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Florina, July 2012

Issue 1

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Contents

<i>Aspasia Chatzidaki - Ioanna Xenikaki</i> : Language choice among Albanian immigrant adolescents in Greece: The effect of the interlocutor's generation	4-16
<i>Dora Chostelidou</i> : Listening skills development: The effect of the implementation of an ESAP module	17-31
<i>Eleni G. Gavra</i> : Ekistics monumental heritage in today's Turkey: current status and management prospects	32-44
<i>Eugenia A. Panitsidou</i> : Wider Benefits of adult participation in Lifelong Learning courses	45-52
<i>Eva Pavlidou - Virginia Arvanitidou - Sofia Chatzigeorgiadou</i> : The effectiveness of a pilot intervention program of Physical Education in Multicultural Preschool Education	53-66
<i>Georgios Nikolaou - Aikaterini T. Papadia</i> : A comparison of the educational performance of students attending IPS and MPS on abilities crucial for school learning and adaptation	67-77
<i>Lena Lang - Birgitta Lansheim - Lisbeth Ohlsson</i> : From another('s) view point – narrative approaches in special educational research	78-86
<i>Maria Paradia</i> : An attempt to modernise vocabulary teaching through the use of a user-oriented web-based learning management system	87-99
<i>Nikos Chaniotakis</i> : Humor im unterricht: ansichten der lehrer	100-111
<i>Roula Ziogou-Karastergiou - Efstratios Vacharoglou</i> : The development of pupils' moral behavior through handbooks of "Morality" at the end of the 18th and the beginning of the 19th century in Greece	112-129
<i>Sofia Kastanidou - Georgios Iordanidis</i> : The contribution of School Principal of Secondary Education in the induction of novice teachers in Greece	130-144

The development of pupils' moral behavior through handbooks of "Morality" at the end of the 18th and the beginning of the 19th century in Greece.

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Abstract

Looking into the subject of the development of pupils' moral behavior through handbooks of "Morality" at the end of the 18th and at the beginning of the 19th century in Greece will give answers to basic questions that are related to our understanding of their education. One of the subjects that was under examination were the pedagogic, religious and moral-social perceptions of this period in constructing the identity of a boy or a girl in school. In the first stage, emphasis was placed on issues that concern the significance of virtue (virtuous, good etc.) and whether there were elements of Christian, philosophical or ancient Greek content in the configuration of the moral value scale. For the period of the end of the 18th and the beginning of the 19th century the study based on all handbooks of Ethics as well as by Hristoithia and Hiragogia alongside handbooks written by known scholars and educators which address the subject of our study. The Greek Enlightenment scholars adopt morals free of metaphysical and theological perceptions that can keep pace with the logic and rejection of fanaticism and superstition which they also include in their wider plan for gendered education.

keywords: Morality, Handbooks of Ethics, Greek Enlightenment, education, virtue

Introduction

During the 19th century the Greek education system established, according to the legislation of 1834 (which is a transfer of the relative Bavarian legislation), free and compulsory primary education for all children, boys and girls. Thus, for many decades an optimistic attitude can be clearly seen. An optimistic attitude, however, that ignores the realities and particularities of a great number of children (boys and especially girls) in the rural areas as well as in the urban centers, who can not make use of this "premature democratic" legislation. Only the implacable statistical data of 1869, brought the first shock by showing the percentages of illiterate people as 69% for men and 93% for women.¹

Organizations and citizens contributed in order to overcome the state's economic problems for the foundation and maintenance of schools. The Educational Company undertook, from 1837, the education of girls and the training of women teachers, while rich individuals took care of the education of orphans. The Amalieio Orphanage for girls (founded by the "Philantropical Association of Ladies") and the Xatzikonsta Foundation are two of the most well known institutions in Athens. From 1872 onwards, the "Association of Ladies for Women's Education" takes care of women's professional training. The operation of the "Laboratory of poor women" and of the "Sunday schools for women workers" covers the

¹ S. Ziougou- Karastergiou, *Education in Thessaloniki during the 19th and 20th centuries*, Historical Centre of Thessaloniki, Thessaloniki 2006, p. 438.

educational needs of girls that work.² In parallel, The Philological Association "Parnassos" starts a "School of Poor Children" from 1872 in Athens, which aims at the ethical education and mental development of poor children that work during the day.³

Due to the state's public education system as well as the direct interest of Educational Associations and individuals for the socialization of children (girls and boys), we consider the study of the ethical handbooks particularly interesting because it is directly connected to the ethical development and the way the pupils' behavior will be shaped. The dimension of gender in the development of children's ethical thought, is a parameter that greatly interests us.⁴ Chronologically, emphasis is placed at the end of the 18th and the beginning of the 19th century because this period was the basis, with the influence of the representatives of the European Enlightenment, for the development of the relative theories which later defined the educational policy of the newly formed Greek state.

During the Enlightenment, the subjects concerning the dignity of the individual, as well as the position of the individual in society, mainly dominate the ethical discussion at the end of the 18th century in Europe: the problems of the survival and self-sustainment of the individual, his freedom and his gradual positive development, are viewed in correspondence to the institutions of society. The acts of the individual acquire an ethical basis, according to the societal code of conduct, which is formed through the combination of ethics and politics. The scholars of the Renaissance adopt ethics free from metaphysical and religious conceptions, which goes together with rational thought and with the rejection of fanaticism and superstition, and they include them in their wider plan for the education of the nation⁵.

Ethics and Politics

At the end of the 18th century we come across, in Greece, politics as a worldly ethic, since for Greek scholars of the time there is no discrimination between private and public ethics. These worldly ethics appear as a guide of good conduct for citizens within society (virtuous citizens within society). The concept of this type of politics corresponded to the need of the neo-hellenic society at the end of the eighteenth century. Greek society is reorganized and reorientated towards a more worldly-political type of ethics than those taught by the church: not the happiness of the Christian for the reign of God is pursued but the "happiness"- the "well-being" of the individual in society⁶. The educational reforms of the 18th century have been interpreted within this framework, that is, as agents of transmission of the new kind of governing, of the transformation of subjects into citizens

² S. Ziogou Karastergiou, *Girl's Secondary Education in Greece*, Athens, I.A.E.N., 1986, pp. 302-307.

³ S. Ziogou- Karastergiou, *Education in Thessaloniki...* Ibid., pp. 435-449.

⁴This proposal is included in the program Pythagoras I, which is funded by Ministry of Education. See, S. Ziogou- Karastergiou "The gender dimension in the formation of teacher's identity during the 19th and 20th century: ideological and methodological components", in the Symposium: *Greek Education from the 18th to the 20th century- Research Components*, University of West Macedonia Pedagogical School Faculty of Elementary Education, Florina 2005, pp. 186-187.

⁵ Roxani, D. Argiropoulou, *Veniamin Lesvios- Elements of Ethics*, Centre of neo- Hellenic Studies, Athens, 1994, p. 11. See, also, R. Argiropoulou, *Neo-Hellenic ethical and political thought: From Enlightenment to Romanticism*, Thessaloniki, ed. Vantias, 2003.

⁶ "We should not confuse the worldly ethics with the religious ethics", M. Christaris claims "the first aims at the constant happiness on earth, while the second teaches heavenly blessedness". See, Paradis de Raymond, *Elemental treatise concerning ethics and wellbeing*, translation Mic. Xristaris, Vienna 1816, 1st volume, p. 147.

and of the creation of new connections between the individuals and the state. The schools were to be one of the main means of the national cohesion in the framework of the "creation" of the citizen who values himself/herself in relation to the nation –state and serves the legalization of the political and cultural homogeneity⁷. The teaching of political ethics within the school contributed towards this purpose. The Greek scholars supported the notion of the worldly-political ethics, emphasizing that universal ethics exist in the world, "[ethics] have their throne in the consciousness of the individual, so they manage the people and the states".⁸ Worldly ethics appear as the science of the obligations of the individual, through which the individual learns to juxtapose rational thought with his emotions and passions.

"Ethics is the art of living well, the practical science of the obligations of the individual, through which we learn and juxtapose patience against unhappiness, nature against the customs, and to act in a fair and honest way, believing in the axiom that everything that is not honest and fair is not useful. From all the knowledge of people, ethics is the most necessary part".⁹

Indeed, its position as a science was supported by axioms, definitions and empirical examples as those that rule the applied sciences. For example the axioms of ethics that were presented were:

"The prudent individual has to respect three things above all: the laws, the great men and the words/discourse of good people.- When something has to do with the salvation of your country, don't think about it, but take the risk.- The most important lesson is for the individual to learn to forget vice- Of all people only the fair one lives undisturbed and without a troubled consciousness.- Don't do to other people what you don't want them to do to you- Know yourself.- Do you want to learn whether any act is good or bad? Think about what will happen if everyone was to apply it. The honest is the beneficial. The beneficial is the fair.- The one who hunts good people, fights the heavens. Things don't disturb the people, but their beliefs and superstitions about them, do. - Whoever heard the voice of virtue from the morning, may perhaps die that evening, but he does not regret for he has lived. – Prudence does not command the impossible, and because of this it is easy for anyone to obey it.- The purpose of the political society is common wellbeing."¹⁰

The conception of politics which is linked to ethics is gradually placed in the theoretical framework of education, which is directly connected and is essentially linked to the appearance and direction of pedagogics. The spreading of ethical thinking in Greece begins mainly from the translation by Iosipos Misiodakas of the ethical philosophy of L. Muratori in 1761. Misiodakas reported:

"I thought that Greece from unhappiness, now suffers lack of nearly all the full educational systems, and primarily of mathematics, and of physics, and of ethics and so on and so forth, and I really didn't know which to deal with first. Later, I compared the need of one

⁷ Maria Nikolalaki, "Modernization and the Educational System in Postmodernity, A relationship in progress", *Review of Educational Themes*, volume 4, Pedagogical Institute, Athens, 2001, pp.117 – 135.

⁸ E. Zioui, (1828)- *Ethics applied to politics so they can function as an introduction to the comments about the morals of the French during the 19th century*, by E. Zioui, a member of the Society for the perfection of the arts and sciences. Second edition in Paris, First volume, 1822, Translated from French by N. Spiliados, and published during the , p.9.

⁹ Ibid., p. 13.

¹⁰ Ibid. pp. 16-17.

with the needs of the other. I considered the ethical one more important, and regarding this perhaps I did not make a mistake".¹¹

At the first stage of the formation of ethical thinking in the Modern Greek Enlightenment, during the second half of the 18th century and the beginning of the next century, there was an effort to transfer the European ethical thought unaltered, with translations. In 1816, Michael Christaris translated the: "Traite elementaire de morale et de bonheur" of Jean-Zacharia Paradis de Raymondis with the title: "Elementary writings about Ethics and Happiness", in which the translator mentioned the phrase: "Whoever ignores ethics, cannot be happy". Christaris, defines the notion of ethics, which is:

"to show the social bond, to cement the principles of this, to prove that it is in everyone's best interest to preserve it, and it is in the best interest of the entire political society to secure inviolably, to show what contributes to it as virtue, and what it harms as vice ".

M. Christaris emphasizes that ethics leads to wellbeing, while the passions, when they are not governed by logic lead not to wellbeing but to unhappiness. He states that passions lead to aversion, hatred and anger, while the advantages he mentions are patience, self-discipline or self-control or self-restraint. An important part of his book is dominated by the general obligations of the individual, those that originate from the Political Society which is Justice, Honorableness, and Beneficence.¹²

Christoethics and Ethics Textbooks¹³

Antonios Bizantiou's work entitled "*Christoethics. For the advice on the ethics for young people*" is the first book of conduct in Modern Greek society. It was printed in 1720, and included in the second volume of the Ioannis Patousas *Encyclopedia of Literature* in 1780 and 34 editions of this work are recorded until 1820, and another five (5) between 1830 and 1844. The term Christoethics is a familiar, if not strictly defined, concept, which denotes good behavior. Antonios Bizantios's Christoethics was used as a schoolbook, whose teaching served two goals: the "decoration of the young individual's ethics", as its title claims and the teaching of the ancient Greek Language, in which the handbook was written. The aim of politics as social ethics, as they are seen in Anthony Bizantios's Christoethics, are mainly two: honorability of ethics and the worldliness in the framework of social life.

In 1770, the "Christoethics" of Ceasarius Daponte appear and from 1791 till 1796 a series of Christoethics are published. In these, worldly ethics are dominant, aiming towards the honorableness and the worldliness of the ethics. In 1791 Dimitrios Darvari's "*Guidance in goodness and virtuousness*" is published, in 1794 "*Christoethics, the flower of virtue and knowledge, that is a summary of some rules through which one can live decently and happily, the Art of living, a useful advice. How someone can live in accordance with the wisdom of people*" and in 1796 "*The true road towards wellbeing*" and the two works of D. Darvaris. Dimitrios Darvaris argued, through the handbooks that the virtuous

¹¹ L. Muratori, *Ethical Philosophy*, transl. I. Misiadakas, Venice 1761.

