

The National Curriculum and Classics

The Rt. Hon. Kenneth Baker, MP

I attach importance to the study of classics in schools. It is a particularly rich and stimulating part of the educational experience. That is why classics will continue to have an important role both within the framework of the National Curriculum and outside it. I very much enjoyed my own study of Latin which I took to 'A' level.

Classics has a long and noble tradition in education. Latin and Greek are subjects traditionally associated with academic excellence. But classics is not just confined to the learning of these two languages. Knowledge of the myths, legends, customs, literature and history of the Graeco-Roman world contributes to our understanding of European art, drama, literature and history. The thought and culture of classical Greece and Rome provide, along with the Judeo-Christian tradition, the foundation of virtually all of the subsequent history of Europe – Eastern Europe no less than Western. Literary, philosophical and historical genres all derive principally from Graeco-Roman sources; artistic, mathematical, scientific and technological developments owe almost as much to them.

Against this background, I believe that by studying classics at school pupils can gain a good understanding of the past and its lessons for the present and future. It can develop the skills of analysis and criticism, of precision and clarity in thought and writing and impose a rigorous intellectual discipline. It can also lay the foundation for success in many fields such as finance, commerce, academia and the law. And not least politics. Many of our former Prime Ministers and Cabinet Ministers have been classical scholars: Gladstone, Harold MacMillan, Lord Hailsham and Enoch Powell. And the former Labour Cabinet Minister, Richard Crossman, wrote *Plato Today* which is now itself a classic.

Classics from 5-16 – HMI's recent excellent publication – admirably illustrates the potential of classics. It shows how the study of classics can contribute to the education of pupils of all ages and abilities and demonstrates that classics has a distinctive contribution to make to the school curriculum by, amongst other things, helping pupils to be more aware of themselves as Europeans and to be more tolerant of other cultures, leading to a better understanding of the world in general. HMI identified two main reasons for studying the classical world: its intrinsic interest and its capacity to increase pupils' understanding of themselves and the world in which they live. I could not agree more.

Many people have alleged that the introduction of the National Curriculum will mean the demise of classics. Let me dispel that myth. Schools will still be able to offer Latin and other classical subjects to some or all pupils outside the National Curriculum in the early secondary years; as an option to fourth and fifth year pupils; and of

course there will continue to be opportunities to offer them in the sixth form at 'A' level, 'AS' level or for other examination or non-examination courses. I hope that parental and public demand will encourage and increase such provision. Indeed I think classics could have a valuable part to play in the desired broadening of the sixth form curriculum.

But the National Curriculum core and foundation subjects are those which *all* pupils will be required to study *throughout* the relevant stages of compulsory schooling. Few would argue that Latin and Greek are subjects which *every* pupil should learn, even just at secondary level – and it is quite obvious that not every pupil has the aptitude, inclination or intellectual stamina to tackle Latin or Greek, though they may have great abilities in other directions. Most would, however, argue that classics, and particularly Latin, should be available as an option for the more able pupils. This will be perfectly possible within the framework of the National Curriculum. There are no time allocations specified for the National Curriculum and it will therefore be up to individual schools and teachers to decide how much time their pupils need to cover the programmes of study and to meet the specified attainment targets. The more able should be able to do so in less time than others, and thus have more time for other subjects. I am therefore confident that there is sufficient flexibility in my proposals to enable those who wish to do so to continue to offer Latin and Greek to some of their pupils. They should continue to have a place for those children who can benefit from them.

Classical Studies and the National Curriculum

Classical studies pose a separate issue. The development of classical studies courses in the first three years of secondary schooling has allowed children access to the classical world and in many cases to classical languages. I welcome that. Classical studies have profound educational value; they provide *all* pupils, *whatever their abilities*, with an open door to an essential part of their cultural heritage. I do not underestimate the value of the lessons to be drawn from the ancient civilisations. It is important that pupils should know about them as a basis for our own society. But such lessons could quite easily be presented within National Curriculum foundation subjects. The unique strength of classical studies is *their ability to inform many other subjects*. That is why I have asked the National Curriculum Working Groups on English and history to consider the contribution of *classical studies*, as a cross-curricular theme, to the *attainment targets* and programmes of study for these *subjects*. And I shall also be

asking the Working Groups on geography and modern foreign languages when they are set up later this year to consider the contribution those subjects can make to the study of the classics, and vice versa. But I will not be stipulating how these programmes of study are to be delivered. Provided that they follow the relevant programmes and targets, it will be for teachers and schools to determine how the National Curriculum is organised, delivered and taught.

