

## 1: Spartan Education & Military Training

*Education & Military Training* The primary purpose of Spartan education, and indeed of Spartan society as a whole, differed greatly from that of the Athenians. The primary goal of Spartan education was to produce good soldiers.

Education in Ancient Greece Education in the ancient Greek city - states Both education and daily life were very different in Sparta, than in Athens or in the other ancient Greek city-states. With the exception of the Athenians who thought Athens was the best! The Spartans were tough, and the ancient Greeks admired strength. Education in ancient Athens In ancient Athens, the purpose of education was to produce citizens trained in the arts, to prepare citizens for both peace and war. Girls were not educated at school, but many learned to read and write at home, in the comfort of their courtyard. Other than requiring two years of military training that began at age 18, the state left parents to educate their sons as they saw fit. The schools were private, but the tuition was low enough so that even the poorest citizens could afford to send their children for at least a few years. Until age 6 or 7, boys were taught at home by their mother or by a male slave. Later, in the fourth century B. Boys Education in ancient Athens Boys in Athens attended elementary school from the time they were about age 6 or 7 until they were 13 or Part of their training was gymnastics. The younger boys learned to move gracefully, do calisthenics, and play ball and other games. The older boys learned running, jumping, boxing, wrestling, and discus and javelin throwing. The boys also learned to play the lyre and sing, to count, and to read and write. But it was literature that was at the heart of their schooling. As soon as their pupils could write, the teachers dictated passages from Homer for them to take down, memorize, and later act out. Teachers and pupils also discussed the feats of the Greek heroes described by Homer. The education of mind, body, and aesthetic sense was, according to Plato, so that the boys "may learn to be more gentle, and harmonious, and rhythmical, and so more fitted for speech and action; for the life of man in every part has need of harmony and rhythm. Books were very expensive and rare, so subjects were read out-loud, and the boys had to memorize everything. To help them learn, they used writing tablets and rulers. Education in ancient Sparta The goal of education in Sparta, an authoritarian, military city-state, was to produce soldier-citizens. In ancient Sparta, the purpose of education was to produce a well-drilled, well-disciplined marching army. Spartans believed in a life of discipline, self-denial, and simplicity. They were very loyal to the state of Sparta. Every Spartan, male or female, was required to have a perfect body. When babies were born in ancient Sparta, Spartan soldiers would come by the house and check the baby. If the baby did not appear healthy and strong, the infant was taken away, and left to die on a hillside, or taken away to be trained as a slave a helot. Babies who passed this examination were assigned membership in a brotherhood or sisterhood, usually the same one to which their father or mother belonged. Boys Education in ancient Sparta The boys of Sparta were obliged to leave home at the age of 7 to join sternly disciplined groups under the supervision of a hierarchy of officers. From age 7 to 18, they underwent an increasingly severe course of training. Spartan boys were sent to military school at age 6 or 7. They lived, trained and slept in their the barracks of their brotherhood. At school, they were taught survival skills and other skills necessary to be a great soldier. School courses were very hard and often painful. Although students were taught to read and write, those skills were not very important to the ancient Spartans. The boys were not fed well, and were told that it was fine to steal food as long as they did not get caught stealing. If they were caught, they were beaten. They boys marched without shoes to make them strong. It was a brutal training period. At 18, Spartan boys became military cadets and learned the arts of war. At 20, they joined the state militia--a standing reserve force available for duty in time of emergency--in which they served until they were 60 years old. The typical Spartan may or may not have been able to read. But reading, writing, literature, and the arts were considered unsuitable for the soldier-citizen and were therefore not part of his education. Music and dancing were a part of that education, but only because they served military ends. Girls Education in ancient Sparta Unlike the other Greek city-states, Sparta provided education for girls that went beyond the domestic arts. The girls were not forced to leave home, but otherwise their training was similar to that of the boys. They too learned to run, jump, throw the javelin and discus, and wrestle mightiest strangle a bull. Somewhere between the age of ,

Spartan males had to pass a difficult test of fitness, military ability, and leadership skills. Any Spartan male who did not pass these examinations became a perioikos. The perioikos, or the middle class, were allowed to own property, have business dealings, but had no political rights and were not citizens. If they passed, they became a full citizen and a Spartan soldier. Spartan citizens were not allowed to touch money. That was the job of the middle class. Spartan soldiers spent most of their lives with their fellow soldiers. They ate, slept, and continued to train in their brotherhood barracks. Even if they were married, they did not live with their wives and families. They lived in the barracks. Military service did not end until a Spartan male reached the age of 60. At age 60, a Spartan soldier could retire and live in their home with their family.