¹² M. Christaris, *Elemental essay concerning Ethics and Wellbeing*, translated from French by the doctor M. Christaris, volume B', in Austria's Vienna, by Ioan. Barth. Tzvekious's publishing house, 1816, pp. 1, 30, 35, 71.

¹³ Christoethics were taught basically in Primary Education Schools, Ethics in Secondary and Higher Education.

upbringing must be based upon a healthy ethical perception which dictated by rational thought and the Scriptures.¹⁴ This co-existence is found mainly in the perceptions of ethics and wellbeing of the 18th century. The aim of good upbringing is to "enlighten the mind with knowledge, to correct the "heart", that is to control passions, lastly, to make the young person an honest and useful member of society. In Darvani's pedagogical thinking we can emphasize that the main aim is the effective preparation of the young individual so he/she can "have a nice and quiet life, and prosper in the world".¹⁵

In 1810 the very important work of Dionisios Pirros is published, titled: "*Guidance of the children, that is, Elemental Treatise about the obligations of the individual*" which is a translation of the work of Francisco Soave (1743-1806). We have one of its editions in Vienna in 1813, a Karamanlidian one in Constantinople in 1819 and one in Nauplio in 1829, while the editions become eleven (11) until 1855 with Venice as the place of publication. The same work is translated in 1819 and published in Moscow by Georgios Gennadios, titled "*Elemental Treatise about the obligations of the individual by Francisco Soave*", which has a notable publication success during the 19th century (in Constantinople 1840, 1841, 1846, 1848, in Athens 1853, in Smirni in 1855, in Ioannina in 1863) and is included as the first volume in the "*Pedagogic Lessons*" by Stefanos Kommitas, which is published in 1828 in Pesti. These texts include chapters with the subject of "the individual's natural and ethical" obligations, which he has towards God, towards himself, towards the country", and "Rules of christoethics" in Dionisios Pirros or "Rules of Civilization" in G. Gennadios. The virtues often appear in the form of obligations I, which are hierarchically organized with respect to the recipient who can be God, the self, the parents etc. Ethics frame Christoethics. Two trends can be mentioned: "virtue of the soul"-ethics of the traditional Christian type and virtue of the citizen.

The first editions of Christoethics was followed by the publication of a great number of other conduct books, which continued throughout the 19th century. Here, we dealt with the school handbooks, because these were the ones which pupils were taught in the 19th century, and upon which they constructed their ethical identity. The Christoethics define two important elements which start to acquire a part of the collective consciousness of the time. The first element concerns the redefinition of people's relationships, which in traditional Christian ethics are regulated with God as the basic reference point, and only indirectly, the individual, and his/her relationships with God and Christian teachings.

In 1838, I. P. Kokkonis published the series "*Children's Library - Christoethic Teachings*". Two of its volumes include the "Concerning obligations" while the third one contains the part of the translation of G. Gennadios, who translated Francisco Soave's "*Elemental treatise about the obligations of the individual*". This volume of I. P. Kokkonis's Children's Library was republished eight times in Athens, between 1838 and 1858. Soave's handbook continues to be translated in the 19th century by many Greek educators, since 30 editions are recorded from 1810 till 1860.

Finally, we briefly mention Dimitrios Kalamvakidis's edition, "*The character of the christoethical individual*" in 1838 in Meleniko.

This wide circulation of "Christoethics", the status of the writers-translators, the translations of mainly German and French publishing houses and the constant presence of

¹⁴ D. Darvaris, "Concerning the upbringing of Children", *Ermis the Scholar* 1812, p. 98.

¹⁵ *Ibid.*, p. 100.

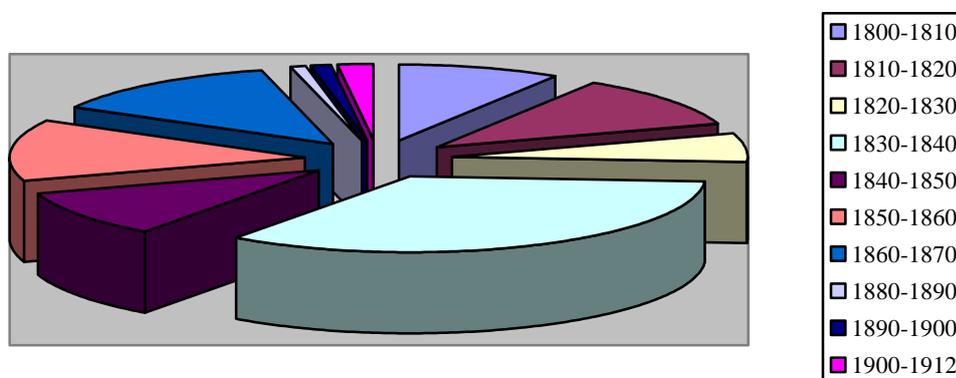
part of the christoethics in publications that are widely used in Greek schools during this time (*Patousas's Literary Encyclopedia*, *Commitas' Pedagogical Lessons*-, and also in spelling books and Pegagogics of the 18th century, as well as the first part of the 19th century), all these help us come to the conclusion that in Greek Education of this time, great emphasis is placed on the teaching of good conduct ("Rules of Christoethics", "Rules of Culture"). An important goal of education was the formation of a system with model conduct which was related to: a) the functions and techniques of the body, b) the restriction of the individuals' impulses, emotional control c) the formation of character, obligations of the individual towards himself/herself, fellow man and society. Furthermore, the relationship between the functions of the body and the formation of character, is emphasized.¹⁶

The first "Pedagogies" contain, in their primary level, to an important extent, "admonitions" about the upbringing of children and "rules" concerning their behavior within the family, in school and in society. These appear within the more general framework of the 18th century where the dominance of "Christoethics" is clear.

During the entire 19th century, the rules of social conduct appear in most school handbooks which teach children their rudimentary knowledge (spelling books, pedagogics etc). On the whole, until now we have located about ninety two (91) handbooks of Christoethics and ethics together with their republications, in libraries and bibliographical catalogues. As a first inventory, we defined the categories: Christoethics, handbooks of ethics, Pedagogics-. These categories were defined based on the title of each handbook, which clearly defined the section of ethics it discussed according to the social conditions.

The next graph presents the handbooks of christoethics and ethics which are published each decade from 1800 till 1912. We observe that most of the handbooks of ethics and christoethics (about 34%) are published in the decade between 1830 and 1840. One reason that can be given is the formation of the free Greek state and, consequently, the preparation of young people so they can become virtuous citizens. More generally, in the first half of the 19th century we can observe the publication of most of the handbooks with ethical content, and less in the second half of the 19th century.

Christoethics- Handbooks of Ethics as school Handbooks (1800-1912)



¹⁶ See E. Vaikousi, "Christoethics and formation of young people's conduct in Greek society (18th and 19th century)", *Proceedings of the International Symposium "Historicality of young children and young people"*, Athens, G.G.N.G, 1986, pp. 287-299.

Handbooks of Ethics

In 1818 the work of *Frangiskos Soavios* was translated by Grigorios Ierodiakonos Konstantas¹⁷ from Milies, in four volumes. The fourth volume included the Ethics. In part A' is titled: "the prudent individual". The second part deals with passions. In the first chapter the beginning and the nature of passions is investigated, while in the second chapter love and hatred are investigated. The third chapter deals with pride, humiliation and baseness, while the fourth chapter discusses vainglory, modesty and the prudence or the scorn of honors. The fifth chapter refers to pleasure and desire. In the next chapters Soavios lists the passions, which he categorizes into virtues and vice. The passions concern the same individual with respect to himself. According to the above, a categorization that can be made with respect to Soave's catalogue, is presented in the table below:

Virtues	Vices
Pride	Humiliation
Modesty	Baseness
Scorn of honors	Vainglory
Love of learning	Love of honors
Decency	Love of money
Hope	Ambition
Bravery	Lust of power
Knowing ones' self	Voluptuous
Cheerfulness	Fear
Well being	Audacity
	Anger
	Hatred
	Antipathy
	Indignation
	Jealousy
	Zeal
	Melancholy

The second chapter is titled: "The lenient individual", and we could say it deals with political ethics. In the first part reference is made to the beginning of Societies, Customs and the Laws of the Administration. In this section the state of societies, the beginning and development of customs as well as their important role in the beginning and development of societies, are discussed. The beginning of Laws and orders about the customs are also mentioned. The second part deals with the obligations of the individual. This part includes

¹⁷ *Elements of Logical Metaphysics and ethics by a new method composed in Italian by Frangiskos Soavios, translated by the Miliotis Grigorios Ierodiakonos Konstantas, edition B', in Venice, by Nikolaos Glikis from Ioannina, 1818.*

the general obligations of people towards people, negative obligations.¹⁸

In the second part, the writer also records positive obligations, obligations between friends, choosing friends, obligations of friendship, obligations towards benefactors, common obligations between relatives, obligations between spouses, obligations of parents towards their children, children's obligations towards their parents, common obligations between siblings, obligations towards the country and society, about the Judge of morality, about immorality of actions and about consciousness. The third part discusses virtue, while emphasis is placed on the social virtues, in part, and benevolence, as well as nobleness with prudence.

The third part is titled: "The pious individual" and we could say it concerns the relationship of man with God. In the first chapter, the pious individual is mentioned on a general basis, while in the second chapter the Christian individual is dealt with. In the other articles, emphasis is placed on the reasons which the Christian individual must be prudent, lenient and pious¹⁹.

Frangiskos Soavios defines Ethics as a science and as a part of Philosophy.

"The most remarkable and beneficial part of Philosophy, without which all the other parts help little, is that which teaches us to know ourselves, which shows us our obligations, which opens and smoothes the path through which we will reach well being, the eternal aim of our desires, it is the science, which we are going to deal with The individual, around which the above science revolves, can be considered under three situations, with respect to the triple reference he can have towards himself, towards his equals and towards the ultimate creator of himself and his equals".²⁰

The obligations of the individual flow from the triple mention towards the self, fellow men and towards God. These obligations demand that the individual be prudent towards the government and the administration, lenient towards other people and respectful towards the ultimate Creator.

Dimitrios Katartzis, in his essay, "Know thyself"(1787) sets the boundaries in a descriptive way the content of ethics in the Modern Greek Enlightenment. In this work the diagram of sciences is mentioned. In the diagram the ethical by nature based on the theory of virtue and vice along with the theory of obligations are separated from the partly ethical, in which the theory of laws, of economics and of politics are included²¹. This diagram can be schematized:

¹⁸ The next table presents the most important negative obligations towards fellow man, which we see in Konstantinos Koumas's handbook of "Ethics", which will be dealt with further on (see p.14 below):

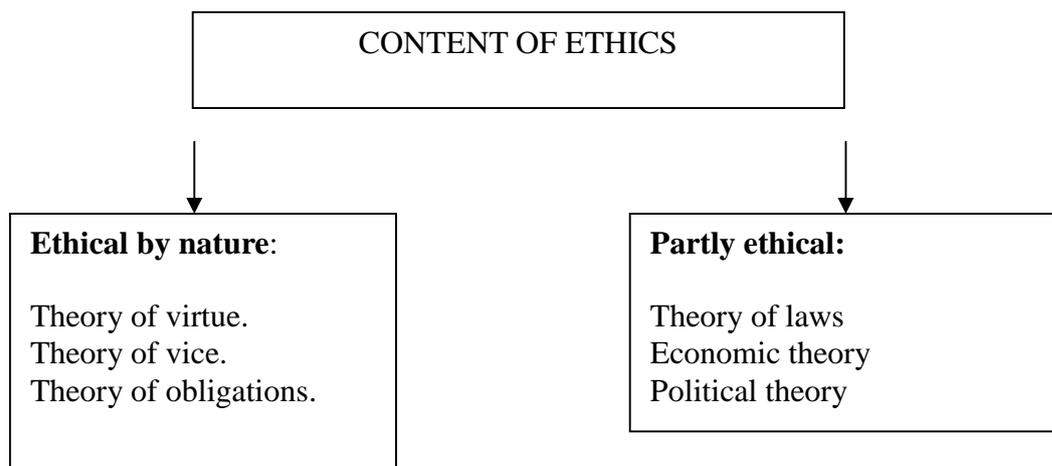
Negative Obligations of man towards fellow man

-) Not to damage anybody as a person
-) Not to damage anybody's property
-) Not to damage anybody's honor

¹⁹ Grigorios Ierodiakonos Konstantas the Miliotis, *Elements of Logical Metaphysics and ethics...*, *ibid.*, pp. 353-356.

²⁰ *Ibid.*, pp. 7-8.

²¹ Dimitrios Katartzis, *Works*, ed. K. Dimaras, Athens, 1970, pp. 378-379.



This diagram, formed at the end of the 18th century retained its validity during the Greek Enlightenment and can be found up until the second decade of the 19th century, where it is mentioned in the ethical handbooks of Neofitos Vamvas and Konstantinos Koumas.

Veniamin Lesvios, in his own diagram of the sciences, emphasizes with respect to ethics:

“But because man is not only theory, but action as well: which means that because even on earth there are not only bodies and irrational animals, but also rational, that is people, with who everyone of us has connection and contact, on which our wellbeing or unhappiness depends, the science which teaches the individual the path of wellbeing, is called Ethics”²².

System of values for the teacher and the pupil.

In this section we present some first conclusions concerning the notions of Christoethics and ethics in the 19th century. One category of adjustments proposed by Christoethics concerns the development of young people’s character. The theoretical frameworks of ethics, which is generally divided by educators into General and Partial Ethics, are given. Virtues and vices, based on respect towards the self, fellow man and society, are defined. Some instructions for teachers concerning the development of their pupils’ ethical character, then follow. For example the handbook of *Greek Christomatheia* (learning good morals) published in 1805, mentions in its first volume: “The most important of all virtues is respectfulness. - The cornerstone of wisdom is fear of the Lord.- Love education, prudence, sensibility, truth, economy, art, respectfulness.- Education is something to be proud of in happy times and something to resort to in unhappy times”²³. Flaws such as untidiness, prodigality, lust, hypocrisy, sloth and disrespectfulness are strongly outlined, as are the virtues, led by respectfulness and orderliness, so young people can form their personality by learning to apply the virtues or to avoid actions with negative consequences, or even to be able to perceive these in others and adjust their conduct and associations accordingly. In *Soave’s Elements of ethics*, the following are recorded: the prudent individual, the lenient individual, the respectful individual.

In the beginning up until the middle of the nineteenth century, according to most teachers,

²² *Ermis the Scholar* 1818, p. 203.

²³ *Greek Christomatheia*, volume one, Athens, 1805, p. 2.

perceptible is the power of "feeling" and sense is the energy of the senses. Feelings contribute to the physical and ethical upbringing. With respect to children, the ethical sense aims at self respect and self-sufficiency. Children must show respect towards anything that relates to justice, freedom and bravery. The teacher must learn to locate and separate the happy events from unpleasant problems in order to strengthen the children's ethical character. He must also think about with how he must behave in either case, with the help of ethical philosophy. The teacher must not refute the natural talents; instead he must contribute in such a way as to realize the most perfect ethical education for young people. The innate talent must not be corrupted. The ethical corruption of children can be interpreted through their behavior. The freer young people feel the faster they develop their ethical character. Anthropology and psychology also play an important role in the formation of ethical education. The teachers of this time also mention some rules which one should not ignore with regard to ethical education. These rules are the following: one should not preach morality because this has negative consequences in practice, one should take advantage of the everyday historical events to be led to general theories and not to engage in ethical conversations. A person's ethics are expressed through the stability of the power of durability and the bravery of one to take great and bold action in the name of truth, virtue and justice. Ethical education contributes to the improvement of all convictions and to the internal harmony of things. According to the educator, it is in this way that the ethical character of the ethical individual is formed. Patriotism is especially emphasized as well as veracity, by saying that God made man so that he could act according to the truth and that patriotism and national spirit are part of ethical training and education which concerns the contribution of the individual towards society. Great emphasis is placed on the important role of the teacher with regard to the main aim of public educations and the responsibilities it assumes in order to educate not just literate, but enlightened and virtuous citizens, even if this means correcting or complementing the upbringing at home. The ethical and religious education, the development of ethical instructions and of divine orders, inspire philanthropically and brave emotions towards others in students.

Virtuousness is included in general obligations. Christoethics propose a conduct system which is constructed in order to provide the potential to access the highest status in the social hierarchy. The next graph presents the partial categories of ethics, as they were analyzed in school handbooks.

Christian Ethics

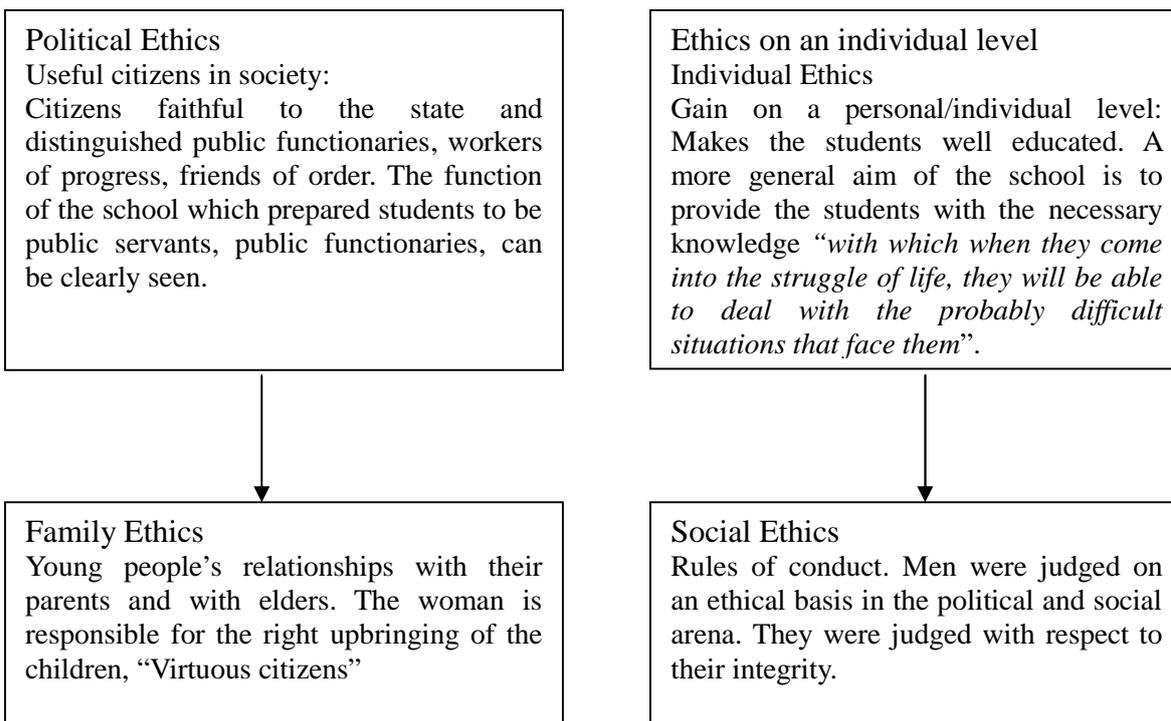
Christian virtues: respectfulness, philanthropy, mildness, love.

Ethics of Values - Regulatory Ethics

Virtuous citizens, workers of progress

Ethicality consists of the more general roles which a specific society implements but also, more specifically of the rules which the school implements for its harmonious function on the students.

Formation of an ethical framework, in which knowledge functions.



The Notion of Ethics and the system of values in Veniamin Lesvios, K. Koumas and N. Vamvas.

In the beginning of the 19th century we can see a neo-Hellenic, radical and liberal movement, which extends the questioning of the French revolutionary ethics and political thought in Greece. We find these influences in the advanced part of Greek intellectuals, in the Greek prefecture, in the works of Rigas Velestinlis, of Adamantios Korais, of Veniamin Lesvios, of Michael Christaris, as well as in Neofitos Vamvas' works and in Konstantinos Koumas's. At the first stage we studied the handbooks of V. Lesvios, of N. Vamvas and of K. Koumas because they were taught in schools by the writers-teachers themselves and because they correspond to key periods of time in the education of Greek children.

Veniamin Lesvios wrote the work: "*Elements of Ethics*" in Kidonies and intended to realize it's publication, according to his own announcement, in the magazine "Ermis the scholar" in 1819, at which time he was the director of the Hegemonic School of Iasios. This announcement, among other things, states:

*"There is no more important lesson given to man, than that of the fulfillment of his obligations towards himself, towards his equals, and towards his creator, God... Thus, the science which teaches man how he should act towards others, that is, his equals, his parents, his children, his spouse, and towards the Divine, so he can become his image, is called Ethics. And it is only this and no other that makes man, man..."*²⁴.

The first two chapters of *Elements of Ethics*, titled "About the natural rights of man" and "About the natural obligations of man", respectively, are a list of obligations, which are defined in relation to the notion of the other while no clarification is made on their social or hierarchical position, and for this reason the examination of human rights precedes

²⁴ R. Argiropoulou, *ibid.*, p. 17.

while the sequence of human rights follows²⁵. This list of obligations is of worldly content, while respect towards God is absent. This is because V. Lesvios emphasizes that ecclesiastical education takes place in the Church and is different from the worldly education that is taught in schools. Self-preservation, the quest for means of self-preservation, the right of property, and the improvement of the individual through the knowledge of truth and by acting virtuously, as well as the right to oppose whomever tries to abolish human rights of others are studied. The axiom "don't do what you hate" fixes the boundaries in his ethical thought about the practical behavior of the individual. Virtue for V. Lesvios is the "sacrifice of the natural rights of the individual for the preservation of the natural rights of the other". Pity corresponds to the first natural right, charity to the second, and justice to the third. The first natural obligation is the protection of the others' life, the second is the protection of the other's property and the third is not to hinder progress, and fourth not to impede freedom of thought.

The third chapter "Concerning virtue and vice" occupies more than half of the book. V. Lesvios combines the Aristotelian analyses from "*Ithika Nikomachia*" with contemporary theories. He places honesty between virtue and vice. He uses the distinctions for the magnanimous and the petty. He mentions Locke's definitions for good and vice and adopts the Aristotelian view that passions are neither good nor evil, nor do they originate from the love of ourselves. V. Lesvios then proceeds to the study of forty virtues and vices. In the fourth chapter he records virtues and vices as passions of man: concerning pity, mercilessness or inhumanity, charity, liberality, prodigality, lack of freedom, justice and injustice, benefaction, gratefulness, ungratefulness, reputation, hypocrisy, glory and ambition, arrogance, pride, jealousy, nemesis, enmity, friendship, favor, vanity, flattery, revenge or defense, mildness, patience, bravery, audacity, cowardice, prudence, dissoluteness, leniency, magnanimousness, wisdom. According to Veniamin Lesvios there is no discrimination between the freedom of will and the freedom to of action, freedom is uniform and fulfills the power of the free individual. The practical conduct of the individual does not refute the sociopolitical conditions (ethics and customs).

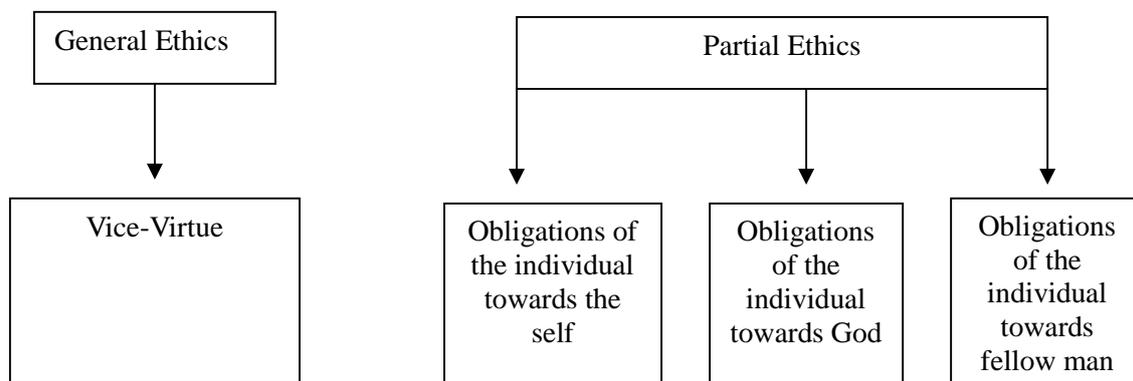
In the fifth chapter the notion of the family is discussed and the interpersonal relationships of the individual are defined. The view that family is the base of society, refers to Aristotle. It is claimed that the education of the woman underlines her social role as a mother in the upbringing of the children. As a "progenitor" he deals with the issue of education and mentions pedagogical theories of Rousseau and Locke, with regard to those of Aristotle. Concerning the issue of education, V. Lesvios claims that man was made by God potentially rational and, thus, education is essential for man to become actively rational.

Neofitos Vamvas wrote in 1818 the work "*Elements of Ethics*" and republished it in Athens in 1853. According to Neofitos Vamvas, with regard to the notion of Ethics:

"Ethics is the science of human morals and obligations, and aims to the rational practice of ethics; because practice without reason, even if it is good, cannot be considered virtue. The aims of this science is wellbeing, as much as possible for man".²⁶ N. Vamvas makes an important distinction of Ethics into general and partial ethics, as is presented in the following graph:

²⁵ Ibid., pp. 18-20.

²⁶ Neofitos Vamvas, *Elements of ethics written for the benefit of young people who love learning* by Neofitos Vamvas, professor of philosophy and rhetoric in the Othoneio University, third edition, in Athens, by the printing house of S. K. Vlastou, 1853, p. 31.



In the first and second chapter, N. Vamvas defines God as the authority of ethics, while the second authority is the innate and rational feeling of good and bad in man. True and false ideas, Experience, Upbringing, Education, Examples are defined. In the sixth chapter titled: “Concerning personal virtues”, respectfulness, care of the body, unlimited love for life, caring for the belongings, honor, modesty, tranquility, stability, magnanimousness, bravery, prudence are defined. In the tenth chapter, Neofitos Vamvas lists the obligations of the main classes of society, as well as the obligations of the rulers, the obligations of the subjects, the obligations of the rich, the obligations of the poor. In the eleventh chapter, the educator, continuing the list of obligations, reports the obligations towards fellow human beings: justice, bravery, philanthropy, kindness, indifference, unselfishness, friendship, sociability, patriotism, love of learning.

After the obligations of one person towards another, reference is made to the vices that relate to the neglect of the soul and the body, even hygiene, like : debauchery, dissoluteness, weakness, sloth, stubbornness, arrogance, pride, ambition, inconstancy, cowardness, pettiness, imprudence, sadness.

The fifteenth chapter describes the evils towards others like: hatred, jealousy, deceit, fanaticism, betrayal, revenge, avariciousness, babbling, indecency, desperation.²⁷

The four volume work, *Constitution of Philosophy* (1818-1820) by K. M. Koumas is a full examination of the philosophical area of that time: history of philosophy, psychology, logic, metaphysics, aesthetics, ethics and pedagogics. Koumas’s Ethics, which is included in the fourth volume of the *Constitution of Philosophy* (1820) in the beginning, was republished independently two more times, in 1844 in Athens by the daughter of the writer, Eleni Katakouzini, and in 1851 in Thessaloniki. The *Constitution of Philosophy* is based on works of German Kantian philosophers. Mainly, with regard to ethics, he relied on W. T. Krug and his three volume work: “*System der praktischen Philosophie* (1817-1819)” and more specifically on the second volume, titled, “*Tugendlehre, Aretologie oder philosophische Tugendlehre*”.

In the introduction of the work, titled “Prodioikisis”, K. Koumas defines the notion of ethics. Ethics, for Koumas is: “*A philosophical science of the initial laws of the acts of the human spirit, relating to the internal harmony of actions; because the fundamental law of practical Reason demands a complete harmony between studies and actions; and because the science of justice only refers to the external harmony of these, another science that*

²⁷ Ibid., pp. 228-246.

teaches the internal laws as well is definitely necessary."²⁸

The first part of the handbook deals with "Pure Ethics", that is, the theoretical part of ethics, while the second part deals with "Applied Ethics", the practical part. In the first chapter the authorities of ethics are mentioned, while in the second chapter the definition of the notion of virtue is given, and according to this: "The obligatory action of the individual which comes from either respect or love towards virtue".²⁹

In the third chapter sin and vice are discussed. K. Koumas, in order to define the area of ethics, resorts to three fundamental notions besides virtue: to the notions of natural justice, of practical reason and of obligation. In the fifth chapter virtues and vices are highlighted, as are the obligations with respect to two relative categories: a) obligations of the individual towards the self or towards the "I", b) Obligations of the individual towards other creatures or towards the "Non-I". The last category defines creatures as follows: 1) irrational 2) rational, which according to K. Koumas, are divided into: I) People A) either living or B) dead II) "Super Human beings" A) of finite nature (Angels) or B) Infinite (God).³⁰

The sixth chapter defines the social obligations of the individual as part of a family, in the upbringing of the children, the obligations between masters and servants, the obligations of the citizen, cosmopolitanism and philanthropy.

The next table presents the definition of ethics according to Veniamin Lesvios, Konstantinos Koumas and Neofitos Vamvas as well as a list of virtues, vices and obligations, as they are presented in the handbooks of the writers that were mentioned.

Veniamin Lesvios (1795-1824) <i>Elements of Ethics</i> (1819)	Konstantinos K. Koumas (1777-1836) <i>Ethics</i> (Constitution of Philosophy- 1818-1820)	Neofitos Vamvas (1770-1855) <i>Elements of ethics</i> (1853)
Ethics: "The science which teaches the individual how he must act towards those around him: that is to his equals, towards his parents, children, spouse, and towards the divine, so he may become an image of Him, is called Ethics".	Ethics: "A philosophical science of the initial laws of the acts of the human spirit, which relate to the internal harmony of actions, because the fundamental law of practical Reason also demands absolute harmony between study and actions; and because the science of law only deals with the external harmony of these, there must be another science which also teaches the internal laws".	Ethics: "Ethics is the science of human morals and obligations, its aim is the rational application of virtue. Because application without reason, even if it is good, is not considered virtue. The ultimate goal of this science is the wellbeing, as far as it can go, of the individual."
Concerning passions or the part	A. Obligations of the individual	Concerning personal virtues

²⁸ K. M. Koumas, *Ethics under K. M. Koumas, extracted from the Constitution of Philosophy and published for the use of the schools in Greece* supervised by the daughter of the writer Eleni Katakouzini, in Athens, from the publishing House of K. Antoniadou, 1843, p. 1.

²⁹ Ibid., p.18.

³⁰ Ibid., pp. 34-41.

virtues or vices	towards the self or towards the "I".	Respectfulness
Concerning pity		Care of the body
Concerning mercilessness or inhumanity	.Obligations towards other creatures or towards the "Non-I"	Unlimited love of life
Concerning liberality		Taking care of the belongings
Concerning debauchery	a)towards those living without fate	Honor
Concerning lack of liberty)towards living	Modesty
Concerning justice and injustice	1. towards irrational	Calmness
Concerning benefaction	2.towards rational	Stability
Concerning gratefulness	I. towards people	Magnanimousness
Concerning ungratefulness	A. either living	Bravery
Concerning reputation	B. or dead	Prudence
Concerning glory and ambition	II. towards super-human beings.	Concerning the obligations of the classes of society
Concerning arrogance	A. Of finite nature (Angels)	Obligations of the rulers
Concerning pride	B. Infinite (God)	Obligations of the subjects
Concerning jealousy	Concerning the obligation of the preservation of the soul and of the means towards wellbeing and perfection, and the other obligations of the individual towards the self.	Obligations of the rich
Concerning nemesis		Obligations of the poor
Concerning hostility		Obligations towards other people
Concerning friendship		Justice
Concerning favor		Bravery
Concerning vanity		Philanthropy
Concerning flattery		Goodness
Concerning revenge or defense	Sloth	Indifference
Concerning mildness	Economy-debauchery	Unselfishness
Concerning patience	Avarice	Sincerity
Concerning bravery	External freedom	Faith
Concerning insolence	External value = respect	Gratefulness
Concerning cowardness	Obligations towards the family	Liberality
Concerning prudence and dissoluteness	Obligations towards political society	Friendship
Concerning leniency	Obligations towards other people	Sociable
Concerning magnanimousness	Philanthropy	Patriotism
Concerning prudence	Justice	Love of learning
Concerning society or economy	Charity	Vices towards the self
As a child	Protection of the others' property	Neglect of the soul and the body
As a spouse	Benefaction	Debauchery
As a progenitor	Tolerance	Dissoluteness
	Truth	Weakness
	Concerning social obligations	Sloth
	Members of family	Stubbornness
	Upbringing of offspring	Arrogance
	Between masters and servants	Pride
	Obligations of the citizen	Ambition
	Cosmopolitanism-Philanthropy	Inconstancy
		Cowardness
		Pettiness
		Imprudence
		Sadness
		Vices towards others
		Hatred
		Jealousy

Deceit
Fanatism
Expectation
Betrayal
Revenge
Avaricious
Babbling
Indecency
Desperation

Conclusion

K. Koumas' *Ethics* is not only a work of the ethics of the Enlightenment, which is printed in the second half of the nineteenth century. The *Elements of the philosophical ethics* of N. Vamvas compete, with respect to editions, with the *Ethics* of K. Koumas and the V. Lesvios's *Elements of Ethics*. We can say that the cultural process of the Enlightenment didn't stop influencing even this era.

While N. Vamvas's definition of ethics is identical to V. Lesvios' "Ethics is the science of human morals, which aims at the rational acting of virtue", N. Vamvas, however, begins from two ethical authorities, that is God and the rational, while Veniamin accepts that the two authorities that govern practical philosophy are logic and perception through the senses. The notion of God plays a primary role in the ethical thought of N. Vamvas while for V. Lesvios God manages the ethical matters. N. Vamvas describes the obligations of man towards God and his worship, before he deals with the obligations of the individual as a member of a social group.³¹

K. Koumas firstly divides ethics into Pure and Applied and while in the first ideas and theories concerning ethics are included, the second introduces the practical aspect of ethics as it is presented through actions and relations of the individual in the perceivable world. He also interprets the problem of obligations in the framework of the individuals' sociability, which is mainly characterized by philanthropy, the obligation is: "everything we should or shouldn't do, respecting the value of the individual *in ourselves*". The individual's dignity, which also defines the obligations, depends on logic and freedom. In K. Koumas we find a correspondence between obligations and rights, as we do in V. Lesvios' work. The obligations towards other people are identified as obligations towards society: the protection of the other's life, financial help, participation in the propagation of education, in the propagation of faith. He also separates the obligations of friendship and the social obligations, which are separated into obligations of "domestic" society and obligations of political society, in which patriotism and cosmopolitanism are included. Koumas' definition of the obligation of the individual towards the self is interesting: "*To always safeguard his humanity, in all his relationships in his life, that is not to refuse his own value as a rational and free being*".³²

A common characteristic of the way obligations are dealt with by Veniamin, as well as by N. Vamvas and K. Koumas is the mutuality between the individuality and the sociability of the individual. At this point we can perhaps see two parts of ethics with respect to the consequences of an action, good or bad, or of intention, good or bad. The educators debate

³¹ R. Argiropoulou, *ibid.*, pp. 20-21.

³² K. M. Koumas, *Ethics*,..., *ibid.*, pp. 57- 60.

in a developmental manner on the "reason of applied ethics", we could say that they support the definition of ethics based on the teleological ethics, mainly in the middle of the 19th century and in deontological ethics at the end of the 18th and the beginning of the 19th century. Teleological ethics concern the judging of actions based on their result, that is the good or bad result, while deontological ethics concern the judging of an action based on its good or bad intention (mood)³³, examples of which we can find in Veniamin Lesvios's work.

We will, perhaps, come to the conclusion that the result of teaching these handbooks was the limitation of the intense emotional expressions of the individual with a simultaneous inclusion in the social whole, forming the identity of the citizen, firstly through individuality and then through sociability.

With regard to the dimension of gender, we can observe the following: The style of the texts clearly shows us that the recipients of the ethical theories are the boys who are students, though no explicit mention is made for girl students. The term that is used in all the texts is the word "individual" [" »] which is identified with man. When reference is made about women, it is identified with the role of women within the family. More specifically, in V. Lesvios's work, emphasis is placed on the role of the mother as the social role of women. This can be confirmed by the following:

a) In a later edition of "*Applied Ethics*" which was published in Athens in 1862, titles: "Stories of applied ethics", in the examples, reference is made to female "models" only in specific categories [six from the total of 24]: chapter 3 Concerning virtuousness and leniency "Catherine de Medici's", chapter 13 Concerning patriotism "Spartan Women", chapter 16 Concerning love between spouses "Xeilonis"- "Duchess", chapter 21 Concerning prudence "Women Fokionos», chapter 23 Concerning bad language "Roman someone", chapter 24 Concerning bad manners "Semiramis the Assyrian". Furthermore, the fact that there is a chapter titles "Concerning sons' love" is underlined.

b) In 1880 a handbook titled "*Obligations of the wife, for the use of Girl's Schools (Parthenagogia)*" is published. This clearly defines the social role of girl students, which is mainly restricted to the family and the home.

Conclusively, from the handbooks of ethics that were published at the end of the 18th century and in the beginning of the 19th century, it becomes clear that for the representatives of the Enlightenment, Ethics is directly connected to the attribute of the citizen and, for this reason, is identified with the male gender. The social role of women is defined at first and is then clarified with details only with respect to the family and the upbringing of children.

Brief biographies

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She has taught at the Faculty of Philosophy (at both undergraduate and postgraduate levels), in Interdisciplinary undergraduate and postgraduate programs of Gender Studies at AUTH and at the Aegean University, in Schools of training for teachers and elsewhere in

³³ Grigoris Karafillis, *Gnosiological and ethical matters in the philosophy of education*, edition B', publis. Vania, Thessaloniki 1999, pp. 112-113.

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He is a Post doc. Researcher in the Faculty of Philosophy at Aristotle University of Thessaloniki and Professor in secondary education. His specialization and research interests touch the History of Education in relation to the Church and Ecumenical Patriarchate in Thessaloniki, Macedonia and in the entire Hellenism during the ottoman domination. His study also concerns the organization of the Education, the problems that arose and the way these problems were surmounted. His interests touch also Ethics and especially handbooks of Morality in Greek education at the 18th and 19th centuries.