I accept that classics will in a sense be competing with other non-foundation subjects for the time available for them, but this will not be very different from the present position where it is for schools and LEAs to decide on the apportionment of curriculum time between subjects. I see no reason why they should be markedly less successful than now. Indeed the greater emphasis given to modern languages in the National Curriculum may well bring in more teachers with some classical background and help to foster greater interest in all languages, to the benefit of the classics. I have seen evidence of classics teachers' commitment to and enthusiasm for their subject; I do not underestimate it; I know they press hard for the continuation of their subject. That is laudable. Classics teachers have much to offer in maintained secondary schools, where the subject in some form is taught in nearly a third of them. I would like to see that proportion increased.

New Horizons

The new and exciting developments taking place in the approach to teaching classics in schools are testimony to classics teachers' professionalism, enthusiasm and dedication. Material from the ancient world is studied in many primary schools. There is even teacher training for primary schools – and classics days at which primary pupils encounter at first-hand aspects of Roman daily life, classical art, ancient myth and legend and even Roman cookery.

In addition, there is a constant flow of curriculum development. The *Cambridge Latin Course* has not only revolutionised classics teachers' attitudes to what they teach and how they teach it, but has also made the house and household of the Pompeian banker Lucius Caecilius Iucundus better known to thousands of school children than even the names of Caesar or Cicero. New Greek courses such as *Thrasymachus* and *Reading Greek* demonstrate that the subject is, to borrow the Greeks' own words, dynamic not static. Other exciting initiatives are taking place. Staffordshire can boast of a classics festival which has brought together hundreds of secondary school pupils, often from schools with no formal classics provision, to sample the wide cross-section of interests represented by the classical world. There are flourishing local groups of classics teachers who meet regularly, often with their students, to hear lectures, read literature, discuss examination developments and develop pedagogic skills. Some classics teachers are setting up workshops to produce teaching materials sometimes with support from LEA advisers who, even if not classicists, have offered valuable assistance and encouragement.

There is no need for these initiatives and developments to decline. We must build on them and think about how classics can be encouraged both as a cross-curricular theme within the National Curriculum and as a separate subject outside it. There is an important role here for JACT. It already provides a high quality service to its members, producing journals of exceptional vitality and interest; it has an energetic campaigning record and has produced an excellent manual for classics teachers. I am sure that JACT will ensure that classics maintains a high profile and will encourage schools and LEAs to make provision for it. It is clear that classics can occupy a valid place in the school curriculum, for the subject is so rich in itself and can serve such a variety of educational aims. Ultimately, however, the place of classics and of classical studies will be secured by a new emphasis on quality and effort in our whole educational system which the Government's policies are designed to bring about. I am doing what I can to provide the framework to foster that quality and to raise standards; I look to all those concerned inside and outside the system to play their part by sharing in the effort. Through this I believe classics will have a continuing and vital contribution to make to education in schools in the 1990s.

THE RT HON KENNETH BAKER, MP
Secretary of State for Education and Science



Ver Moribundum

Tu quoque, Ver, moreris, tu tam pretiosum et odorem?
Quam pulchrum et dulce est transire ab olente iuventa
ad redolentius aestatis florum monumentum!
Tu quoque, Ver sanctum, moreris? Sit mea talis.
Ah, quid dico? Puer crevit novitque tremendum
ingressum a tristi Septembri ad tristius omen
Octobris. Salve, morituum Ver peramatum.
Vulneris antiqui nunc immemor, ecce serena
morte tua vehor ad vitam immortalem ineuntem:
flores post florem, post carmen carmina, lucem
continuam super hanc plenam caligine terram.

Joseph Tusiani

Past, Present...and Future

Lord McNair

I have been asked to write something about our attempts in the House of Lords to protect you, the classical teachers, your pupils, your jobs and the classics against the threat posed by what we must now learn to think of as the Education Reform Act 1988. Its very name begs the main question unless one adopts the depressing view suggested by Chambers Dictionary that 'reform' means 'amendment or transformation, especially of a system or institution' with no ameliorative connotations. To do so is not too far from agreeing with the legendary Scottish judge who observed, *obiter* no doubt, that 'a change for the better is a contradiction in terms'. Not even Mrs Thatcher would say 'hear hear' to that and nor can I. I insist that there did exist a possibility of changing our system of state education for the better: there was an opportunity: it was more missed than grasped.

I leave you to your own opinions about the merits/demerits of local financial delegation, open enrolment, grant-maintained status, but invite you to agree that in the first part of the Act, the National Curriculum, we have a predictably botched attempt by the civil servants to tell you, the professionals, what you may teach and how you must teach it.

The first thing to say about our attempt to protect the classics in the Upper House is of course that it failed. The second thing to say is that we must and will try again. And the third thing, which I think should come no later than this in this article, lest you read no further, is that you can help and that your help will be essential. We have to monitor the effects of Mr Baker's Act and you alone can do that, so please (there is nothing rhetorical about this request) please write to me (Lord McNair, House of Lords, London, S.W.1.) with any factual evidence which comes to your notice concerning the impact of the new legislation on classical teaching. On the day this article appears in print I will open a file in which your letters will safely accumulate (after acknowledgment) until we have a case which can be cogently presented to parliament.

I am not so benighted a politician as to want only evidence which can be used against the Act. Nothing would be more pleasing than to hear of increased enrolments in Latin and Greek classes or of the engagement of new classical teachers. Whether you are, so to speak, appearing for the prosecution or the defence, do please be factual. Perhaps you should also indicate whether anything you report has to be treated as confidential.

If the consequences of this Act turn out as dire for the classics as we have been forecasting, there could come a moment, perhaps November '89, when an attempt to amend the relevant subsection of clause 3 by means of a Private Member's Bill might stand some chance of success. Before doing that it may be better to ask what we call

an Unstarred Question, which is roughly the Lords' equivalent of an Adjournment Debate in the Commons, i.e. a short debate ending with a ministerial reply but no vote. Whereas a Private Member's Bill must be introduced very early in a session if it is to have time to go through all its stages before the end of the session, an Unstarred Question can be tabled at any time. For either procedure we must have the facts and only you can supply them.

* * * *

Somebody asked me what my real motive was for responding to the cries of alarm which reached us from the teachers of the classics and I found it an impossible question to answer. (Do we ever know our *real* motives for doing anything?) During the nineteen twenties and thirties I underwent a typical classical education, typical for those days but now, I think and hope, obsolete. I have frequently had cause to criticize it and to regret that I learned so little about anything other than classics. We read Latin and Greek, prose and verse. We translated from those languages into English. (The terror of the 'unseen'). We translated into those languages from English, so that Burke became pseudo-Cicero or hardly recognizable Demosthenes, Herrick became pseudo-Ovid, while Gibbon, Macaulay and others were forcibly converted into a semblance of Thucydides – but never Livy or Tacitus – I wonder why not? We became unnaturally familiar with the salient and even fairly trivial events in Greek and Roman history. And, because the ogres who administered the Higher Certificate thought it a good idea to have a least one Subsidiary Subject, to broaden our little minds perhaps, we also studied what was called 'Divinity', which meant the epistles of St Paul, in Greek of course.

Before we were sixteen we had waved a joyful farewell to mathematics. (I was caught out ten years later by the discovery that an artilleryman needed a smattering of trigonometry.) From about that age onwards the whole of English literature, British and European history, modern languages, current affairs and so on were covered, if at all, by three or four periods a week. You remember the claim attributed to Benjamin Jowett 'What I don't know isn't knowledge'. Science wasn't knowledge. Well, it was certainly not in the hope of strapping the youth of tomorrow into any such epistemological corset that I decided I had to speak up for the classics.

It's a fact, though, that we who did spend our formative years in that curious (and, I must admit, delightful) environment retain a certain nostalgia for it. Only a day or two ago I awoke from a dream with the preposterous word 'properispomenon' on my lips. I had to look it up to

rediscover exactly what it meant, but there it evidently had been lying for fifty years along with a lot of similar verbal lumber in the attic of my subconscious mind. And that may obliquely be a clue to my real motive.

* * * *

What would you suggest as the corniest quotation in classical Greek? Would not

εἶπε τις, 'Ηράκλειτε, τεὸν μόρον.
ἐς δέ με δάκρυ ἤγαγεν

be a strong candidate? But beware! Unless you are so god-beloved as to die young, there may come a day when those musty words will suddenly shake off their cobwebs and grab the heart out of your breast.

There was only ever one man who could play the part of Heraclitus in my life and he was a teacher of the classics. He lost his job in the late 1970's when the school at which he taught was forced by an edict from the D.E.S., or whatever it was then called, to choose between going private or comprehensive. It chose the latter and decided, perhaps unnecessarily, that it would have no further need for his services.