## 2: Agoge - Wikipedia

*The Spartan boy, learned only the basics, according to Plutarch, such as music and mathematics. Their principal training is a military one, often even crossing moral boundaries, such as learning how to steal without getting caught.*

Sparta Reconsidered Historian Helena P. Schrader discusses ancient Spartan society and culture, seeking to rectify a number of common misconceptions. She also provides excerpts from her biographical novels about Leonidas and reviews of books on ancient Sparta. For more, visit her website at: [The assumption in literature and film is that boys and possibly the girls were taken from their homes at age seven and never again had anything to do with their parents. The boys are described as learning virtually nothing, running around virtually naked, stealing to eat, fighting constantly with their peers, but intimidated and abjectly obedient to their elders. Yet what we know of Spartan society as whole is not consistent with such an educational system. First, there is strong evidence that family ties were as strong in Sparta as elsewhere. No society, in fact, has ever succeeded at destroying the institution of the family -- even when they tried to as in Soviet Union and Communist China. Thus, it is ridiculous to think Spartan parents lost interest in their children just because they were enrolled in the agoge. The agoge, after all, was located in the heart of Sparta. Far from never seeing their families ever again, the children of the agoge would probably have seen their fathers who had to take part in civic activities and eat at their syssitia and school- and army-aged siblings daily. In addition to the comfort of daily contact with fathers and brothers as desired, we can assume that the agoge was not opened days a year. The Spartans, furthermore, were notorious for taking their religious festivals extremely seriously. Soldiers on campaign could return home for festivals particularly important to their specific clan, and the entire army was prohibited from marching out during others. It was because of religious holidays that the Spartan army was late for Marathon and only sent an advance guard to Thermopylae. It is not reasonable to assume that what applied to the Spartan army did not apply to the public school. The equally common presumption based on fragmentary ancient sources that the boys never got enough to eat and routinely took to stealing to supplement their diet is inconsistent with a functioning economy. No society can function if theft is not the isolated act of criminal individuals but rather a necessity for all youth between the ages of 6 and 12. If all the youth were stealing all the time, the rest of society would have been forced to expend exorbitant amounts of time and resources on protecting their goods. Every Spartan farm "kleros" would have been turned into an armed camp, and there would have been nightly battles between hungry youth and helots desperate to save their crops and stores. Nothing of the kind was going on in Sparta, a state known for its internal harmony and low levels of common crime. No undiscovered crime is ever punished. Nothing about that has changed in 2,000 years. The notion that the boys constantly fought among themselves and were encouraged to do so is equally untenable. Boys of the same age cohort would inevitably serve together in the army. The Spartan army was famous for the exceptional cohesion of its ranks. A strong emphasis on competition was prevalent throughout ancient Greece. Spartan youths engaged in team sports, and there would have been natural team spirit and team rivalry. There can be no question that now and again such competition and rivalry turned bitter and could degenerate into fights. But Sparta more than other Greek city state needed to ensure that such rivalries did not get out of hand because all citizens had to work together harmoniously in the phalanx. As for the youth of the agoge being abjectly respectful and obedient to their elders, such behavior is incompatible with high-spirited, self-confident youth -- yet this is what the agoge set out to produce. Spartan discipline appears to have produced exceptionally polite young men by ancient standards. Since observations about Spartan youth at, say, the pan-Hellenic games or on visits to Sparta does not require inside knowledge of Spartan society, we can assume that these reports have a certain validity. But there is a vast difference between being polite and respectful on the surface and being cowed, intimidated and obedient to an exceptional extent. English school-boys of the 19th and early 20th Century also had a reputation for politeness that had nothing to do with being beaten down or docile. The thesis that Spartan youth learned almost nothing except endurance, theft, competition and manners is untenable for a society that for hundreds of years dominated Greek politics and whose school was admired by many Athenian intellectuals and philosophers. Starting with the circumstantial](#)

