

Plato's Educational System in Athens - 4th Century

Marina Nasaina¹

National and Kapodistrian University of Athens, School of Philosophy

Received 2 September 2018 ▪ Revised 25 October 2018 ▪ Accepted 27 October 2018

Abstract

Education in ancient Greece looked for good of the community, aiming at the creation of virtuous citizens. Its ideal was bravery, daring, but also governance, aesthetics, and imagination through art and music. All ensured that the child would realize that he was a member of a community for the happiness and well-being of which their personal desire or pleasure had to be subdued. For Plato, virtuous is the man who combines knowledge and strong will to help him to be free from the bonds of the body and move on to the truth and the sight of the “good”.

Keywords: Plato, education, education philosophy, music, gymnastics, city.

1. Introduction

The basic pursuit of the education of the Athenian state is the “good virtuous” citizen, i.e. educated but also developed physically, spiritually, aesthetically and morally human. In other words, the goal of education was to create the best possible citizen for the benefit of the community and not for his own personal development. Its basic characteristics were bravery, boldness, military proficiency, but also the cultivation of aesthetics and imagination through art and music.

2. Education before Plato

Education in ancient Athens was free, since parents were the ones who were the most responsible for educating their child. The schools were private, and from the 5th century onwards Gymnasia was founded in Athens.

Every form of education before Plato was represented by Homer (*Republic*, 606e). His writings were textbooks of “practical ethics” (Marrou, 1961: 31), with undeniable “pedagogical feasibility” (Jaeger, 1959a: 64). The ideal of the time was the heroic (Marrou, 1961: 37), that is, the war mastery (Jaeger, 1959a: 56), but also the piety towards the gods, the love for the homeland and the commitment to family warmth. Homeric poetry is also distinguished for its moral value, which is aptly expressed through Peleus incitement to Achilles: “Αἰὲν ἀριστεύειν καὶ ὑπείροχον ἔμμεναι ἄλλων” (*Iliad*, I 784). The basic axes of the Homeric education were both mental and practical education. Only with the right combination of martial virtue and bodily strength with the cultivation of speech and spiritual well-being, it is possible to form and educate an accomplished man (Isigonis, 1964: 18). Besides, because education was closely linked to politics and the city

¹ The author is employed at the Music Senior High school of Argolida, Greece.

(*Politics*, 1310a)², the basic characteristic of Athenian education was the ideal of a free and independent citizen. Thus, the democratic and “liberal” Athenian society also seeks the political ideal, i.e. the formation of a new ideal of man and citizen (Bitros & Karayiannis, 2009; Jaeger, 1959a: 58).

The children’s treatment started from the family when the child was at the pre-school and school-age stage of the mother or the servant-nanny. Boys and girls up to 7 years of age grew up in women’s room and played together several pleasant toys, following a joint education. The main goal was to cultivate their inherent capacities and prepare them to accept the schooling that began after their seven years. Then, the boys were accompanied to the Teaching School by a house slave called a “pedagogue”. Girls were educated at home usually by their mother, who taught them reading, writing, music, dancing, and housework. The schools were private and it was the sole responsibility of the parent to choose the place where his child would be attending.

Athenian education is divided into three stages: *primary*, from the sixth to the fourteenth year of age child, *secondary* from the fourteenth to the eighteenth year, and *third stage* from the eighteenth to the twentieth year. Of the three stages, only the third, which was provided free of charge by the city-state, was compulsory. Regarding the primary system, it was compulsory³ – “by law” – only reading and writing, while the second stage was completely optional and rather for the rich people. Teaching at school was six hours.

During the first stage of the training provided, the students were practiced by the “grammatist”, “guitarist” and “trainer”. The first taught writing, reading and mathematics, so that students learn reading, spelling, writing, and mathematics. After the child gained elementary knowledge, he came in contact with the heroic, didactic (Homer-Hesiod) and lyrical poetry until he acquired the ability to read and learn the great poets by heart. Then, the guitarist, who practiced the boys in the seven-string lyre and the song in the works of lyric poets. Finally, trainer care for their physical development⁴ through wrestling, “pankration” (compilation of martial arts), boxing, running, throwing the disc, jumping, and other exercises in the “palaestra” (i.e. the arena).

The teenagers were entertained in the arenas, public gyms and celebrations. In addition, they participated in group games, helped their father in the profession they practiced and went for hunting or fishing, depending on the area where they lived.

Additionally, the treatment of Athenian teenagers included the art of war, because they were future soldiers who would protect the city from its enemies. Thus, the people defined the “pedokrites”, i.e. special teachers who taught teenagers to fight as soldier and practiced them in weapons (sword, javelin, spear, etc.), with the aim of developing the sense of self-sacrifice for the sake of the state.

Young people, after their basic education, received superior education. He taught geometry, mathematics, physics, astronomy, medicine, rhetoric, philosophy and various arts. They could even study next to a philosopher or a sophist who was taught for a fee. After the age of 18 they served their two-year military service.

This was the education of young people in Athens, which lasted until eighteen years. Upon their adulthood, young people became Athenian citizens, gained political rights, and joined the military power of the city. At the same age, the Athenian teenager gave the “adolescent oath” to the sanctuary of Alliras, which was located north of the Acropolis.

² “Τό παιδεύεσθαι πρὸς τὰς πολιτείας”.

³ This is an old law attributed to Solon, who says the child must be taught reading, writing and swimming.

⁴ Plato and Aristotle argued that physical preparation must precede intellectual education.

In conclusion, the main purpose of ancient Greek education was the acquisition of good and beauty, i.e. the development of spirit, soul and body. Thus, the state aimed at the harmonious, dialectical relationship of the citizen of the state and the emergence of a new generation, consisting of mature citizens with physical well-being and moral-spiritual culture.

3. Plato's education

Plato is the first philosopher who create a philosophy of education (Sato, 1983: 25), make education the subject of systematic inquiry and link it to philosophy. However, pedagogical problems are the basis of his philosophy but also the subject of many dialogues. This is probably because philosophy and education are the same for the great philosopher, since the purpose of his philosophy is to a great extent the education of human existence (Isigonis, 1964: 52). Education, according to the philosopher, is nothing but the virtue itself (Chourdakis, 1999: 9), while virtuous is the man who combines knowledge and strong will (Katsimani, 1975: 43).

Thus, in the Platonic system, education plays an important role, because it shapes the morals of citizens, and adds to everything good that rationale suggests. These are the ideal state, a society based on justice (*Protagoras* 361b; Friedlander, 1969: 337).

The philosopher argued that education covers the whole development of the child, for this reason educators should aim at the complete re-creation of their character. Education for him was so important that he said in the *Laws* that education is right to start even before the birth of children.

According to Plato, the only thing that is real in the world is ideas. He believed, however, that the senses are tricking the human being away, reversing the true idea from reality. These can only have absolute purity when the soul is in the other world before it is incarnated in the body of a mortal. The moment of the union of the "immortal soul" with the "mortal body" alters the ideas that become inconspicuous and uncertain (*Faidros*, 249e-250a). That is why the philosopher considers that education is the only way for man to succeed in reminding him of the things he already knows (*Menon*, 81e-82a).

Plato also deepened the essential character of education and diagnosed that the purpose of the educational process is to educate the human soul based on the insight of ideas (Georgulis, 1975: 231). The soul of man needs education, to be freed from the bonds of the body and move towards the truth, towards the view of the good. Truths are found in the soul of man and only through education they will become visible to man. His views, in fact, are made more understandable through his seventh book, the *Republic*, which features the famous image of the prisoners in the cave. As the chained prisoners inside the cave are condemned to see only the shadows depicted on the wall of the cave and only through education they will be able to free themselves, ascend to the world of light and come into contact with the source of life, so education is the turning of the soul's eyes to the imagined sun, to the idea of the good. This is the true idea of "education" for Plato.

The concept of education, however, occupies a central position in the Platonic political system, since it is the primary concern of the state, which has to train citizens to behave in a way that is appropriate to the class they belong to and make fair choices in the context of life that best suits their nature (Coleman, 2005: 216; Klosko, 1986: 69). Political system and education are two forces that can empower all citizens in the state to overthrow their individual and selfish interests and to give precedence to the common good. In other words, the essence of his social idea is the subordination of the individual to the community. This goal is not fulfilled with the prevailing four forms of political systems. That is why they place in their place the "educated state", that is, the dominance of the trained, of the wise, of the spiritual meritocracy. Only when our government, in our opinion, is assigned to the speech, internal reconciliation will prevail and unity will be restored

(Theodorakopoulos, 2002: 43). So, education also serves the state ideal (Tsirimba & Konstantopoulou, 1964: 39).

The only purpose of Plato's education is the conversion of the soul from the senses, the whims and the obedience to reason, ratio and prudence. He believed that education plays the most important role in achieving the harmonious functioning of a city and that, if a city neglects education, then its other activities will not retain their significance.

As a social reformer, he presented an extensive socio-political educational program in which all social classes would be happy (Levinson, 1953: 524), not just one (Xirotiris, 1969: 50). But to do this, education must be based on justice, not to be utilitarian (Moreau, 1961: 35), in order to achieve a harmonious coexistence and cooperation of citizens for the common good. His ultimate goal is to bring spiritual and moral education together.

She was a supporter of public and compulsory education for both boys and girls, considering that the education should start from the birth of man, aiming at gender equality (*Laws*, 804d). The principles of virtue and justice must be passed on to all children in the state (Alexandre, 1993: 15).

It also considers education as the most important case of the legislator and the state. It attaches great importance to education accompanied by the appropriate physical payment coupled with a proper way of edification. These elements transform man into a being that resembles God. His *Laws* are no longer philosophy, but the law leads to virtue. Only with the help of law and order we can live in harmony (*Laws*, 875).

Plato, however, did not only act as a researcher of education, but also as a fighting teacher. At his Academy he was actively teaching mathematics, physics, but also archeology and geology (Georgulis, 1975: 234). He regarded this example as the main tool for the moral education of young people and encouraged older people to give a good example to younger. An exemplary teaching method is discussion, dialogue and questionnaires.

4. The stages of education

Plato in his *Laws* and *Republic* works presents the stages of education in which he distinguishes the ideal education. Although in the *Republic* the education is directed mainly to the children of higher classes, in the *Laws* the education is offered to the children of all free citizens. The education is distinguished in preschool, elementary, middle and higher education.

4.1 *First stage: 0-3 years*

For Plato, education begins before the child's birth, and the family plays a key role in physical and spiritual integration. The pregnant woman is trained to have a smooth and propitious childbirth, and after the birth of the child the slave of home takes up the upbringing. She is responsible for the proper upbringing and physical integrity of the child. They take walks together in the countryside or in sacred grazing (Zepou, 2006). In the event the slave does not properly implement the task assigned to her, the philosopher believes she must be punished by law.

Moreover, at this age the foundations for the moral and spiritual life of the children are created, while they come in contact with the first laws (Sakorafou, 1957: 38). Music and physical education play a very important role in children's lives as well, when done in the right way, creates a peaceful serenity and forms a calm child's soul (*Laws* 790).

Also, because the children work more with the senses and learn through the repetition of the same or similar impressions, the impressions they create should give only noble and brave

feelings and exercise in their soul the bravery. Soft behavior produces bad-tempered and irritable children (*Laws*, 791e), while tough behavior leads to illiberal and unsociable beings.

For the philosopher, imitation accompanied by healthy principles is the best way to get the child healthy habits and to acquire natural qualities for body, language and spirit. Finally, parents need to help children develop their senses properly, as without them there is no proper treatment, as the development of senses creates the exact perception on which knowledge is based.

4.2 *Second stage: 3-6 years*

In this period, boys and girls are trained together through toys and myths, because children need entertainment (*Laws*, 793d). In fact, because of the fact that Plato believed that the game was of great educational significance, the lessons of an ideal Republic would have to take the form of a mental game, at the end of which the conclusion would not be standardized to the pupils, but would be extrapolated to each one by himself. Besides, for the philosopher, the starting point of education is connected with the desire of the individual for harmonious movement (*Laws* II, 654a; *Timaeus*, 88d; Vourveri, 1956: 22), which is expressed firstly in the game itself (Giannikopoulou, 2013: 210) and the dance, and then with the music and poetry⁵ (Vourveri, 1956: 25).

At this age, the foundations of the child's character are laid (Tsirimba & Konstadopoulou, 1964: 40), and moral values are shaped. The main feature of the education is the cultivation of the principles of solidarity, mutual aid and respect for their fellow human beings with particular sensitivity to older people (*Laws*, 794a-b). In the case of non-observance of the rules, punishment is imposed, which eliminates the softness of their soul, provided they are fair, so that they do not cause anger in their souls (*Laws*, 793e).

Also, children should be allowed to explore freely, to develop their own self-action and to be able to cope with future difficulties, having discreetly beside their parents to teach them that unjust acts are being punished, while the good ones are rewarded. Punishment must not have an avenging character, but it is necessary not to create bad values in the child's soul.