In the summer of 1984 my old friend of fifty years' standing became ill. When I went to see him, having guessed from the way his family answered my questions that they feared the worst, he showed me some bedding plants he had put out a day or two before and described how he had had to judge the spacing by feel and touch – he could only dimly and intermittently see where he had planted them.

We sipped a drink and talked in the garden as the sun went down. ('Ἡλιον ἐν λέσχῃ κατεδύσαμεν, you remember). I had recently had a word-processor demonstrated to me. I described how the printer printed to and fro, just as happy in its idiot way to spell backwards as forwards, and dredged out of my memory the word 'boustrophedon'. This is not technically quite accurate, I know, but the

sound of the word had a magical effect. My old friend's afflicted face lit up with unmistakable joy as he thanked me haltingly for reminding him of that lovely useless word we had both learned so long ago.

I have not described this incident very well. I hope some of my readers may perhaps get the flavour of that moment. And it now occurs to me that there is an outside chance that somewhere in the ranks of the J.A.C.T. there could be some one who also knew my friend, as an ex-pupil possibly or an ex-colleague, so I will give his name. He was called Ronald Ross and the school he taught in was Hove Grammar School. Within three weeks of my last visit to him he was dead.

He was often in my thoughts when Mr Baker produced his Bill and insisted that in secondary schools, but not before, everybody should learn 'one *modern* foreign language'. Our efforts in the Lords centred on getting rid of that word 'modern'. There were many occasions when the attempt seemed so hopeless that the realistic thing to do was to give up, go home and get some sleep.

On those occasions I had only to think of Ronnie Ross, to remember how supportive, how helpful, how committed to the fight he would have been, and I would know that if I was ever to be able to meet his shade and look him in the eye, the battle had to be fought to a finish. Win or lose, we had to take it all the way.

Perhaps that was my real motive. Part of it, anyway, but there are so many reasons, compelling reasons why the classics must not perish from our time-tables. You all know them better than I. I tried, always short of time, to express them in speeches which, I believe, some of you may have read. Speeches are not meant to be read. It really did sound a little better than it reads.

I have to end by apologizing for the inadequacy of what we were able to do for you and your pupils and your subjects and by thanking those of you who wrote and helped. In particular I thank Dr Peter Jones who was completely tireless. Now, if only *he* had been an M.P. or a Peer....

Naenia Garganica

Naenia nota dolens, ab odora valle remota
ad me saepe venis, nostrum et modulamine lento
cor lenis mentemque serenas ut plaga vento
arsa refecta est. Nescio cur, sed musica moesta
me renovat terraeque facit tolerabile pondus.
Quomodo dulce melos fieri fragrantia possit
ignoro, sed amata ferunt tua murmura mundum
omnis odoris: sic violae et spiramine menthae
involvor, mollisque thymi croceaeque genistae.
Blandula naenia, me, bona naenia blandula, sopi,
urbis ne piceas respirem auras miserandae.

Joseph Tusiani

Latin on Probation!

Paula James

When I had finished my PGCE year in Summer 1988, I wrote a report for the Roman Society Schools' Committee, summarising my Portfolio investigation and general impressions of the state of Classics in education. I was both tempted and daunted by the suggestion that I could make this the basis of an article for ARLT, adding in my perceptions of teaching after two terms! (perhaps by way of a catharsis?)

My report included some brief comments on language awareness through Latin and Greek, thoughts on the language-civilisation divide in Classics and my own views on the value of learning about the Ancient World (through whatever medium). However, rather than a simple rehash of this, I thought it better to incorporate the points into an update of my feelings about teaching Classics in Schools.

Just by way of background, although I am 38 years old, with two teenage daughters, I am a newcomer to teaching which I decided to try after my temporary contract as a lecturer expired. (I started my degree as a mature student in 1977). My own philosophy of education in schools is still very much unformed and full of contradictions. I am not happy as an authority figure and, so far, I have failed to work out the right dialectical combination of dictatorship and democracy which I think probably makes for good classroom practice! I am beginning to see how easy it is to confuse the form and content of classroom teaching. Classroom 'formality' can be in essence a very productive and democratic method of learning while an hour of apparent active learning can conceal a bankruptcy of cognitive development at least equal to the sterile and intimidating atmosphere of the old style regimentalised classroom. I have observed some very sympathetic and productive Latin teaching using the 'old books', the 'old methods' and the 'old style'. I have experienced some very bad lessons (mostly my own!) conducted on the basis of group work, pupil participation, even non-stop vaudeville from the teacher (why aren't we paid show-biz rates?).