evidence, Spartans could not have commanded the respect of the ancient world, engaged in complicated diplomatic manoeuvring, and attracted the sons of intellectuals like Xenophon to their agoge if they had been as illiterate and uneducated as some modern writers like to portray them. They could -- and effectively -- did debate in international forums, and their sayings were considered so witty that they were collected by their contemporaries. Last but not least, while everyone agrees that Spartan education was designed to turn the graduates of the agoge into good soldiers, the skills needed by a good soldier included far more than skill with weapons, physical fitness, endurance, and obedience. A good soldier also had to be able to track, to read the weather from the clouds, to navigate by the stars, to recognise poisonous plants, to apply first aid, to build fortifications and trenches, and much, much more. All this knowledge was probably transmitted to Spartan youth in the agoge. Finally, let me turn to the most offensive aspect of this common picture: Without getting into a fight about the dating and nationality of the sources alleging institutionalized pederasty to Spartan society, one indisputable fact is that modern psychology shows that abused boys grow up to despise women. Whatever else one can accuse the Spartans of doing, despising women was not one of them. Athenians, notably Aristophanes and Hesiod, on the contrary, very clearly did despise women and it was in Athens and Corinth that the archeological evidence likewise suggests widespread pederasty. Sparta stands out as the exception, which is probably why it was so profoundly misunderstood. Stripped of common misperceptions about the nature of the Spartan agoge, the institution starts to look not only tolerable but even admirable -- something that would be consistent with the historical record. We know that many men we admire for their intellect, including Socrates himself, were admirers of the Spartan agoge. It is time that modern observers of Spartan society stopped relying on familiar but illogical commentary and used common sense to assess the Spartan agoge. My novel *Leonidas of Sparta: A Boy of the Agoge* hypothesizes and portrays an agoge consistent with the above insights.

### 3: Agoge | Spartan education | [www.enganchecubano.com](http://www.enganchecubano.com)

*In ancient Sparta, reading and writing were not very important, so they were taught as a secondary skill for both boys and girls. Education was very military focused for boys and girls, so most of the skills they learnt in school were combative and war centered.*

New Education[ edit ] A view of Athens from the Temple of Olympian Zeus to Mount Lycabettus Old Education in classical Athens consisted of two major parts – intellectual and physical, or what was known to Athenians as "gymnastike" and "mousike. Boys would begin physical education either during or just after beginning their elementary education. Initially, they would learn from a private teacher known as a paidotribe. Eventually, the boys would begin training at the gymnasium. When children were ready to begin reading whole works, they would often be given poetry to memorize and recite. Mythopoeic legends such as Hesiod and Homer were also highly regarded by Athenians, and their works were often incorporated into lesson plans. Old Education lacked heavy structure and only featured schooling up to the elementary level. Once a child reached adolescence his formal education ended. Traditionalists believed that raising "intellectuals" would destroy Athenian culture, and leave Athens at a disadvantage in war. The introduction of secondary and post-secondary levels of education provided greater structure and depth to the existing Old Education framework. It was seen as necessary for individuals to use knowledge within a framework of logic and reason. In fact, the amount of Higher Education an individual received often depended on the ability and desire for a family to pay for such an education. In fact, sophists would introduce their educational programs through the use of advertisements in the attempt to reach as many customers as possible. Women and slaves were also barred from receiving an education. Societal expectations isolated women to the home, while a belief in their lower intellectual ability resulted in women having little to no access to formal education. After Greece became part of the Roman Empire, educated Greeks were used as slaves by affluent Romans – indeed this was the primary way in which affluent Romans were educated. This led to the continuance of Greek culture in the Roman sphere. In his writing, Plato describes the rigorous process one must go through in order to attain true virtue, and understand reality for what it actually is. Aristotle left to join Hermeias , a former student at the Academy, who had become the ruler of Atarneus and Assos in the north-western coast of Anatolia present-day Turkey. Aristotle accepted the invitation and moved to Pella to begin his work with the boy who would soon become known as Alexander the Great. The school had a systematic approach to the collection of information. Aristotle believed dialectical relationships among students performing research could impede the pursuit of truth. There is a misconception that Spartans killed weak children, but that is not true. It was a rumor started by Plutarch, a Greek historian, who evidently got his history wrong. In response, the Spartans structured their educational system as an extreme form of military boot camp, which they referred to as agoge. Formal education for a Spartan male began at about the age of seven when the state removed the boy from the custody of his parents and sent him to live in a barracks with many other boys his age. For the next five years, until about the age of twelve, the boys would eat, sleep and train within their barracks-unit and receive instruction from an adult male citizen who had completed all of his military training and experienced battle. Ephebe[ edit ] The students would graduate from the agoge at the age of eighteen and receive the title of ephebes. Until about the age of eighteen women were taught to run, wrestle, throw a discus, and also to throw javelins. He lived his life on the island Samos and is known for his contributions to mathematics. Pythagoras taught philosophy of life, religion and mathematics in his own school in Kroton , which is a Greek colony. The students of Pythagoras were known as pythagoreans. Pythagoreans[ edit ] Pythagoreans followed a very specific way of life. They were famous for friendship, unselfishness, and honesty. The pythagoreans also believed in a life after the current which drove them to be people who have no attachment to personal possessions everything was communal; they were also vegetarians. The people in a pythagorean society were known as mathematikoi. Exoteric was the teaching of generally accepted ideas. These courses lasted three years for mathemoki. Esoteric was teachings of deeper meaning. These teachings did not have a time limit. They were subject to when Pythagoras thought the student was ready. In Esoteric, students would learn

