THE STATUS OF THE CLASSICS
IN THE SECONDARY SCHOOL CURRICULUM TODAY

A Comparative Study with Particular
Reference to England and Greece

VOLUME I

by

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ABSTRACT

This comparative study falls into two parts: theoretical discussions and a report on experimental work.

In the theoretical section an outline is given of the place of Classics in schools in England and Greece: historical developments in classics teaching and the curriculum are noted. Contemporary writing about the Classics by scholars in both countries is discussed: the crisis in classics teaching is thus defined and arguments that justify or dispute the value of the Classics as a school discipline are analysed as are the classicists' proposals for action. In addition, current attempts at innovation undertaken in the field of examinations in Britain are reviewed briefly and British and Greek examination papers set on the Classics today are analysed. Further, a comparative evaluation of responses to the crisis in the Classics is attempted.

The section reporting experimental work (pupils' and teachers' attitude to the Classics) includes data supplied by: (a) a preliminary questionnaire administered to 114 Greek girls (aged 16-17) attending the 5th or 6th form of the Gymnasium; (b) a pilot questionnaire study among 40 English pupils (20 beginners and 20 O-level candidates); (c) a questionnaire administered to the main sample of 400 Greek and 400 English pupils, beginners and O-level, boys and girls, in equal proportion. The same questionnaire was taken by a further 100 Greek and 100 English pupils, to check the popularity of ancient Greek and Classical Studies, respectively.

Data comes also from a pilot and a main questionnaire completed by a total of 130 Greek secondary school teachers and 92 British classics teachers.

Findings related to the popularity of the 'Classics' and other subjects, methods of teaching, paralinguistic approaches, are analysed with regard to level of pupils, and nationality; attitudes to classics teaching as a profession are also studied.

Finally, conclusions based on these analyses and recommendations for the development of classical studies and of the Greek secondary school curriculum are offered.

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A B B R E V I A T I O N S

A.E.B.	Associated Examining Board
C.L.C.	Cambridge Latin Course
C.S.E.	Certificate of Secondary Education
C.S.C.P.	Cambridge School Classics Project
G.C.E. A-Level	General Certificate of Education Advanced Level
G.C.E. O-Level	General Certificate of Education Ordinary Level
J.A.C.T.	Joint Association of Classical Teachers
J.M.B.	Joint Matriculation (examinations) Board
O.C.S.E.B.	Oxford and Cambridge Schools Examination Board
S.C.E. (E.B.)	The Scottish Certificate of Education (Examinations Board)
U.C.L.E.S.	University of Cambridge Local Examinations Syndicate
U.E.S.E.C.	University Entrance and School Examinations Council (University of London)

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INTRODUCTION

1. The purpose and scope of the study. There is little doubt that from 1821 onwards Great Britain and Greece have established some strong political, military, sentimental and cultural links.[1] Thanks to British initiatives, Greece attained nationhood through the naval battle of Navarino (1827),[2] whereas the memory of those Britons (Byron, Canning and others) who assisted Greece in her struggle for Independence from the Turks is still fresh.[3] Greece, on the other hand, joined the British alliance during the two World Wars. More recently, among European tourists to Greece, Britain is in the lead.[4] Culturally, at least in the area of 'pop' music, the British influence is apparent.

Despite all this, the predominant influence upon Greek education has been German and French.[5] It can be argued,

1. These relations have been the subject of research undertaken by several Greek students. For instance, Al. Dimaras has written a Ph.D. thesis on Foreign and Particularly English Influences on Educational Policies in Greece During the War of Independence (Univ. of London, 1973); N. Coussidis is engaged in Anglo-Greek Relations in 1870-98 (thesis under way in the Univ. of Edinburgh, 1975); J. Koliopoulos, Britain and Greece 1935-41: Some Aspects of Anglo-Greek Relations (Ph.D., Univ. of London, 1973); also, P. Papastratis, British Foreign Policy Towards Greece During the Second World War 1941-45 (London, 1975).
2. D. Powell (1941), Remember Greece, p.172.
3. C.M. Woodhouse (1969), The Philhellenes, p.11.
4. To take an example, in 1973 Greece was visited by 335,824 Britons; 321,306 Germans; 177,267 French; 125,239 Italians; and 697,384 Americans. (Source: National Statistical Service of Greece, ESYE).
5. "Present practice has all too frequently been determined by the uncritical acceptance of practices from other lands, especially from Germany and France". (E.J. Catsioulas, 1953, Changing Influences on Greek Education, p.1). The two special schools, that of Anavryta and that of Spetsae, which are following, to some extent, British educational patterns, have not affected the work of other Greek Gymnasia.

however, that the more pragmatic approach of the British has much to offer Greece. Perhaps in view of the fact that increasing numbers of Greek students are studying in the United Kingdom,[1] the time is now ripe for Greece to learn actively from British practice.

It is within this climate that our decision to be engaged in the present comparative study matured. In doing so we were encouraged by the fact that Britain has been affected by classical education not less than modern Greece. The subject held a uniquely important position in the British secondary (and university) curriculum for a long time and is still taught to a limited but selected number of pupils. Meanwhile, in Greece the teaching of ancient Greek has been considered by the educational authorities a 'sine qua non' for the education of the secondary school population attending the Gymnasium, whereas Latin is still taught to the upper forms of this type of school which has been extremely favoured by Greek society. But, on the other hand, much pressure has been exerted by the moderns for the introduction of a more 'relevant'

1. Greeks who are pursuing their postgraduate studies abroad, under a state grant; the figures are as follows:

Place of Study	Teachers	Other Specialists	Total %
United Kingdom	56	190	71.30
France	17	31	13.91
Germany	13	12	7.24
Italy	4	1	1.44
U.S.A.	1	3	1.25
Austria	2	3	1.44
Belgium	-	2	0.57
Switzerland	4	-	1.15
Sweden	2	-	0.57
Holland	-	2	0.57
Canada	-	1	0.28
Denmark	-	1	0.28
TOTAL	99	246	

(Source: Greek State Scholarships' Foundation, No. 6714/ 24.4.75, letter to me).

curriculum into the Gymnasium. To put it in another way, behind the scheme for classical or non-classical education lies the war between tradition and change, between 'conservatism' and 'progressivism', in the social and political sense of these terms.

The times are hard. In a world where traditional values are dying under an implacable criticism and many powerful disciplines are besieging the school curricula, in a world where emphasis is being laid on 'primum vivere', classical education, this "grand old fortifier", has come to a crisis. Because of this fact, particularly for us Greeks, the fundamental question arises: Is the crisis in the Classics harmful for the education of our children or not? The writer is a philologist[1] himself, and, as early as 1973 when he began this study, was aware that although the position of ancient Greek continued to be very strong in the secondary school curriculum it was not as secure as it might seem.

Background experience and anxieties like these mentioned pressed him to engage in the study. Questions such as the following have provided the motivating force, although they are not 'per se' central to the thesis: What is the real value, if any, of classical education today? What do we mean precisely by saying 'classical education' nowadays? Given agreement that the educational value of the Classics is of importance, then <u>who</u> should study the subject, <u>how long</u> and <u>how</u> should it be studied at school level? Can the Classics keep pace with modern school curricula?

1. See definition of terms below.

The investigator holds that the study of Classics has high educational value. Despite his personal opinion, however, the thesis is not intended to support this point of view, but to be an objective account of the position the subject has in English, Scottish, and Greek secondary schools and of the factors which have determined this. In addition, it is hoped to show that the British response to the so-called crisis in the Classics has much to offer the Greek secondary school as a whole. This latter aspect is of double significance for Greece: it relates to general educational reform (content and methods) and to the place which ancient Greek civilisation has, or can have, in the national consciousness. It seems that if any innovation is to occur in the Greek Gymnasium it should start from the status of the Classics, a crucial area that affects deeply school work as a whole and social life in general.

2. Limitations and possibilities. In undertaking the study we were conscious of the tremendous difficulties and limitations with which such a comparative venture could be confronted. The data included in this thesis comes from evaluators of the Classics who have been brought up in two different cultures.* Also a fundamental difference lies in the fact that in Greece, the home of ancient Greek, Greek is central in the secondary school curriculum thanks not only to its possible educational value but also to its function in the cultivation of national feeling. This last point is absent from British educational policy, with regard to both Latin and Greek. Therefore, what can be thought of as a necessity in the one country has become

* But not very different, indeed, given that the two nations are the heirs of the Greco-Roman and Christian tradition, a common heritage of all European nations.

merely an optional school subject in the other. However, Latin continues to be highly valued by British classicists who have now been involved in an assiduous effort for the reform of the subject. As far as ancient Greek is concerned, it is going to vanish from the British secondary school curriculum, whilst Latin has been always much neglected in Greece in the interest of ancient Greek.

Nevertheless, one would perhaps argue reasonably that in spite of all these possible limitations and obstacles there was common ground on which such a comparative study could be based:

(a) The Classics, either Latin or Greek, are both literary subjects so similar to each other, that in the time of the predominance of classical education they were regarded as a unity. Even today those who know only one of the two are considered 'semiliterati' by some classical scholars and there are those who believe that "Latin divorced from Greek is an impoverished land".

(b) Given that what is taught is, in fact, determined to a large extent by what is examined, a comparative study of examination papers would be valuable.

(c) With reference to the difficulties arising from the different status of the subject in the two countries, it must be made clear that what interests us more in this study is not the number of pupils taking the Classics, but their evaluation of the subject as a school discipline and their attitude to teaching method. From this point of view, the sample chosen makes things easier since the Greek pupils are of the same age and, approximately, of the same socioeconomic cross-section as their corresponding English schoolmates.

(d) It is worth comparing what is argued on behalf of and against classical training in the two countries; also comparing opinions on certain approaches to the subject.

Irrespective of similarities, if it is true that in a comparative study the investigation of differences is also useful, a very attractive and interesting area is open to this project. By saying differences one is not confined to the teaching of Classics; one can refer to the general field, that is, the structure and content of the secondary school curriculum as a whole. Such an approach would be perhaps of particular interest in a time when so much pressure has been exercised by numerous people in Greece for a re-orientation of the classical Gymnasium towards less academic and more practical goals. A good deal of this pressure is reflected in the data presented in the thesis.

Indeed, it seems that, basically and above all, the matter has an important and attractive sociological scope, which is to compare:

(a) how the 'Classics' are treated under the immediate influence of nationalism and how when this feeling is absent;

(b) how people living in an industrialised society feel about the subject and how those react who are the citizens of a developing country that is 'burdened' by its classical heritage;

(c) how professional classicists who are working in a highly liberal educational system have been responding to losing the curriculum battle and how those whose professional status is protected by the law but whose work is being carried out under a highly centralised system have responded.

For all these reasons the investigator believes that the

comparative study of the kind he has conceived and pursued lies within the 'legitimate' terms of educational research and may be useful.

3. Sources of material. As far as the Greek part of the study is concerned, personal experience based on 15 years of teaching service in private and, most of the time, state Gymnasia, and studies of 1½ years' duration in the Secondary School Teachers' In-service Training College, constitute the first possible source of material. It is hoped, however, that very limited use of this channel has been made, in the interest of as objective a presentation and interpretation of the data as possible.

The main British and Greek sources for the study have been: Professional journals, Examination papers, Regulations and Syllabuses, Examiners' Reports, newspapers and magazines, laws and decrees, Statistics of Education, Encyclopedias, official and semi-official reports (The Greek Ministry of Education, the National Scholarships' Foundation, several Greek Gymnasia), significant books and articles dealing with classical education and teaching method, letters to me from various British classicists, British Associations of Classicists, British Examination Boards, Greek philologists - teachers, inspectors, scholars, and British, American, Greek M.A., M.Ed., and Ph.D. theses related to the Classics and/or to the Greek education system; also information obtained from 12 English secondary schools visited and from the classics masters who were working in them.

A good deal of the data presented in this thesis emanates from a duplicated questionnaire and corresponding pilot studies

conducted in a total of 12 Greek and 12 English secondary schools of various types.

4. Definition of terms. Since the present study deals with two different education systems and school curricula, and also for the sake of those who though not being classicists might be interested in reading the thesis, below are cited the main terms used and their definition.

(a) Transfer of training: the doctrine prevailing in the late 19th century, that if the faculties of memory, reasoning, accuracy, quickness, observation, attention, judgment etc., were trained in certain studies there would be little need for specific training in a given vocation, "for the effects of training would be transferred from one mental function to another of the same type but in a different field ..... Latin and Greek were highly prized as they were said to develop the memory and improve verbal accuracy, or even to 'train the mind' all around".[1]

(b) Humanistic education: the education offered by a school curriculum where the Classics are considered to be the main source of humanising the students.

(c) Gymnasium: the main type of Greek secondary school (of 6 years' duration) where emphasis is laid on the importance of classical-humanistic education: age range 12-18, approximately.

(d) Philologist: the graduate of the Greek Faculties of Philosophy of Universities who until recently (1971) had followed a broad common-compulsory curriculum (particularly

1. K. Lovell (1973k), Educational Psychology and Children, p.145.

for the first two years) including: Ancient and Modern Greek, Latin, Linguistics, Archaeology, Greek History, Byzantine Literature, Folklore, Psychology, Sociology, Philosophy, Pedagogy.

Since 1971, the traditional type of curriculum has given way to some optional subjects combined with specialisation.[1] The traditional common course is followed only for the first two years and then students specialise in the disciplines mentioned.[2] Nevertheless, the philologist as a teacher continues to be involved in a wide range of school subjects, regardless of the specialisation he has carried out in the university: Ancient and Modern Greek, Latin, History, Psychology, Logic, depending on the needs of the school curriculum, are all his 'property'.

(e) Language issue: the controversy between the partisans of the 'made up' type of modern Greek language (Katharevousa) and the adherents of the spoken language (demotic) which has agitated the nation for, at least, two centuries now.