These very general, and at the same time, personal observations do have a connection with the issue of Latin in schools, simply because, as attitudes to the learning process have changed, the way we defend Latin has also changed, along with a considerable change in teaching methods (compared with my own schooldays, especially.)

I had intended to begin this article with my reservations about the way Classics in the curriculum is defended either by general pronouncements (e.g. the Press) or in the local leaflets from those of us with a vested interest. I decided, however, to refer to the HMI¹ booklet which is a comprehensive and inspiring report/apologia concerning the survival of all aspects of Classics in Schools, displaying a wonderful grasp of the vast potential of our subject combined with an endearingly idealistic expectation that

this potential will actually be fulfilled in the framework of the National Curriculum (when it has scarcely come near to such a realisation even without the massive handicap that the current arbitrary core will impose.) Nevertheless, few could make the case for Classics better than this booklet (I am very much in agreement with the caveats expressed on Differentiation, pp 33-6, a question I shall return to later). I also believe that we can make some fairly grandiose claims for Classics. I offered the following contribution to a PGCE workshop on the justification of your subject. (It is by way of a more explicit focus on the progressive, for this read subversive, potential of Classics!).

Related to an enlarged understanding of the Classical world is the question of ancient myth, philosophy and, indeed, ancient thought. The potential of this area of knowledge and human experience has hitherto been sadly neglected. The study of comparative mythology makes a particular contribution to multi-cultural education. Myths themselves provide methods of raising and exploring emotions, anxieties, questions of identity and sexuality while leaving the security and privacy of the individual intact.

Ancient philosophy encourages the conscious study of fundamental and recurrent questions about methods of rational living and the relationships to one's society and to the universe itself.

In an increasingly complex world, such areas of investigation are vital. In view of the fact that political, philosophical and sociological elements are being excluded as subjects from the curriculum and now, more than ever, liable to disappear into the melting pot of 'cross-curricular skills' (where diffusion across the curriculum frequently equals annihilation) Classics could continue to provide a defined forum for the discussion and committed study of the historical development, both East and West, of some crucial concepts concerning the past, present and future of the human race.

However, the reality of my own contribution to such noble and ambitious goals is, largely, at present, teaching CLC to years 2, 3, 4, 5 in a state grammar school. (I do have 35 minutes of First Year Language awareness once a week, a very small number of LVI and UVI Latin and the Roman side of a new Class. Civ. 'A' level). My present feeling is that I would rather teach anything but Latin to the 13 to 16 age group, a sacrilegious statement no doubt which it causes me no little anguish and a sense of betrayal to make. All the same, it is the truth, and *part of the problem*, and probably the part of most interest to ARLT, is the Cambridge Latin Course. I should say that I admire the concept of the CLC very much. It is an excellent

creation of coherence and continuity and I see the value of underplaying principles of deferred gratification, (often anathema to the young) i.e. slog away at language structures and after some time you get to read something from and about the actual Romans. CLC's material is attractively presented and it involves the pupil almost immediately with its dramatic reconstruction of Pompeian life. It certainly fits the bill as far as modern pedagogical principles are concerned, lending itself to active learning, problem solving and many of the features of the child-centred classroom. (Although to my mind the irritating aphorism which attempted to redefine the teacher-pupil relationship in the terms 'we used to teach subjects, now we teach children' reveals a disturbing lack of clarity about the distinction between direct and indirect objects.) In short, to move away from my satura of positives about the CLC, it is clear that some of the philosophy behind the design was and is the philosophy of education as entertainment and learning as pleasure:

Times had changed, Latin was being taught to a wider range of pupils than before. And to quote John Sharwood Smith 'above all, there was a crisis of comprehensivization which made obsolete many of the traditional assumptions about education, and threatened to eliminate the teaching of Latin in the maintained and voluntary-aided schools unless Latin could acquire a more attractive image.

N. J. Munday *JACT Review* 1988

In terms of accessibility early on, CLC is splendid and I have no criticisms of this as an initial approach. However, if ever a subject demanded *learning as a discipline*, the study of an inflected language is such a subject. There is no escape from regular, comprehensive and traditional language notes as the updated CLC has gone some considerable way to admitting in practice. If our goal is to give our pupils some facility in the language, whatever course book we use, I would imagine one of our basic premises is still that repetition is the royal road to learning.