Until the age of seven, the education is dedicated to physical education, because "intellectual cultivation in young children prevents proper blood circulation, gland function, causes convulsions, epilepsy, sweat, prevents growth, destroys digestion and character as it makes it irritable and weakens it" (Sakorafou, 1957: 64).

4.3 *Third stage: 6-10 years*

At this stage, children begin to practice systematic gymnastics, such as physical exercises, dances, weapons and wrestling games, music and poetry, with purely moral-plastic content.

Since the sixth year, boys and girls have been given different training. Plato, however, believes that men and women should be treated equally in order to be able to cope with social needs and not to make women "instruments" that would impede social progress. Thus they conquer real freedom (Diomatari, 1975: 235). That's why boys are taught riding, archery and girls learn how to use weapons (*Laws*, 804c).

⁵ According to Vourveris (1956), the value of the game lies in the fact that the pleasant form of the game makes the soul more receptive to the pedagogical stimuli and helps it to more directly capture the content of poetry, music and art.

The school is required to follow all children, boys and girls, whether or not their father wants them, for the good of the city (*Laws*, 804c). In addition, the legislator must take care of the totality of a society, not just a part of it.

Third stage education also focuses on the “orchesis” (= the art of dance), which is the first awakening of the organization through physical, mimetic movements that will be the dance, which is necessary for the development of courage, struggle, and games that is a very important source of moral exercise. The latter, they respect the rules and principles that dictate discipline.

4.4 *Fourth stage 10-13 years*

At this stage, the lessons for acquiring knowledge begins, since for Plato this is the appropriate age to bring the children into the world of knowledge. At the age of 10, his education was undertaken by the grammarian to teach writing, reading, and maths.

Plato asks for the composition of an anthology, which will involve nonfiction and rhythmic works, which will help in the development of the child’s spirit, while teaching maths and geometry. Finally, they come in contact with various arts, cultivating their artistic and moral background and teach the basic principles of prudence, piety and bravery.

4.5 *Fifth stage: 13-16 years*

At this stage, the philosopher considers the duty of the state to educate future citizens with the appropriate musical stimuli (*Laws*, 802 c-d). Harmony and rhythm penetrate into the hearts of their souls, exerting great influence on it, since it leads to good deeds (Sitos, 1990: 65). The power of music has beneficial abilities especially in the young souls, because it can arm the individual with virtues, such as courage and daring, but also balance an impetuous soul and turn it into restrained and calm. The first music that children are taught is religious, specifically songs dedicated to God Dionysus. The divine hymns give emotion and enthusiasm to the children’s soul, because they bring spiritual rest, which removes the mind from human problems and turns it to the divine.

Music, as well as poetry, must have a similar verbal expression so that it can cultivate the child’s moral identity. Appropriate harmonies for the education of children are the Doric ones, which are characterized by tranquility and their male style and Phrygian, which cause the souls of people to excite (*Republic*, 399c). Regarding to rhythms, he excludes those who are not suitable for free and proud characters. Finally, he condemns the multi-string instruments, such as the flute, while making suitable instruments for teaching lyre and guitar.

Finally, Plato disagreed with the inclusion of new elements in music, as this would cause disruption to the fundamental laws of the State. However, in order for the music to produce the desired results, its teaching must be differentiated according to the learner’s gender. Only music aimed at the nature of the children has the power to touch their soul in order to improve their spiritual and moral virtues and to perfect their skills, but also to reveal to the child’s soul the true world and to help them acquire correct crisis.

4.6 *Sixth stage: 16-20 years*

At this stage, the students who successfully completed their education in the two previous stages continued. They followed military training with arrows, artillery, and military marches. Those who could not meet the teaching of the previous stages followed their professional education and training, which must be distinguished from an early age (Sakorafou, 1957: 72).

4.7. *Guardians*

All the children managed to graduate from all grades, continued to the next stage starting at their 16th birthday and ending in the 20th and uniting the body of guardians. They were the second part of the social hierarchy in the Platonic state with the obligation to guard the city, to prevent external dangers, to protect their fellow citizens (Kalachanis, 2013: 58), but also to respect the internal order, i.e. the class hierarchy.

Cornerstones in their education are music and gymnastics that along with the teaching of reading, writing and maths play an important role in their education. The teaching of the lessons must be materialized in a playful way and avoids “any kind of forced learning because the free man does not have to teach any lesson by compulsion as a slave” (*Republic*, 536e). Finally, Plato takes care that ethics has an influence on emotion and is understandable from the point of view of the basic bonds of affection that children create (Annas, 2006: 89).