philosophy of inner meanings. Here, he taught the idea of the dependence of opposites in the world; the dynamics behind the balance of opposites. Along with the more famous achievements, Pythagoreans were taught various mathematical ideas. They were taught the following; Sum of Angles in a triangle, Pythagorean theorem, irrational numbers, five specific regular polygons, and that the earth was a sphere in the center of the universe. Many people believed that the mathematical ideas that Pythagoras brought to the table allowed reality to be understood. Whether reality was seen as ordered or if it just had a geometrical structure. Even though Pythagoras has many contributions to mathematics, his most known theory is that things themselves are numbers. He never appeared face to face to his students in the exoteric courses. Pythagoras would set a current and face the other direction to address them. The students upon passing their education become initiated to be disciples. Pythagoras was much more intimate with the initiated and would speak to them in person. The specialty taught by pythagoras was his theoretical teachings. In the society of Crotona, Pythagoras was known as the master of all science and brotherhood. The Pythagorean students had rules to follow such as, abstaining from beans, not picking up items that have fallen, not touching white chickens, could not stir fire with iron, and not looking in a mirror that was besides a light. The idea of proportions and ratios. Pythagoreans are known for formulating the numerical concords and harmony. They put together sounds by the plucking of a string. The fact that the musician meant to pluck it at a mathematically expressible point. However, if the mathematical proportion between the points on the string were to be broken, the sound would become unsettled. This means that everything in the world had a number that described them. Due to the education and society being so secretive, not much is known about the Pythagorean people.

### 4: Spartan Education: Girls

*T. Rutherford Harley ("The Public School of Sparta," Greece & Rome, Vol. 3, No. 9 (May ) pp. ) uses Xenophon's Polity of Lacedaemon, the Hellenica, and Plutarch's Lycurgus for evidence of the Spartan education system.*

Every aspect of the society, including the education system, was focused on either raising warriors, or raising those who would support the warriors. Training began at the age of seven and all male citizens, except the firstborn male of the household, was required to attend this training. The students would live in these communities until the age of twenty, when they could go on to become professional soldiers. However, females would also be shipped to community schools – they would just learn a different set of skills. How Students were Grouped While Getting Educated Students were organized into groups with each group choosing their own leaders. These leaders in consultation with his peers would then choose the 20 year old that they wanted as their instructor. These 20 year olds were in their last year of education. What the Males Would Learn at School As mentioned above, the ultimate goal was to turn the boys into soldiers and the training was comprehensive and also focused on physical training. Learning survival skills such as tracking, hunting, and fishing were not only tools that would help them in war, but also assist them while traveling. They also had wilderness training such as first aid, what to eat while on the road, and how to build shelter. The purpose of this exercise was to prove that the boy could take care of himself if he had to while living life as a soldier. If he was caught, he was not punished for stealing, but he was punished for getting caught. It is believed that boys who were caught were often beaten with a whip which was a practice normally reserved for slaves. They received training in wrestling, gymnastics and calisthenics. The emphasis behind a girl receiving a great education was that strong women produced strong children who could grow up to be strong warriors. The goal was to teach them how to be strong because they were responsible for running the household while the boys were at war. This including protecting the household from attacks, so the women needed to be both physically strong and intelligent. Their education reflected this. Learning to Respect Elders Additionally, children were taught to have great respect for their elders. They were taught to address all their elders as father. In return, everyone had a responsibility for seeing that children were taught manners. If an adult saw a child doing something wrong, then they had the responsibility to severely scold, but not whip, the child. Spartan education was built around the need for a strong military. While boys were taught how to survive as a soldier, girls were also educated so that they could produce strong offspring. Above all else, it was a respectful society where everyone was taught respect for the individual.