Does CLC make Latin itself easier to learn or more accessible to a wider band of ability? For those pupils who find Latin hard, I would suggest that it is harder, if anything, when cases and language patterns are introduced piecemeal. In my brief experience with CLC it needs a fair amount of linguistic flair to cope with this kind of serialised revelation of grammar (for many the genitive comes like a bat out of hell in IIB.) I wonder how many teachers sneak in complete paradigms earlier on than the Course designers recommend? However, can we set against this the increased motivation to study and master the language that a Course such as CLC may bring? I am not sure that there is a proven connection between increased interest in the Roman World (or even in the characters of Caecilius, Quintus and Co.) and improved concentration or ability to translate Latin. To sustain motivation in the understanding of the language, the pupil needs to make progress and come to terms with plateaux and hurdles when they occur. They (the pupils) can be only too willing to jettison the language work in favour of more non-linguistic project time. (I have actually made a

written contract with Third Years, half of whom are dropping Latin next year, to the effect that the whole class at least takes the IIB certificate before the pupils diversify into a language group and a project group.)

In my opinion, the solution to difficulties in learning the language lies primarily in patience, and pacing, as well as practice, of course.

When a teacher is dealing with the inevitable range of ability (and this issue is by no means foreign to Public schools where often all pupils take the subject initially) the CLC has no magic formulas to offer. The passages become more complex and the pupils can become frustrated especially as they constantly look up not just vocabulary but also endings (they can no longer survive on the impressionistic method when it comes to getting the sense!) Given that teachers work to an exam timetable, pacing is an ideal rather than a practical solution. There is a limit to how slowly we can go through any Latin course. (and there is the problem noted by the HMI booklet of cramping the style of the more competent pupil on the linguistic side). On the other hand, I would in no way support the reintroduction of restrictions in the availability of Latin. While I can see the difficulties, given the exam (and exam passes) pressures if Latin is extended to all who show interest (ironically I was not considered bright enough to be in the Latin class at my Grammar school) still, it makes very little sense to proclaim, as many leaflets on the case for Latin do, that learning Latin assists development in linguistic or even wider cognitive skills, when, in practice, Latin is frequently offered only to those already showing facility in a language.² In fact, Latin used as selector, as it sometimes is in those Comprehensives where it is taught (i.e. Latin class equals A stream) hardly helps to dispel the elitist image.

Another unfortunate corollary of division of pupils into language and Classical Studies sets lower down in the school is the problem this strategy creates for the status of 'A' level Class. Civ. As it is, the non-linguistic students of the Classical World are all too often labelled as a less intelligent breed even though these unfortunates, considered incapable of coping with the rigour of an ancient language, are supposed to saunter comfortably through the labyrinth of ancient political thought, ancient philosophy and complex literary genres. During these reflections I recalled a *Tessera* article of the late 70's which made many painful but probably accurate comments on the divergence of linguistic and background courses in Classics. In spite of protestations to the contrary, Classical Studies and Classical Civilisation still have quite a cross to bear in terms of a largely subterranean but fairly widespread bad press, especially at VI form level. Ten years on from Santagelli's gloomy appraisal, Class. Civ. still suffers from the 'statusless filler-up component' syndrome.

Having marked Class. Civ. A level papers and, at present, co-teaching Class. Civ., I feel that classical courses of this type tend to sprawl and treatment of the topics can be very superficial. There seems to be little time for any grounding in the literary side, e.g. a proper examination of classical literary genres and their development through European literature. Myth, too, should

surely be an actual topic, not just picked up as the student goes along. In any case, a redesign of these courses should take into account or at least address the reality of the situation; what looks demanding and exciting in content seems to be 'suspect on epistemological grounds' and unfortunately is 'sold' in VI forms as an option for 'weaker' candidates.

Santagelli's suggestion that Class. Civ. courses should include some limited but structured language content is an attractive one. I would add 'what about Classical Studies courses lower down in the School?'

There is at the moment a language with civilisation option at GCSE I think we should try to bridge the gap in practice between the linguistic and non-linguistic courses in Classics even is separate exam syllabuses are being followed; in other words, keep the pupils together in a class (or classes). If Latin is to be ousted from the now more precisely defined 'modern languages option boxes' and find itself in the more nebulous category of Humanities within the framework of the National Curriculum, then it will have to justify the breadth which that label implies. We can certainly use CLC as a Class. Civ. course with a high language content as well as a straight Latin course (with the old style grammar book relegated to the role of handmaiden!). To my mind, this suggestion is simply concretising the general guidelines set out in the 'Differentiation' section of the HMI booklet.