4.8. *Master*

The masters or different kings are the highest social group in the state and are chosen from the second class, i.e. the guardian body. Their purpose is to take over the government and to ensure the state’s prosperity. After their 20th birthday, the most capable of the guardian’s body are subjected to a superior and more elaborate mental and moral education. Those who choose will work from 20 to 35 years of age with a deeper study of mathematics, and if they perform well, from the 30 to the 35 year with dialectics, that is philosophy. For a further 15 years (35-50), the philosopher will be involved in public affairs to test his moral strength and apply his dialectical ability. Thus, at the age of 50, and after having passed all the trials, they are promoted to the order of the masters.

The philosopher attributed a great ideological value to mathematics because he considered them to be the anteroom of philosophy (Gianikopoulou, 2013). Plato divides mathematics into arithmetic – examining their numbers and relationships (*Republic*, 524d), in geometry – which, through the study of their shapes and relationships, reach the area of “Always Being” (*Republic*, 527b), in astronomy – studying the sky and the orbit of the stars and leading the soul to the being, and finally in harmony – that exalts the intellect through the study of harmonic numbers (*Republic*, 531c-d).

But for Plato, the highest level of education is dialectics (Martin, 1991: 56), through which the idea of “Good” is attained. In the *Z Letter* (341c) it even points out the long-term effort required to achieve the internal maturation, which will gradually revive the individual, leading to the highest idea, which is the purpose (Trubeckoj, 1999: 78) of all things (Barker, 1959: 403). Thus, the excellent dialectic is the man who can identify the relationships of things and then extract the ideas from the soul of the children as their memory recalls the knowledge of things (Triadaris, 2005: 24). Those who managed to reach the view of the Good, with the help of philosophy, at the age of 50, would be promoted to guardians – masters (kings). Only they were obliged to release the slaves and to help them know the truth, namely, the Good. Now the philosopher-leader takes over the state’s government as well as its diligence, without omitting its own exercise through which it aims at integrating its personality.

There are no written rules of law in the Platonian state, because justice is the word of the lord-philosopher, and justice is given through the actions of the philosopher. Philosophy when it enters politics, can render the state out of the misery and lead it to the wonderland of Ideas. The responsibilities were heavy, because they were state legislators, they were responsible for educating the new generation of confined, they were a model of behavior and action, and they regulated socio-political and educational issues (Kopidakis & Patrikiou, 2013: 117). Philosophers-

kings with moral endurance and spiritual power are ready to exercise political power. Humanity will only come to an end of maladies, when its political power becomes philosophical.

5. Conclusions

Summing up, Plato has emerged as one of the greatest educators in the history of mankind, because he is the first to link education to philosophy (Geraris, 2014: 8). The character of education in Plato directed the state ideal, because main goal of education is to mold and create responsible citizens, able to defend their state gradually forming their minds and their morals (Triandaris, 2005: 29), which stems as an internal necessity and not from external political imposition (Sitos, 1990: 68).

The perfecting of man's character is made possible through the discipline of body and will, but also of intellect. Spiritual and moral education come to an agreement because education is not simply the transmission of knowledge, but the turn to the truth.

Finally, the main objectives of Plato's educational system is the existence of public education, the public education for men and women, the configuration thriving spirit and body, the moral reform of citizen, to strengthen the virtues of justice, that is wisdom, bravery and prudence (Nasiakou, 2002: 324), and the removal of all kinds of unilateralism.

Acknowledgements

This research did not receive any specific grant from funding agencies in the public commercial, or not-for-profit sectors.

The author declares no competing interests.