### 5: Sparta Reconsidered - Education System of Sparta - Spartan Agoge

*Although Spartan education was famed for its exceptional harshness and emphasis on physical skills and endurance, it was also characterized by an unusual degree of self-government, freedom, and responsibility. Self-discipline, not kadavergehorsam (mindless obedience) was the goal of Spartan education.*

Yona Williams When it came to the education of Spartan citizens, one of the differences that can be seen between this city-state and others is that it was one of the only locations to allow girls to receive an education among other equal rights. In this article, you will read about the education of Spartan girls, which differs from the intense education the boys received. When a girl turned six or seven, they were sent to school just like their brothers. They spent most of their time, sleeping, training and living within the barracks of their sisterhood. It is unknown whether or not the females were subjected to the same type of harsh environment as the boys did, but it is known that the girls were taught subjects that the girls of today would lose their lunch over. In ancient Spartan times, the girls were taught how to wrestle, as well as perform gymnastics. They were also schooled on the ins and outs of combat, developing skills that could be quite useful if the time came. When historians take a closer look at the schooling during this ancient period of time, many theories were established where the belief that the boys and girls schooling were not that different developed. Some believe that the girls were trained just as hard as the boys. The reason why the Spartan women did not pass the time learning how to sew and cook a full-course meal was because first and foremost, the Spartan women were expected to be strong. It was thought that a strong woman would be able to produce strong, healthy offspring. When the female Spartan turned 18 years of age, she would have to pass a skills and fitness test before moving on to the next phase of their life. If they passed their examinations, they would be assigned a husband and were allowed to return to the comforts of their own home. Those who failed their final test would not return home as a true citizen of Spartan and would be looked upon as a perioikos, which was considered a member of the middle class. If you think this was a harsh treatment of women: Most of the city-states throughout Greece believed that the women should remain inside the home for most of their lives. This was not the case in Sparta. Women who earned their citizenship could move about the city as they pleased. They enjoyed the freedom that woman today enjoy, especially since their husbands did not reside within the home with them. At age 18, if a Sparta girl passed her skills and fitness test, she would be assigned a husband and allowed to return home. If she failed, she would lose her rights as a citizen, and became a perioikos, a member of the middle class. In most of the other Greek city-states, women were required to stay inside their homes most of their lives. In Sparta, citizen women were free to move around, and enjoyed a great deal of freedom, as their husbands did not live at home. Once a Spartan soldier was given his title, they would spend most of their lives with their fellow soldiers. The brotherhood barracks became a great comfort, serving as home, training facility, as well as eating and sleeping quarters. Spartan soldiers who were married did not live with their wives or families; the barracks was their main home. The life of a military man had a lengthy period of time before reaching retirement. When a Spartan soldier turned 60 years old, he was allowed to retire and live with his family.

## 6: Sparta - HISTORY

*Education was very different in Sparta than it was in the other ancient Greek city-states. The purpose of education in other Greek city-states was to produce good citizens. In Sparta, the purpose was to produce a powerful army.*