After one year of Latin with CLC it is usually possible to see who could benefit from a more rigorous and

accelerated pace in the language and who could benefit from a more measured progress through the units. While keeping the class together through the subsequent years, it could develop a differentiated focus as pupils opt for a linguistic or non-linguistic exam. *However no-one would give up the language.* The point of keeping groups with diversified emphases together in the same class is, I hope, obvious. The idea that a Latin class is only for top range ability ought to disappear as this class will be accessible to the whole ability range. The arbitrary and academically unjustifiable separation of language from civilisation will become a thing of the past. Those who are suited to a slower pace in the language work can be project pioneers, leading and organising the production of plays and exhibitions. The linguistic group can perhaps develop their own language programmes for the whole class. The objective is that both groups inform each other about their expanding areas of expertise.

Ultimately, what kind of a scenario am I suggesting?

- 1 that Latin is offered to all who wish to take it;
- 2 that eventually pupils in a Latin class have an option to pursue either the language or the civilisation course *for exam purposes.*
- 3 that Classical studies students continue to be exposed to and to persevere with the language (with the possible extension of CLC certificates beyond IIB so that this perseverance and achievement can be recognised.)

Of course, there are all kinds of potential pitfalls, not least the creation of too rigid a division between the groups

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if regular times for interaction are not formalised. Also, the civilisation pupils will need to learn skills of supported self-study on the more straightforward topic work. (in order for the one class, one teacher set-up to work.)

In conclusion, I offer all these thoughts with a trepidation that the tone of this article may not convey but is nevertheless real and sincere. I hope to have stimulated some responses and I expect to be shot down in flames by the many teachers who, I know, enjoy and have great success with CLC. One day I may be among their number but I imagine it would only be on the basis of the radical restructuring of Latin courses along the lines I have proposed in this article.

NOTES

- ¹ *Classics from 5 to 16 Curriculum Matters 12* HMI series 1988.
- ² The success of language awareness programmes with a Latin base in areas of the USA and a limited experiment along the same lines in this country, is of interest here. The evidence is that language awareness through Latin and Greek and in the overall context of myth, legend and aspects of the Graeco-Roman world, yields results, and not only in

the sphere of linguistics. There are certain factors, however, which should be taken into consideration when analysing the causes of this success.

The socially disadvantaged in schools, pupils from deprived inner urban areas, from ethnic minorities, occupying the lower social groups etc. are frequently relegated to 'low sets'. Their self expectation, along with the expectation of others, is rarely high. When such pupils find themselves singled out and transferred to a more positive teaching environment where they are taught through the medium of a subject traditionally associated with academic achievement and prestige, the psychological impact upon them may be significant. Altered expectation levels may also operate for parents and teachers. High scores across the curriculum from the experimental group should be assessed in this context. Clearly, if it works, it works but we should take care not to make extravagant claims for Latin (although it undoubtedly does have valuable contributions to make to linguistic study) in the sphere of cognitive powers and their development in the pupil.

In short, let us celebrate the achievement of the pupils as well as the resurgence of the subject. The results of the experiments do, after all, give the lie to theories about unteachable children who can never overcome their background and its negative influences (a theory that Quintilian found unacceptable in his observation that an unteachable child was a rarity.)

PAULA JAMES

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'Patronage': Classics and Industry

A. J. Glover

For the last two years, the GCSE Latin course at Bexley Grammar School has included a Simulation Exercise in which the students have worked with AOTs¹ to recreate the spirit of poverty and dependence which prevailed in Ancient Rome. The programme, devised by the Head of Classics and the Schools Industry Liaison Officer, is designed to fit into one 90 minute block in the timetable. The pupils receive no details in advance; they are merely told to read the Cambridge Latin Course material which covers the theme of 'Patronage'.

So that a pyramid structure can be generated, a typical group of 16 pupils receive the roles of Managing Director (1) Heads of Department (5) and Workers (10) by random selection. Roles are indicated by badges, and briefing sheets, containing the minimum information necessary, are distributed according to role.

The Managing Director has control of finances and assigns tasks to the Heads of Department who will receive an agreed sum upon completion. The tasks can be whatever resources will permit, such as sweeping the floor, tidying cupboards or clearing desks.

