores archaeology, Mythology, Death and Burial, and Writing. Sections include games and puzzles for kids. There is a Flash-generated tour of the ancient Olympic games and Greek Theatre as well as a visual story of conflict in Mytilene.