Structure[ edit ] When a boy was born, he was washed with wine in the belief that this would make him strong. In the event that the baby did not pass the test, he was placed at the base of Mount Taygetus for several days for a test that ended with death by exposure, or survival. This began the first of the three stages of the agoge: Some classical sources indicate that there were further subdivisions by year within these classes. They were encouraged to give their loyalty to their communal mess hall known as the Syssitia , rather than to their families. Beginning at the age of 12 boys would be given only one item of clothing per year – a red cloak known as a Phoinikis a toponym reflecting the Phoenician origin of the Tyrian purple dye used or imitated in the cloak. They also created beds out of reeds pulled by hand, with no knife, from the Eurotas River. Boys were intentionally underfed to encourage them to steal food for themselves; however, they were severely punished for stealing. This was also meant to produce well-built soldiers rather than fat ones. This let the boys become accustomed to hunger, and this prevented hunger from being a problem during battle. Only the heirs apparent of the two Spartan royal households the Agiads and Eurypontids were exempt from the process. At around age 12 the boys would enter into an institutionalized relationship with a young adult male Spartan. Plutarch described this form of Spartan pederasty erotic relationship wherein somewhat older warriors would engage promising youths in a long-lasting relationship with an instructive motive. The boys were expected to request the relationship, which was seen as a method to pass on knowledge and maintain loyalty on the battlefield. At the stage of paidiskoi, around the age of 18, the students became reserve members of the Spartan army. They would also kill Helot slaves who were out at night or spoke about rebelling against the Government, to help keep the population submissive. The state supported this by formally declaring war on the Helots every autumn. This meant killing a Helot was not regarded as a crime, but a valuable deed for the good of the state. The voting was done by Spartan peers who were members of the mess and must be unanimous. Rejected candidates could try to gain entry to a different mess for up to ten years. If a man failed to gain entry into a mess by age 30, he would not gain full Spartan citizenship. At the age of 30, men were permitted to marry and to become full citizens of Sparta who could vote and hold office. Education in the agoge served as a great equalizer in Sparta. Men were meant to compete in athletics and in battle. Helots and common men likely only developed their reading and writing skills as needed to make votive offerings and read important inscriptions. Spartans who became kings, diplomats or generals would also improve the rhetoric, reading and writing skills necessary for their positions. How the majority of the population of citizen male Spartans became literate, or whether they were literate at all, is not well known. Education of girls[ edit ] Girls also had a form of state education involving dance , gymnastics and other sports; together with other subjects such as music and poetry, including writing and war education. The girls were also encouraged to help the males by humiliating them in public and by criticizing their exercising. Just as Spartan males were raised to become warriors, the females of Sparta were trained for their primary task: At various times this selection process was seen as detrimental to Spartan society, particularly when the number of free male Spartan citizens dwindled oliganthropia. It was abolished, however, less than forty years later by Philopoemen in BC. Roman agoge[ edit ] The Roman agoge was limited to males between the ages of 14 to 19 and was essentially ephobic in nature and organized by phyles citizen tribes. The instruction consisted of athletics, singing, dancing, military and probably some academic training. The students were supervised by officials called bideioi[ citation needed ] "overseers" and a patronomos "guardian of law". Sponsorship was available to some poor students who could not afford the training.

## 7: Ancient Greek Education

*Sparta. The goal of education in Sparta, an authoritarian, military city-state, was to produce soldier-citizens. In ancient Sparta, the purpose of education was to produce a well-drilled, well-disciplined m.*

