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Dissertation Title: Ρυθμίζει τὴν ψυχὴν – the idea of education in Chrysostom's treatise *Περὶ κενοδοξίας καὶ ὅπως δεῖ τοὺς γονεῶς ἀνατρέφειν τὰ τέκνα*.

Summary

The aim of this dissertation is to analyze John Chrysostom's treatise *Περὶ κενοδοξίας καὶ ὅπως δεῖ τοὺς γονεῶς ἀνατρέφειν τὰ τέκνα* – one of the longest and most complete lectures on education preserved in early Christian literature. The speaker, trying to address the maternal and paternal struggles of his faithful, presents a complete (ie, covering a specific, measurable period of a child's life from infancy to maturity) lecture on how to "organize the soul" of children. From the perspective of this dissertation, the most important reason for the attractiveness of the text is hidden in the way that Chrysostom presents its educational content. In addition to verbs related to upbringing often found in ancient literature (such as παιδεύω, διδάσκω, τρέφω), Chrysostom, when explaining the essence of the educational struggle, uses the derivatives of the lexeme: ῥυθμίζω. This verb means ordering, bringing to harmony or proportion what is in disarray. This harmony, the creation of order among the interacting elements, are for Chrysostom the essence of effective education.

Due to the significant problematic aspect related to the translation of the verb already mentioned many times, as well as the enormous substantive value of individual educational concepts that are embedded in the Greek vocabulary, it seemed important to the author to include a translation of the entire work of Chrysostom.

This dissertation consists of four chapters. The first part outlines the history of the original text along with a detailed summary of the treatise *On Upbringing*. The

second chapter concerns the context of the creation of the work from the author's perspective, therefore it is a description of Chrysostom's activity during his service in Antioch, accompanied by a brief overview of other works by Chrysostom dealing with education. The third chapter is devoted to the cultural context of the work, namely: the life of children in the 3rd and 4th century Antioch and the differences and connections between Christian and secular education. The fourth chapter is an analysis of passages from the treatise with the use of the verb *ὀυθυμίζω*. Conclusions are the culmination of this dissertation.

All valuable comments and tips from Chrysostom, as well as a well-thought-out and complete educational program and a creative outline of the most important tasks of parenting, emphasize the great value of the text against the background of antiquity – Chrysostom surprises with its innovative approach to upbringing and its difference from traditional and dominant views.