Title: "Philolaconism: Aspects of Sparta in the private and public sphere of classical Athens"

The society, the culture, as well as the regime of ancient Sparta had aroused the interest of the Athenian thinkers since the ancient times. Authors such as Aristophanes, Xenophon (*Constitution of the Lacedaimonians*, *Hellenica*, *Agesilaus*), Elder Oligarchic (*Constitution of the Athenians*), Plato (*Republic,* *Laws*) and Aristotle (*Political*) refer positively to the different aspects of city life.

Widespread interest in laconism is also found within the aristocratic class in classical Athens, a fact that begs the question since Sparta was the dominant threat to Athenian power. In essence, many Athenian aristocrats loathed democracy, perceiving it as a kind of mob that indiscriminately assimilated all citizens; the Athenian political life - and not only. Personalities such as Kimon, Alcibiades, Antiphon, Kritias and Thiramenis acted, expressing philolaconic feelings, not always with vain intentions. Respectively, the Athenian democracy was disrupted by oligarchic movements-coups, in 411 BC. and in 404 BC.

In literature review there are several studies of the nature of Spartan society, emphasizing the organization, the rule of law, the education, the role of homosexuality, the culture of the Spartans, mainly evaluating positively their structure and virtues. In addition, several studies comment on and interpret the works of ancient Athenian writers, who approach either the society or the state of Sparta, trying to explain whether it is a philolaconism or an admiration for its state structure, as opposed to the Athenian one. At the same time, there is no lack of research, which, among other things, refers both to the personalities inspired by philolaconic beliefs and to the corresponding movements that manifested themselves in Athens in the 5th century BC, revealing the vulnerabilities of democracy.

Despite the fact that the pre-existing studies are important, they refer mainly to the testimonies of philolaconism according to the author, covering at the same time some of the aspects of either private or public life in Athens, but without extending them as a whole. Moreover, taking into account the existing literature, there is further ground in the investigation of the reasons why the Athenian aristocrats admired and imitated their admittedly common enemy, the Spartans.

The aim of this dissertation is first of all the comprehensive and thorough study of the aspects of life of both the private and the public sphere of classical Athens, which have been influenced by the laconic way of life, such as politics, the way of dressing, pedophilia, the meaning of restraint, as through this analysis the reasons for the philolaconic behavior will become apparent. For this reason, writers who admired or even were seduced by the laconic life will be studied, focusing on Aristophanes, Xenophon, the Elder Oligarchic, Plato and Aristotle. Next, the goal will be to approach the Athenian politicians who were friendly to Sparta, in order to investigate the reasons that prompted the politicians to admire the rival city.

Moreover, the behavior of philolaconic Athenians will be approached in terms of psychology, given that as mentioned above they do not admire a random city, but the main enemy of their city, Sparta. More specifically, the psychological terms associated with the subject are the following:

- "psychological reactance" (Jack Brehm 1966): when a person is about to be prevented from behaving in a way that is desirable, the person experiences a state of psychological reactance, as he feels that his freedom is being questioned. Then the person either evaluates the behavior that was forbidden to him more positively, or adopts the behavior that is opposite to the suggested one. Similarly, aristocrats may view democracy in a negative light, as it has been deprived of the various privileges it once enjoyed, which is why they admire Sparta, which has a mixed and organized state opposite its city.

- "theory of relative deprivation": an individual or a group feels degraded, that its rights are affected by the social changes that have taken place. Usually, the members of this group have been led to a degraded present and are compared to their once glorious past (Athenian aristocrats). Reactions, uprisings, led by the most educated and privileged members of the most degraded group (411 BC) are likely to erupt.

- "identification": is a process in which the subject treats a person, an object, an institution, an ideology as a model and appropriates its characteristics. In addition, there is the "identification with the attacker", which occurs when the object that is hated and causes fear, at the same time draws admiration (Spartans).

The dissertation will consist of the following chapters:

- Introduction to philolaconism

- Restraint – rule of law

- Lifestyle-clothing, appearance

- Pedophilia and its association with Doric institutions

- Manifestation of philolaconic feelings in Athenian political life:

Kimon (helots’ rebellion, exile)

Alcibiades (controversial personality, exile in Sparta)

Antiphon (411 BC)

Thiramenis (411 BC, 404 BC)

Kritias (404 BC)

- The political thinking in Athens and the attraction to the Spartan regime

- Interpretation of the manifestation of the above phenomena:

Practical reasons

Psychological reasons

- Epilogue – Conclusions

In conclusion, through the approach and analysis of the aforementioned sources, in combination with the contribution of psychology, a comprehensive and in-depth study will be developed regarding the nature and factors of Athenian philolaconism.

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