The advantages of Spartan education and marriage customs Plutarch, *Life of Lycurgus*, exc. For that reason he began first off by considering legislation about marriage and childbirth. For Aristotle is wrong when he says that it was because he tried and failed to make the women chaste that he gave up the idea of controlling the freedom and dominance the women had acquired because they were compelled to be in charge because of their husbands left them behind [while they were on campaign] and so were more considerate of them than was appropriate, and addressed them as ladies. He freed them from softness and sitting in the shade and all female habits, and made it customary for girls no less than boys to go naked in processions and to dance naked at certain festivals and to sing naked while young men were present and looking on. The man who was praised for his courage and was celebrated by the girls went away proud because of their praise. It produced in them simple habits and an intense desire for good health, and gave the female sex a taste for noble sentiments, since they shared with the males virtue and desire for glory. As a result they tended to speak and think the kind of thing that Gorgo, the wife of king Leonidas, is reported to have said. The bridegroom, not drunk or debauched, but sober, and after having dined as usual at the common table, came in and undid her belt [25] and carried her off to the marriage bed. He kept on doing like this from then on: Such interviews not only provided opportunity to practise self-control and moderation, but kept their bodies fertile and always fresh for loving and eager for intercourse, because they were not satisfied and worn out by continual intercourse, but had always some remnant of an incentive for their mutual passion and pleasure. It was possible for an older man with a younger wife, if he was pleased with and thought highly of one of the virtuous young men, to bring him to his wife and having filled her with noble seed, to adopt the child as his own. Similarly it was possible for a good man, who admired the chaste wife of another man, to persuade her husband to let him sleep with her, so that he could plant his seed in a good garden plot and beget good children, to be brothers and kin to the best families. Instead, the father took his child and brought it to a place called *Lesche*, [26] where sat the elders of the tribe. They examined the child, and if it were well-formed and strong, ordered it to be raised, and gave it one of the nine-thousand lots. But if the child were ill-born and maimed, they discarded it in the so-called *Apothetae*, a kind of pit near Mt. This is why [Spartan] women washed infants not in water but in wine, in order to test their strength. For it is said that undiluted wine causes convulsions in babies who are epileptic or weak, and that healthy babies are tempered by it and their frames strengthened. For this reason certain foreigners purchased Spartan nurses for their children. They say that Amycla, the nurse of the Athenian Alcibiades, [28] was a Spartan. The poet Theocritus third century B. In Aristophanes, 82 a Spartan woman, Lampito, says she gets exercise by kicking her buttocks when she dances. According to the second-century. Gow, , II The philosopher Zeno B. The pre-Lycurgan Spartan maiden-songs that survive describe the mythic past and concentrate on women.

### 8: [www.enganchecubano.com](http://www.enganchecubano.com) - Human Validation

*All healthy male Spartan citizens participated in the compulsory state-sponsored education system, the Agoge, which emphasized obedience, endurance, courage and self-control.*

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 30. 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.

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*Spartan Education: Girls Posted In: Ancient Civilizations 7/3/06 By: Yona Williams When it came to the education of Spartan citizens, one of the differences that can be seen between this city-state and others is that it was one of the only locations to allow girls to receive an education among other equal rights.*

Spartan education stressed love of intellect and knowledge as much as physical exercise. Public education was provided for girls as well as boys. Although Spartan education was famed for its exceptional harshness and emphasis on physical skills and endurance, it was also characterized by an unusual degree of self-government, freedom, and responsibility. Self-discipline, not kadavergehorsam mindless obedience was the goal of Spartan education. Literacy was higher in Sparta than in other Greek city-states, because only in Sparta was there a high degree of literacy among women as well as men. Spartan laconic rhetorical style was admired throughout the ancient world, attesting to its high quality – a product of the agoge. Spartan public education was the subject of extensive – and controversial – discussion even in the ancient world. No other contemporary state provided for, and in fact required, its citizens to attend public school. Unfortunately, because we must rely on descriptions of the system provided by outsiders, we have a kind of mirror image of the Spartan agoge. Equally distorting for the modern historian interested in archaic Sparta is the fact that all our existing ancient sources except Xenophon describe the Spartan educational system as it was reinstated in the Hellenistic period, after what may have been nearly a century in abeyance. It is often very difficult to distinguish traditional from innovative features of the described schooling. Nevertheless, a number of characteristics of this education can be surmised. First, collective education was considered so important that not only was the agoge a compulsory prerequisite for citizenship, but all adult males bore an equal responsibility for rearing good citizens. This was manifest in the laws that required boys in school to address all older men as "father" and gave any citizen the right to reprimand – but not punish – a boy or youth under age. As best as historians can piece together from ambiguous evidence, all citizens were directly involved in the education of the next generation in another respect as well: Despite the emphasis on public education, it is absurd to think that parents did not take a very personal and intense interest in the education of their own offspring. Numerous quotes demonstrate the pride and sense of personal accomplishment that Spartan mothers felt with regard to their sons. Human nature, which has changed very little in years, suggests that fathers would not have been less proud. Ltd, London, , is particularly cogent. Second, all sources agree that the principal goal of public education was to raise good future citizens. One aspect of this goal is obvious: This was exceptional in Greece, and hence attracted particular attention. Many anecdotes are told about the hardships the boys endured, and that they were allowed to steal. Despite a common misconception found even in ancient commentary, careful research indicates that the boys in the agoge were not encouraged to steal throughout their training – only during a specified segment. Again, see Kennell on this point. Most likely, this was a form of survival training intended to teach the youths how to survive on their own so that they would be able, for example, to operate behind enemy lines. Throughout their public education, they were also apparently subjected to harsh discipline, which may have included flogging – a punishment reserved almost exclusively for slaves in other Greek cities. But it was not until the Roman period that whipping contests were introduced, in which boys were brutally flogged just to see how long they could endure. Less obvious, and often overlooked by modern observers, is the fact that being a good soldier required much more than just an ability to endure hardship and obey orders. Good soldiers have to be able to track, hunt, and fish, to navigate by the stars, to provide first aid, to recognize poisonous and medicinal plants, to build fortifications and to undermine them, and much more. Furthermore, good soldiers can think and act independently; they can recognize opportunities and seize the initiative. It is reasonable to assume, therefore, that the agoge taught fundamental first aid, botany, astronomy, and so on. Furthermore, the goal of producing good future citizens was not fulfilled by producing good soldiers alone. Future citizens had to be able to deliberate wisely in the Assembly, to serve as magistrates and judges, and to conduct negotiations with foreign powers. Thus, despite the harsh discipline, Sparta did not seek to break her youth or make them subservient. Instead, they were taught not only their laws but also the