The Heads of Department have to ensure that the tasks are performed to the satisfaction of the Managing Director; from their limited funds, they can pay the workers whatever they consider appropriate.

The role of the Workers is quite simple; do something to receive the £1 per day necessary for daily sustenance, or starve. At the morning meeting (*salutatio*) they have to

attempt to secure employment or rely on the generosity of the Heads of Department.

Three factors have been 'built in' to the programme:

- (i) The Heads of Department have, between them, not enough money to give each Worker £1.
- (ii) One Worker has an agreeable clerical task.
- (iii) That person is to 'go sick' before the task is completed.

After roles have been allocated, each group is briefed by an AOT who continues to identify with that group throughout the programme, acting as a facilitator. Pupils appear to assume their roles more readily if the AOT is a person with whom they, in role, can identify. A shop steward, for example, may be considered a suitable person to brief the Workers.

After briefing has been completed, a meeting takes place ('*salutatio*') at which tasks are assigned. Unplanned outcomes and improvisation are the order of the day. HODs sometimes perform the tasks themselves and keep all the money. Workers with a particular quality (such as height, useful in cleaning windows) use this as bargaining power. Groups of pupils with something in common, either a skill or unemployment, may form a guild ('*collegium*') and present a threat which needs to be averted. The diplomatic skills of the HODs can be tested to the full, with facilitators smoothing the path from chaos to order, from aggression to negotiation.

Upon completion of tasks to the satisfaction of the MD, payments are duly settled. This can then form the beginning of a debriefing session; each pupil may be asked how much money he/she has gained. The importance of the debrief must not be underestimated; the feelings of the pupils must be 'talked through' in an attempt to bring them out of role. As pupils become more detached from their roles, the discussion can move on to the nature of Roman and contemporary society. It is important that every pupil contributes to the discussion. The next stage could deal with what the pupils feel they have gained from the activity. Each individual could be asked to write his/her own views before coming together in groups of three to produce a chart containing three statements. These could then be examined and discussed.

Typical statements have been:

"I now realise how it must have felt to be totally dependent upon the whims of a patron".

"How risky it was working in Roman times and how unfair it was".

"Even those higher in the scale were unhappy".

"Specialized skills when used in groups can gain power".

"You really have not much say in the matter if you're a Worker".

"Why should a few have more money and power than the majority?"

Although Latin terms have been left out of the experiment deliberately, the MD is easily identified as a rich 'patronus' or even the emperor; the HODs are recognised as 'praecones' (heralds) or 'redemptores' (contrac-

tors); the Workers are 'clientes' and a guild is a 'collegium'. Discussion in the debrief can easily accommodate the Latin terms and the concepts which underly them.

Three factors have been found to have a crucial bearing on the success of the activity:

- (i) Thorough preparation of a time schedule, of materials required for the tasks and of briefing arrangements.
- (ii) The tasks set by the MD must keep a workforce employed for the specified time.
- (iii) Teaching staff and AOTs must not give too much information but they should assist in keeping momentum.

If the organisation of the school would allow it, a possible 'second day' could be arranged in which any of the 'clientes' who had not obtained their £1 would have an even greater need of money.

Any notion of 'gimmickry' must be avoided. The activity offers a way of enabling young people to experience a fundamental principle of a society which has become encapsulated in time yet which is part of our living heritage. The broader understanding which they can thereby gain of their own society and their position within it is surely the point of the whole exercise.

NOTE:

i AOT Adult other than Teacher. An industrialist or trade unionist, for example.

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Norma Miller

(16 January 1925–27 July 1988)

Michael Coffey

Norma Miller's career as a distinguished classical scholar and teacher spanned the greater part of four decades. After illustrious years as a student in Glasgow and Cambridge she was immediately appointed to the Department of Classics at Royal Holloway College in October 1948 as assistant lecturer. She became Reader in Latin in the University of London in 1964 and on taking early retirement in 1985 received from the University the title of Emeritus Reader.

As a scholar her renown rests primarily on her work on Tacitus. In a series of articles she explored aspects of the style and matter of his major works, starting in 1956 with a comparison of the verbatim text of the speech of Claudius to the senate as preserved on bronze tablets and the elegantly processed version by Tacitus, followed by an analysis of dramatic speech in Tacitus (1964) and more specifically the speeches of Tiberius (1968) with a more technical analysis of rarities of vocabulary in the *Annals*