• Athenian males were trained in martial arts and performed two years of military service.

Practical skills:
• Poorer children, who could not afford the fees of the schools, took up a vocation. Usually, young Athenians were inclined to follow the vocations of their parents, be that as a farmer, merchant, etc. They could also take up a new vocation under an apprenticeship, such as in medicine, sculpture, etc. This would enable them to fulfill productive lives that were of benefit to the state, and ensured economic stability.
  o ‘They turned the needier towards farming and trade, knowing that poverty comes about through idleness, and evil-doing through poverty’ (Isocrates)

Education in Sparta:
• The primary focus of Spartan education was on the physical defence of the city. It also aimed to instil youths with the characteristics of an ideal Spartan citizen. It was characterised by a collectivist mind set, which considered it natural that nothing else in life mattered aside from the survival of Sparta and its institutions. The Spartan youths did not have any need to accumulate practicable knowledge and skills beyond those required to fight victoriously.
  o ‘For one of the noble and blessed privileges which Lycurgus provided for his fellow citizens was abundance of leisure, since he forbade their engaging in any mechanical art whatsoever as for money making, with its laborious efforts to amass wealth, there was no need of it at all, since wealth awakened no envy and brought no honour…choral dances and feasts and festivals and hunting and bodily exercise and social converse occupied their whole time, when they were not on military expedition’ (Plutarch)

Ideal Spartan citizen:
• Hardy:
  o Spartan citizens were expected to be physically strong and hardy from birth, and physical training was favoured over literary skills. Spartan boys were only taught basic literary skills.
    ▪ ‘The women used to bathe their new born babes not with water, but with wine, thus making a sort of test of their constitutions…Their nurses, too…reared infants without swaddling bands, and thus left their limbs and figures free to develop, besides, they taught them to be contented and happy, not dainty about their food, nor fearful of the dark, nor afraid to be left alone, nor given to contemptible peevishness and whimpering’ (Lycurgus)
• Resourceful:
  o Part of the agoge of Spartans involved scavenging for food. If they weren’t caught, they were honoured with their names inscribed onto public altars. If they were caught, they were punished for their weakness and failure. It was believed that from scavenging they would become fierce fighters. They also instilled a rejection of wealth.
- ‘How should wealth be a serious object there, when he [Lycurgus] insisted on equal contributions to the food supply and on the same standard of living for all, and thus cut off the attraction of money for indulgence’ sake?’ (Constitution of the Lacedaemonians)
- ‘They knew neither greed nor want, but equality in well-being was established there, and easy living based on simple wants’ (Plutarch)

- Prepared for war:
  - “Krypteia” was the murder of slaves. The strongest students were made to murder slaves randomly. It controlled the number of slaves, deterred a rebellion, and prepared the Spartans for war by hardening their character.
  - ‘Such an institution could render Spartans brave but not just’ (Plato)

- Group mentality:
  - Instilled through communal living, which did not allow the young Spartans to escape the watchful eyes of their elders and comrades. They slept and ate together, in troops and companies until the age of thirty so as to be ready for military action at any moment. Good manners were considered to be those that enhanced cohesion in the group and in the city-state, while any self-serving actions were scorned and punished.

Spartan female education:
- Taught physical education so that they could defend the city when men were away.
  - “Only Spartan women can give birth to Spartan men”

What were the similarities and differences between Spartan and Athenian education?

Differences:
- While both educational systems were designed to instil the ethical norms, good manners and honourable way of living to be a good citizen, they differed on what it meant to be a ‘good citizen.’ The objectives of each were based on different values, therefore. For Athens, this was ethical living and the advancement of the city; for Sparta, this was the defence and precedence of the city.
  - Athenian respect for the right of others differed to the Spartan encouragement of stealing food successfully.
  - Sparta favoured physical training over literary skills, but Athens had in place an extensive education system that began early in a child’s life with home teaching and went so far as higher education at eighteen, which included philosophy, rhetoric, and geometry.
  - They also differed in their education of women. In Athens, women were taught to fulfil domestic roles; in Sparta, women were physically trained, like their male citizens.

Slaves and Slavery in Sparta
Solon’s Female Laws (6BCE) – strengthened the newly created democracy by eliminating strife among men

- Institutionalised the distinction between good women and whores
- Regulated many aspects of women’s lives
  - Walks
  - Feasts
  - Mourning
  - Food and Drink
- Established state-owned brothels
  - Made Athens attractive to foreigners who wanted to make money
    - Craftsmen
    - Merchants
    - Prostitutes

Female seclusion:
- Different arguments
  - Lived in seclusion
    - Women stayed at home
      - Work was centred there
      - Public opinion dictated that women stayed in the house
      - Residential area was squalid and dirty, so staying indoors was more hygienic
    - Women’s quarters
      - Most remote rooms
      - No access to the more public areas of the house
      - Furthest from the street
      - On the second level in the house if possible
    - Women mixed and were seen with men as little as possible
      - Some women were so modest that they were ashamed even to be seen by their own family (Lysias, Against Simon)
  - Clothing as a method of seclusion
    - Himation (“shawl”) was drawn over the head as a hood
    - Simple so that it did not attract attention
    - Shoes, jewellery and ornate hairstyles were an opportunity for style, and high heels have been found
  - Cosmetics show the desire to stay inside
    - The paler the skin the better
    - Powder of white lead was used to make skin lighter
    - Poor women worked outside and so were tanned, thus pale skin was a sign of wealth
  - Enjoyed freedoms comparable to most women throughout the centuries
  - Women were secluded but had domestic powers

Political roles:
- Female duty was to make heirs for the polis

Marriage and motherhood: