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ATHENIAN EDUCATIONAL VALUES AS CONSIDERATION FOR SOCIAL DEVELOPMENT

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Abstract

Ancient Athens was reputed to be a bright intellectual, educational and cultural center all over ancient Greece and beyond. The primary objective of its education was the cultivation of the person's mental, physical and moral qualities, with a view to helping the youth to become cerebral, physically strong, decent and then useful to his city and fellow citizens. The emphasis of Athenian education was preparing well-rounded citizens who were conscious of lofty values behind performing whatever task was asked of them. In contrast with many contemporary schools that focus on short-term outcomes, the Athenian school system took a lifelong view. Educational approach that aims at producing quality leaders and value-oriented people is hard-fought today. The place of proper values in relation to educational goals has been given very little attention by most educational institutions. Attitudes of growing number of parents and teachers are no help. In the attempt to attain personal goals, all eyes seem shut to development of those personal qualities that are most crucial to real community development: honesty, integrity, and the ability to work collaboratively. This article reviews the Athenian approach to education and posits that the values embedded in the Greeks' basic

education dictated the societal outcome of schooling in the ancient time. Then, with a discussion on Pericles' Funeral Oration, a value assessment is presented. In sum, emphasis is placed on the social need for a value-driven education that involves an entire community in the article to demonstrate that coping effectively and creatively with emerging national and world trends requires more than possession of new knowledge and skills

Key Words: Athenian, Value-Driven, Education, Social Development

Introduction

Erosion of ethics or proper values besieges education everywhere. It is a plague that particularly manifests in the rate at which cheating has become a commonplace and its consequent global social crisis. A very disturbing aspect of this trend is the involvement of parents and educators by their tacit or blatant approval of this far-reaching epidemic. For example, recent news from India vividly illustrates a level of degeneration of educational values as follows:

The quest to be educated in India has literally scaled new heights. Images of parents and family members clambering up school buildings and clinging on window ledges to pass cheat sheets to their children students were writing their year-end grade 10 examinations. Examples of cheating incidents are not hard to find in India. But, even compared to previous events, this seems to be unprecedented in its blatancy. Bihar Education Minister PK Shahi told reporters that children won't learn if they're constantly helped by family members. "Government can only hold fair examinations with the help of the parents, society and the children," he said. "This is a collective responsibility. In a developing economy like India, education is a precious commodity. With more than 1.2 billion people, proper schooling could hold the key for much of the population to get out of a vicious cycle of poverty. Earlier this week, a father in the city of Mathura was caught strapping his 8-year old daughter to a motorcycle after

she refused to attend school to take her assessment. Tied with a multi-strand rope to the back of a bike, onlookers captured images of the trussed girl, her bare feet hanging low, scraping the asphalt. One father, desperate to get his daughter to sit her exams, lashed her to his motorbike to make sure she got to school. According to local police officials, the girl's parents offered her several incentives, such as chocolates and toys to entice her, however when the girl was still reluctant, her father decided to take matters in his own hands. After photos started making the rounds on social media, police officials took the man into custody and charged him with "breach of the peace." He is now out on bail. "Even after he got out, the father showed no remorse. He has five children to feed and he believes the only way they can get out of this poverty trap is through education," a senior police official handling the case told CNN (Sehgal, CNN 2015).

To say the least, the pictures of the scenes painted above, posted online, are rather embarrassing. They depict parents as determined thieves struggling to enter a house through the window to steal. Or, as portrayed by the parent who strapped his daughter to a motorcycle and dragged her to school, they could pass for brutes who force some poisonous potion down the throat of helpless victims being led to the slaughter house. The situation raise questions on the kind of values impelling such parents.

The current understanding of success as synonymous with material prosperity to which the best certificates holds a passport engenders desperate moves by parents, schools and students to cut corners. The situation in Nigeria is another example that supports this view as shown below:

One of the revelations of a recent seminar for stakeholders organised by the West African Examinations Council was the claim of parents' involvement in public examination malpractices. This is not only despicable but symptomatic of dysfunctional parenting. When parents who are supposed to chart the right course for their children, start helping them to cheat early in life, then the future of the country can only be described as anything but bright. Reports from

the seminar are disconcerting indeed. Although parents had always remained in the background whenever discussions centred on examination malpractice, the seminar exposed them as the unseen hands manipulating events from behind the scenes. Some of them have been fingered in the hiring of mercenaries to sit for examinations on behalf of the real candidates. Others have been accused of moving their wards and children to the so-called “miracle centres” – a euphemism for malpractice centres – where anything goes and very little takes place in the form of invigilation. Commenting on a typical miracle centre, a participant at the seminar, a certain Fatimah Usman, said, “Imagine a class that started with 50 pupils in SSS1 suddenly becoming 500 pupils when WAEC exams are about to commence. This is one of the ways school owners encourage exam fraud.” Parents, in the name of “providing the best” for their children, have ended up corrupting them at a young and impressionable age. They inculcate the wrong values in their kids by creating the impression that hard work does not pay (PUNCH, 2012).

Globally, the age of technology advancement has only made cheating with ease possible since students simply go on line to download materials or do ‘cut and paste’ and submit these as their own original thoughts. Further entrenching cheating by students are flourishing cases of cheating among fathers and mothers in their various engagements: big business corporations thrive on cheating, politicians cheat to win elections and become law makers, and the world of sports continues to report instances of illegal use of drugs; while cheating on tax by prominent politicians and individuals is a well-known news item. Ironically, those who are involved in cheating are unhappy with the rot in the society that stems from these ugly habits, especially when it brings them discomfort. Others, out of moral concern desire the situation to be remedied.

However, if the trend must stop, educational values must be re-examined. Broadly speaking, values determine choices that are made and choices have bearing on behaviours, hence, the need for evaluation and orientation is crucial if conducts and actions would meet desired expectations (Osaat & Omordu,

2011). Showing the place of values in education, UNESCO says: 'Values education aims to achieve two basic outcomes: Helping students to better understand the values that guide their own daily lives, and contributing to changes in values held collectively by communities and personally by individuals' (UNESCO, 2010). This implies setting the foundation of education with the values that make its outcome what a community, and not just the individual who is trained by it, is proud of. It is against this background that this article examines how a value-driven educational approach can positively affect the attitudes of all educational stakeholders. The basic ancient Athenian education whose outcomes deeply reflected the societal values and expectations is used for the consideration.

The Purpose of Athenian Education

Athens, in addition to being a renowned intellectual centre of Ancient Greece, is also the foundation for Western education that bequeathed institutions and values to the modern world. Education in Ancient Athens was primarily aimed at developing the students' physical, mental, and moral qualities. Girls were generally excluded from formal educational programme because, culturally, the main role of ancient Greek women was domestic. Girls were prepared for this part as they were taught at home by their mothers.

Aristotle further indicates the view that affected girls' education at Athens:

the temperance of a man and of a woman, or the courage and justice of a man and of a woman, are not, as Socrates maintained, the same; the courage of a man is shown in commanding, of a woman in obeying. And this holds of all other virtues, as will be more clearly seen if we look at them in detail, for those who say generally that virtue consists in a good disposition of the soul, or in doing rightly, or the like, only deceive themselves. Far better than such definitions is their mode of speaking, who, like Gorgias, enumerates the virtues. All classes must be deemed to have their special attributes; as the poet says of women, "Silence is a woman's glory" (Aristotle, *Politics* 1260a20)

Although most Athenian girls had a primarily domestic education, highly educated women known as the *hetaerae* or courtesans, such as *Aspasia*, got some public schooling to serve as 'intellectual companions' for men who had the luxury to keep them. The apparent separate schooling systems for boys and girls well-fitted the societal expectation as shown by the curriculum for boys. Since that is not the focus of this article, it is necessary to avoid joining issues on gender with *Pericles* over what appears to be a bias against women in his words about girls' education above. Hence, this article considers Athenian males' schooling as suitable in examining the place of the ancient formal educational programme in influencing the societal values.

Before age six, an Athenian boy was taught at home by his mother or a male slave. After this stage, his basic education that consisted of three main courses: *Grammata*, Music, and Physical Education began and continued until age sixteen. *Grammata* literally means 'letters' and it fundamentally included reading, writing and arithmetic, which were taught by the teacher that was called *Grammatistes*. After acquiring the skills that could be seen as rudimentary to a formal education, the student was ripe for reading the works of famous Greek poets, such as *Homer*. The second phase of learning was handled by the teacher who was known as *Kytharistes* (Guitarist). By employing use of letters and poetry to teach students History, Geography, Ethics and other essential values of life, he built on the foundation laid by the *Grammatistes*, doing more than simply imparting the knowledge of music. Beyond furnishing information about the past and knowledge about the physical environment, the teacher aimed at instilling virtue, bravery, deeds of honour and glory of the past heroes, found in heroes such as *Achilles*, *Odysseus* and others in the students. The young ones thereby learnt these as the acceptable code of conducts by which they were expected to live.

This aspect of the course laid the crucial foundation for societal values through education as shown by further consideration of the 'course content'. The Greeks in general placed high premium on honour of the individual, family, and community and the reading of *Iliad* and *Odyssey* of *Homer* provided training in developing these qualities that should guide every action and response. The works of *Homer* indicate that

honour and glory are key factors in determining a hero, and concerning the place of the values, Osborne says:

The concepts of honour and glory are critical to understanding the motivation of the heroes in Homer's *Iliad*¹. Glory was gained by great, heroic actions and deeds and was conferred upon an individual by others who witnessed and acclaimed the glorious actions. Honour was gained through heroism in battle, but also through compelling speechmaking, loyalty and other noble qualities that a person might demonstrate (Osborne, 1996, p.150).

What *Iliad* and *Odyssey* depict as standard for a citizen to win the admiration and acceptance of fellow citizens was further addressed by the next stage of the Athenian value-building training approach. The teacher, known as '*Paidotribes*', true to the meaning of his name, 'child-former', focused on the student's physical education to complement the previous lessons. The Athenians would reason that displaying noble qualities required more than moral strength, a good physical stamina was just indispensable. Therefore, the 'child-former' took the student lessons in the afternoon at the *palaestra* (sports place) and the stadium. With sport activities such as wrestling, jumping, running and throwing of discus and javelin, the teacher built their body and strove at making them strong, thereby supporting the value of courage. When they played team games that could be termed as ancient forms of field hockey and soccer, they learnt exertion as well as collegial spirit.

Apparently, as illustrated below in this article with Pericles' Funeral Oration (Thucydides, *History of the Peloponnesian War*), the goal of this educational approach was not primarily producing athletes who would contest at the Olympic Games or make a living with the acquired skills. Neither was it with the Laconian fashion intent of training soldiers to live austere lives and win wars. Rather, the Athenian desired young men who were thinkers and graceful in appearance; hence, mentally sound, physically fit and good-looking. The expectation was that they would grow up to be men of honour, judging by the role they would play in the community and for the community.

Noteworthy is the fact that the young Athenians were not just being taught how they would write or pass examinations. In fact, examination was not a topic in Athenian education and no instances of cheating in order to get good grades are on record. It is worthy of interest to consider an educational system that was devoid of anxiety over obtaining certificates to secure lucrative jobs. The education's primary objective for the future leaders was developing good habits of fitness in body and mind that would govern their entire course of life; on this pedestals rested the approach of making learning an enjoyable way of life. Plato notes the society's expectation concerning the Athenian education type, saying: 'that education is the process of drawing and guiding children towards that principle which is pronounced right by the law and confirmed as truly right by the experience of the oldest and the most just (Plato, *Laws* 2.659d). In another work, Plato further indicates the value-driven nature of the Athenian education thus:

They teach and admonish them from earliest childhood till the last day of their lives. As soon as one of them grasps what is said to him, the nurse, the mother, the tutor, and the father himself strive hard that the child may excel, and as each act and word occurs they teach and impress upon him that this is just, and that unjust, one thing noble, another base, one holy, another unholy, and that he is to do this, and not do that. If he readily obeys, —so; but if not, they treat him as a bent and twisted piece of wood and straighten him with threats and blows. After this they send them to school and charge the master to take far more pains over their children's good behaviour than over their letters and harp-playing. The masters take pains accordingly, and the children, when they have learnt their letters and are getting to understand the written word as before they did only the spoken, are furnished with works of good poets to read as they sit in class, and are made to learn them off by hear (Plato, *Protagoras* 325c-325e).

Athenian education presents a picture of a well-rounded education that cultivated the individual's mental, physical and moral qualities. The Greeks wanted their wards to know a variety of things and naturally discover themselves and the world

in which they lived. However, at the core of the education were the values, the imparting of which involved the nurse, the mother as well as the father, beginning 'from earliest childhood till the last day of their lives'. Concerning the progress of children in imbibing the values, Plato notes above: 'as each act and word occurs they teach and impress upon him that *this is just*, and *that unjust*, one thing *noble*, another *base*, one *holy*, another *unholy*, and that he is to *do this*, and *not do that*'. When effectively carried out, the approach would result in a society filled with persons who are found useful to the city by whose values they were trained to live.

Although schooling was not mandatory, the Athenians generally valued the system so much that even the poorest Athenian citizen would not use poverty to excuse himself but try to provide, at least, a basic education for his children. Acquiring knowledge itself was enough pride and there were no anxieties over using the education to gain riches. The state had sufficient provisions that made possible for anyone who had got the education it provided to be supported materially. Post primary education which involved study of the sciences and philosophy could be pursued by those with the means. At age 18, all Athenian boys of different socio-economic background would attend military school for two years and thereafter were free to choose their subsequent pursuits. However, from the ages of 18 to 20, the able bodied young men had got enough education, not only to take military training for the army or the navy, but to also start lending their voices to the state's public activities.

Athenian Educational Values and the Impacts

In the Fifth and fourth centuries BCE and even subsequently, Athens became a large school, a great temple and a workshop of art that enjoyed patronage from far and wide. Athens became an attraction to teachers, philosophers, poets, scientists and artists from different parts of the ancient world, as well as a centre for young inquirers from all over Greece who were fascinated by motion and beauty that the vibrant educational system produced.

The famous Funeral Oration credited to an eminent Athenian politician, Pericles, from Thucydides' *History of the Peloponnesian War* was delivered at the end of the first year of

the Peloponnesian War (431-404 BC). The speech goes beyond showing the Athenian tradition of honouring the dead to presenting an 'assessment' of the outcome of the values rooted in the Athenian education's system. The Funeral Oration is here relevant because its departure from the usual pattern of Athenian funeral speeches (Ziolkowski, 1981) makes it most useful for evaluation of the outcome of educational values. After radically skipping relating accounts of outstanding war victories of Athens in the past as it was customary in other Funeral Orations, Pericles eulogises Athens (Cartwright 1997) and largely presents 'a report of Athens' 'stewardship'. As he concludes with some solace for the bereaved, he extols the value that may not be subjected to the relativism of utilitarianism.

The Value of Political Achievements and Entertainment

The first product of the Athenian community-oriented education in Pericles' speech is the form of government. Concerning this, the statesman boasts:

Our form of government does not enter into rivalry with the institutions of others. Our government does not copy our neighbours', but is an example to them. It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while there exists equal justice to all and alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty an obstacle, but a man may benefit his country whatever the obscurity of his condition...While we are thus unconstrained in our private business, a spirit of reverence pervades our public acts; we are prevented from doing wrong by respect for the authorities and for the laws, having a particular regard to those which are ordained for the protection of the injured as well as those unwritten laws which bring upon the transgressor of them the reprobation of the general sentiment (Thucydides, 2.37)

Pericles, drawing attention to Athenian greatness and political distinction, notes the values that made these possible. By the fifth century, ordinary citizens at Athens were involved in virtually all the governing bodies: the *Ekklesia*, the *boule*, and the *prytaneis*. Sprung from a state that promoted the values of equality, merit that brought public success as well as social and economic mobility were these political achievements. Besides, all citizens could seek the protection of the law.

The value of recreation, another aspect embedded in the Athenian basic education could also be seen as achieving its objective as Pericles relates:

And we have not forgotten to provide for our weary spirits many relaxations from toil; we have regular games and sacrifices throughout the year; our homes are beautiful and elegant; and the delight which we daily feel in all these things helps to banish sorrow. Because of the greatness of our city the fruits of the whole earth flow in upon us; so that we enjoy the goods of other countries as freely as our own (Thucydides, 2.38).

Pericles sees balancing work with recreation in form of the Athenians enjoying 'many relaxations' and 'regular games'. Athletic contests, theatrical competitions at the Theatre of Dionysus, musical and poetic exhibitions, among other recreational activities, brought citizens and visitors to the Agora to engage their neighbours and visitors in conversations and participate in other public events that could bring refreshment. These and more informed the sense of community life about which Pericles brags; the feeling a city has when it provides for its citizens ways to enjoy themselves.

Balancing Physical Exertion with Cultivation of Mental Qualities

With reference to military training, Pericles now brings to mind another point that is reminiscent of the values of Athenian education and the approach employed. He says:

Then, again, our military training is in many respects superior to that of our adversaries. Our city is thrown

open to the world, and we never expel a foreigner or prevent him from seeing or learning anything of which the secret if revealed to an enemy might profit him. We rely not upon management or trickery, but upon our own hearts and hands. And in the matter of education, whereas they from early youth are always undergoing laborious exercises which are to make them brave, we live at ease, and yet are equally ready to face the perils which they face. And here is the proof. The Lacedaemonians come into Attica not by themselves, but with their whole confederacy following; we go alone into a neighbour's country; and although our opponents are fighting for their homes and we on a foreign soil, we have seldom any difficulty in overcoming them. Our enemies have never yet felt our united strength; the care of a navy divides our attention, and on land we are obliged to send our own citizens everywhere. But they, if they meet and defeat a part of our army, are as proud as if they had routed us all, and when defeated they pretend to have been vanquished by us all. If then we prefer to meet danger with a light heart but without laborious training, and with a courage which is gained by habit and not enforced by law, are we not greatly the gainers?(Thucydides, 2.39)

The argument here is cultivating both mental and physical qualities of an individual. Pericles could be understood as saying that, while the Athenian education system would encourage starting early in developing bravery in a child through physical exercises, the need for the right mental state in achieving the result is paramount. He reasons: 'If then we prefer to meet danger with a light heart but without laborious training, and with a courage which is gained by habit and not enforced by law, are we not greatly the better for it?' In other words, too much emphasis on physical exertion at the negligence of the right mental attitude would simply make life drudgery. At the time of the speech, Pericles evidently had Sparta's approach of learning under duress in mind.

Place of Versatility and Honour in Value-Driven Education

As all achievements creditable to the Athenian educational values are proudly related, Pericles with no hint of reservations in his next words unequivocally recommends the Athenian educational approach to all the Greeks:

I say that Athens is the school of Hellas, and that the individual Athenian in his own person seems to have the power of adapting himself to the most varied forms of action with the utmost versatility and grace. This is no passing and idle word, but truth and fact; and the assertion is verified by the position to which these qualities have raised the state (Thucydides, 2.41)

Worthy of note is the statement: 'individual Athenian in his own person seems to have the power of adapting himself to the most varied forms of action with the utmost versatility and grace'. This should be taken as a clear goal of the education, and going by this statement, an Athenian was expected to take delight in learning; enjoying acquiring skills that would serve the purpose of his community. Pericles point to Athens as proof of success with the words: 'and the assertion is verified by the position to which these qualities have raised the state'. Again, he shows community's interest in the ultimate goal of the education by saying:

I have dwelt upon the greatness of Athens because I want to show you that we are contending for a higher prize than those who enjoy none of these privileges, and to establish by manifest proof the merit of these men whom I am now commemorating. Their loftiest praise has been already spoken. For in magnifying the city I have magnified them, and men like them whose virtues made her glorious. And of how few Hellenes can it be said as of them, that their deeds when weighed in the balance have been found equal to their fame! ... For even those who come short in other ways may justly plead the valour with which they have fought for their country; they have blotted out the evil with the good, and have benefited the state more by their public services than they have injured her by their

private actions. None of these men were enervated by wealth or hesitated to resign the pleasures of life; none of them put off the evil day in the hope, natural to poverty, that a man, though poor, may one day become rich... And when the moment came they were minded to resist and suffer, rather than to fly and save their lives; they ran away from the word of dishonor, but on the battlefield their feet stood fast, and in an instant, at the height of their fortune, they passed away from the scene, not of their fear, but of their glory (Thucydides, 2.42).

Of very high value was the men's 'magnifying the city', from which their 'loftiest praise' stemmed. Pericles notes that men 'benefited the state more by their public services' and that was their honour. When he says that 'none of these men were enervated by wealth or hesitated to resign to the pleasures of life; none of them put off the evil day in the hope, natural to poverty, that a man, though poor, may one day become rich', another value of the education is discernable: honour coming before wealth, the reverse of which would not be celebrated at Athens. Reminiscent of Homeric passages of heroic deeds are Pericles' words: 'and when the moment came they were minded to resist and suffer, rather than to fly and save their lives; they ran away from the word of dishonour' Undoubtedly, their 'loftiest praise' came because 'on the battlefield their feet stood fast, ... at the height of their fortune, they passed away from the scene, not of their fear, but of their glory. The men died in pursuit of honour, first for their state and then for themselves.

As Pericles nears the end of his speech, one might imagine him as the *Paidotribes* (teacher) concluding his lesson in Homer on a familiar moral note:

Such was the end of these men; they were worthy of Athens, and the living need not desire to have a more heroic spirit, although they may pray for a less fatal issue. The value of such a spirit is not to be expressed in words ...Make them your examples, and, esteeming courage to be freedom and freedom to be happiness; do not weigh too nicely the perils of war. ... To a man of spirit, cowardice and disaster coming together are

far more bitter than death striking him unperceived at a time when he is full of courage and animated by the general hope (Thucydides, 2. 43).

Every society is expected to set values that defines success. When such values are deeply ingrained in the society's educational system, students grow with them and their goals reflect the anticipated outcome of the values by which the community had trained them. The conclusion further indicates the position of honour in how the Athenians would determine a successful life:

Wherefore I do not now commiserate the parents of the dead who stand here; I would rather comfort them. You know that your life has been passed amid manifold vicissitudes; and that they may be deemed fortunate who have gained most honour, whether an honourable death like theirs, or an honourable sorrow like yours, and whose days have been so ordered that the term of their happiness is likewise the term of their life. I know how hard it is to make you feel this, when the good fortune of others will too often remind you of the gladness which once lightened your hearts. And sorrow is felt at the want of those blessings, not which a man never knew, but which were a part of his life before they were taken from him. Some of you are of an age at which they may hope to have other children, and they ought to bear their sorrow better; not only will the children who may hereafter be born make them forget their own lost ones, but the city will be doubly a gainer. She will not be left desolate, and she will be safer. For a man's counsel cannot have equal weight or worth, when he alone has no children to risk in the general danger. To those of you who have passed their prime, I say: "Congratulate yourselves that you have been happy during the greater part of your days; remember that your life of sorrow will not last long, and be comforted by the glory of those who are gone. For the love of honour alone is ever young, and not riches, as some say, but honour is the delight of men when they are old and useless. (Thucydides, 2.47).

The Statesman speaks of 'most honour', 'honourable death' 'honourable sorrow' and associates these with 'happiness'. He makes honour stand out as most outstanding value when he says that 'love of honour alone is ever young, and not riches'. This statement implies a value system that places honour before riches and makes room for individuals' to excel only by conforming to the course of honour that gains community's approval. It is not a system in which everyone does what he pleases or acts according to personal convictions without any recourse to principles that the community has in common.

Pericles hints on the state's sense of responsibility that could be seen as making the Athenian education goal attainable when he says: 'and it remains only that their children should be maintained at the public charge until they are grown up'. The mention of state's welfare programme portrays a society that would not abandon individuals who had served the interest of the state in times of dire needs. Lysias (459 BCE) writes about an allegedly disabled man who had to defend himself against accusations of not being eligible for a pension before the Council (Boule) (Lysias, 24). The state exemplified sense of obligation towards the welfare of disabled persons who could demonstrate that they were unable to work and lacked sufficient means to support themselves. For such citizens, the law made provision for a pension from the State. Such provisions applied all the more in the instance of the bereaved.

Conclusion

Although the apparent purpose of Pericles' Funeral Oration is to show the values of the city of Athens, the speech fittingly serves as evaluation of the state's value-driven educational system. The concepts of honour and glory, which were premised on the significance of an individual's action or inaction concerning himself, his family and community, are critical to understanding the values that ran through the mind of an average Athenian student. Athenian parents, while allowing others to take part, actively helped their children to progress along the path of life and were deeply interested in the values that shaped the education. From the beginning to the end of the vital basic education, the talk was certainly not about how a child would pass examinations or obtain certificates to secure high paying

jobs, but rather a course of honour in life. The value-driven educational approach created a natural atmosphere for individuals to discover their potentials and cultivate the skills needed to make a living, and above all, become honourable to their society. The speech of Pericles indicates that success was seen, not in individuals' accumulation of material things and flaunting of wealth by the richest in the community who is now deified, but by a life that was glorious in the sight of the community. The accepted values of the community were integral parts of Athenian education. Hence, it is a model of educational system that reflects communal values, which are not at variance with the conducts of all education stakeholders.

If moral values are important in a society, even when individuals are at the heights of achievements, such values, rather than being compromised by any of the educational stakeholders, should be established as inviolable part of every stage of training. While the Athenian values may not be adopted as the standard today, the statesman's proudly eulogising them before an audience that readily shared his sentiments is all indication that the values served the purpose for the people. With the picture painted at the outset in mind, parents, guardians and teachers should have the right values to enable them set students on the proper course in life. Such disposition could provide better outlook and outcome for education. Besides, the state should clearly understand and show recognition for worthwhile values by creating conducive atmosphere for all citizens to discover their talents and acquire functional skills and not just certificates. Then, earning a decent living as worthy citizens of the community becomes more feasible. For meaningful social development, secular education should be imbued with values that positively impact on the way people think and the goals they pursue. All the stakeholders should possess these values to satisfactory degree

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