functioning of democracy from the very start of their schooling – not in theory, but in practice. On starting school at the age of 7, the boys were organized into units, teams, or herds – and elected their own leaders. Some sources suggest that they also elected their instructors from among the eligible 20 year-olds. Even more noteworthy is the fact that Socrates himself considered the Spartans the greatest philosophers in mainland Greece. It has been argued that Sparta not only welcomed and entertained philosophers such as Pythagoras for years on end, but actually provided the foundation for Milesian, Pythagorean, Socratic, Platonic, and Aristotelian philosophy. Certainly Socrates, Xenophon, and Plato were admirers of Sparta; it hardly seems reasonable to hypothesize that these leading Athenian intellectuals admired a city-state that – as many modern writers portray it – was anti-intellectual and inhabited by illiterate brutes. An excellent article on this topic is provided by W. Lindsay Wheeler, in *Sparta: Furthermore*, although there may have been more emphasis on physical fitness in a Spartan education than elsewhere, numerous sources testify to the fact that Sparta also placed great emphasis on training the intellect. The fact that no contemporary source mentions that the boys learned to read and write has been taken mistakenly to mean that they did not. There is abundant evidence that the Spartans were every bit as literate as other Greeks. Anything less would have put Sparta at a disadvantage in foreign affairs, and would have made it inconceivable that Spartans were repeatedly requested to assume positions of leadership. Furthermore, the percentage of Spartans who were literate clearly exceeded that of any other city-state because – in contrast to the other cities – Spartan women were literate. The fact that learning to read and write is not mentioned in the descriptions of the Spartan agoge is a function of the fact that all Greeks learned these skills while in school, and so this was not deemed worthy of comment. Worthy of comment, however, was the excellence of Spartan education in music, poetry, and dance. The boys and youths of the agoge were famed for their proficiency at all three skills. Such skills require practice and are further evidence that modern depictions of the Spartan youth living like wild beasts in the wilderness is pure fantasy. Another area in which Spartans excelled was in brevity and clarity of expression. Rhetoric in ancient Greece was highly valued. Men paid large sums to improve their speaking skills, and in democratic Athens power rested with those men who could sway the Assembly with their rhetoric. If Athenians collected Spartan sayings and laconic forms of expression were admired, this is clear testimony of the quality of Spartan education in this regard. Lastly, the manners of Spartan youth were admired in the ancient world, and comparisons were often drawn to the rude, impudent youth of other cities. One anecdote describes an old man looking for a seat at the Olympic Games. As he stumbled about from one section to the other, the spectators laughed at him. But when he came to the Spartan section, all the Spartans stood to offer him their places – and there was universal applause. The moral drawn by the commentator was: You see, all Greeks know how we ought to behave, but only the Spartans act on it. Text varies on this site between British and American English spelling. Most research was done in Europe and compiled for British English publications. Contents of this website are copyrighted. Schrader unless otherwise noted. If you would like to use the material of this site, please contact Helena Schrader. If you experience any problems with this site, please contact the web mistress. Last updated September,

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