References

- Alexandre, K. (1993). *Philosophy and the State: Introduction to Plato's reading*. Athens: Alexandria.
- Annas, J. (1981). *An introduction to Plato's Republic*. Oxford: Clarendon Press.
- Annas, J. (2006). *An introduction to Plato's Republic*. Athens: Caledis.
- Aristotle (2006). *Politics*. Athens: Zitros.
- Barker, E. (1959). *The political thought of Plato and Aristotle*. New York. Dover.
- Bitros, G., & Karayiannis, A. (2009). *Character, knowledge and skills in ancient Greek education: Lessons for today's policy makers*, MPRA. Available at: http://mpra.ub.unimuenchen.de/18012/1/MPRA_paper_18012.pdf.
- Chourdakis, G. A. (1999). *Issues from the history of education*. Athens: Ellinika Grammata.
- Coleman, J. (2005). *History of political thought. From ancient Greece until the first Christian times* (by G. Christidis). Athens: Critiques.
- Despotopoulos, K. (1957). *Plato's political philosophy*. Athens: Seferli Publishing.
- Diomatari, O. (1975). *The woman in Plato*. Athens: Sideri.
- Friedlander, P. (1969). *Plato* (eng. transl). New York: Princeton University Press.
- Georgoulis, K. D. (1975). *History of Greek philosophy*. D. N. Papadimas (Ed.). Athens.

- Geraris, H. (2014). *Pedagogical positions of Plato: Presentation and critical evaluation*. 7th Panhellenic Congress. Athens.
- Homer (2006). *Iliad*, volume C (introduction, translation, comments: O. Komminos-Kakridis). Athens: E. & M. Zacharopoulou Publications EPE.
- Issigon, A. (1964). *History of education*. Athens: private publication.
- Jaeger, W. (1971). *The education of the Greek man*, G. Verropoulos, Vol. B & C. Athens: Education.
- Jaeger, W. (1978). *Paideia: The ideals of Greek culture*, vol. III. Oxford University Press.
- Kalahanis, K. (2013). <https://www.pemptousia.gr/2013/01/i-ekpedefsi-ton-filakon-stin-platoni/>.
- Katsimanis, K. (1975). *The struggle for virtue. Contribution to the interpretation of Platonic ethics*. Athens.
- Klosko, G. (1986). *The development of Plato's political theory*, New York – London.
- Kopidakis, M., & Patrikiou, E. (2013). *Ancient Greek: Philosophical logos*. Athens: Diofados.
- Levinson, R. (1953). *In defense of Plato*. Harvard: Harvard University Press.
- Marrou, H. (1961). *The history of education in antiquity* (translated by: Fotinopoulos Th.). Athens: Athens Publications.
- Martin, G. (1991). *Plato*. Athens: Pletron.
- Moreau, J. (1958). *Plato and the book*. In: J. Chameau (ed.), *The great teachers* (by J. Kitsos). Athens: Kentavros.
- Nasiakou, K. (2002). Education in Plato. In: D. Z. Annanopoulos (Ed.), *Plato, ontology - knowledge - ethics - political philosophy - philosophy of language - aesthetics*. Athens: Papadimas.
- Plato (1991). *Laws* (5 volumes). Athens: Cactus.
- Plato (1991). *Menon* (3 tomes). Athens: Cactus.
- Plato (1991). *Republic* (5 volumes). Athens: Cactus.
- Plato (1993). *Protagoras*. Athens: Cactus.
- Plato (1993). *Faidros* (translation: Kaktos Literary Group). Athens: Kaktos Publications.
- Sakorrafou, D. (1957). *Plato's sociological-pedagogical ancients*. Chania: Types: Emm. Petrakis.
- Sato, Z. (1983). *The great teachers. From Plato and Socrates to John Dui and Maria Montessori* (Translation: Kitsou). Athens: Glaros.
- Sitos, S. K. (1990). *Platonic, pedagogical texts*. Ioannina: C. Tsol.
- Skouteropoulos, N. (2002). *Plato Republic* (introductory note - translation - interpret notes). Athens: Polis.
- Stalley, R. E. (1983). *An introduction to Plato's Laws*. Oxford: Basil Blackwell.
- Taylor, S. A. (2000). *Plato, man and his work*, M.I.T., translation Arzoglou. Athens.
- Theodorakopoulos, I. (2002). *Introduction to Plato*. Athens: Publishing House of Hestia ID Kolarou and Si.
- Triandaris, S. (2005). *History and philosophy*, Volume I: From Antiquity to the Messina. Thessaloniki: Ant. Stamoulis.
- Trubeckoj, E. (1999). *The social utopia of Plato* (by D.D. Triantafyllidis). Athens: Arnos.
- Tsirimba, A., & Konstantopoulou, E. (1964). *History of pedagogy*. Athens.
- Vourveris, K. (1956). *Children and education*. Athens.
- Xirotiris, N. I. (2003). *The sociological thought and Plato*. Athens: Ekremes.
- Zeppou, K. (2006). <http://www.omilosmeleton.gr/pdf/Platoandeducation.pdf>.