(f) 'O-Level': This, when in quotation marks, implies the Greek pupils who attend the fifth form of the Gymnasium, are 16-17 years old, and correspond, more or less, to O-level

1. Ministerial Resolution, No. 165/310/20-11-71 (F.E.K. 963/30-11-71, Issue B).
2. To take the case of the two major universities, in Athens (1973-74) the School of Philosophy was attended by 5,256 (of them 4,072 females) students and in Salonica by 3,632 (fem. 2,825). Of them only 637 and 106, respectively, were specialising in Classics. In Athens, History-Archaeology had attracted 1,444 students, English language-literature 1,030, French 592 etc.; with regard to Salonica, the figures are 392/1,195/420, respectively. Specialisation in Education was carried out only in the Univ. of Salonica where the Department had attracted 237 students. (Source: Ministry of Education, June 1975; also: Univ. of Salonica, Calendar 1974-75). Studies in the Schools of Philosophy were, and still are, of 4 years' duration.

English pupils-candidates.

(g) Composition: the exercise of translating from a modern language into Latin or ancient Greek.

(h) Comprehension: the exercise of 'catching' the meaning of a Latin or Greek (or other) passage without translating it.

(i) Unseen: a Latin or Greek passage set for translation into a modern language provided that the examinee has not any previous 'acquaintance' with the passage. This kind of literary work is also called 'unprepared translation'.

(j) Classical Studies: the new scheme of classics teaching, being applied in Britain, where classical antiquity is mainly approached without the study of the ancient languages.

(k) Techniques of examining: This term implies the structure of questions set (e.g. multiple choice etc.), the dictation of a passage or not, the presence or absence of alternatives, the method followed for the distribution of marks allotted, generally all those features which make the structure of an examination paper.

(l) Course work: In the area of C.S.E. examinations the term implies a certain amount of work which was carried out in the form of a Project during the secondary school years and is submitted by the candidate to the C.S.E. examiners as part of his (her) performance in the C.S.E. examinations.

By the same term several British classics teachers refer to the teaching of Latin through the series of the Cambridge Latin course (CLC) or the Scottish Experimental Course, "Ecce Romani".

PART ONE

CHAPTER I

A. A note on the school curricula of the two countries

Since the general field in this project is a comparative study of the curriculum, an account, first, of the main features of the curricula in the two countries is essential. The whole issue will be considered from the following viewpoints:

1. Ideologies. The 'philosophy' that has decisively influenced the development of the English school curriculum has been a combination of aristocratic and bourgeois ideologies. It came to dominate because it was the view of the most powerful and influential groups in the 19th and 20th centuries and offered a curriculum which was thought to be appropriate for the country's future leaders and men of influence.[1]

Greek education has been steadily inspired by the Helleno-Christian ideal and has remained faithful to what is called 'culture générale'.[2] Its ideology can be considered as élitist in so far as it has been offering a predominantly academic secondary school curriculum that opens the door to leader posts and powerful occupations. It could be thought of as democratic as all pupils, regardless of the social background from which they come, share a common, unstreamed school curriculum. The Greek bourgeoisie till two decades ago or so was limited to various clerical positions, but with the rapid advance of industrialisation and with mobility from the working to the middle class and from rural to urban areas enormously increased.

1. J. Raynor, N. Grant (1972), p.20.
2. C. Kournias (1973), The Educational Reforms, pp. 7-8. Also: Ministry of Education: L'Education En Grèce, Athens, 1975. More details about Greek education are given in Appendix A.

Greece is now "in a stage of rapid transition from an agrarian to a more diversified economy and to a new social structure".[1]

2. Content and major goals. The country's scientific, technological, economic and cultural goals are reflected in the British school curriculum which varies from region to region, from school to school and even from stream to stream within the same school. Education in this country has been affected by what has been called British empiricism, or, rather, pragmatism. It can be said that the British school curriculum combines the ideal of a liberal education with the goal which is the creation of a prosperous society through personal response and responsibility.

In Greece emphasis is being laid on the moral and intellectual education of young people and the goal seems to have been the creation of 'free personalities'. The Gymnasium - the most popular type of secondary school - does not seem to take seriously the practical view of life.[2]

The specific difference between the aims of the school curricula in the two countries is reflected in the title given to the highest institutions through which educational policy is implemented. To the English Department of Education and SCIENCE corresponds the Greek Ministry of NATIONAL education and RELIGION.

3. Structure and administration. In England since the Education Act of 1944 there have been established 3 basic types of secondary school curricula: academic (Public, Grammar, - Senior secondary schools in Scotland), technical and modern.

1. OECD (1974), Education in OECD Developing Countries, p.18.
2. Appendix B: Time-table of the secondary curriculum; and
   Appendix C: Structure of Greek Education and Enrolments.

The unification of English secondary education is now pursued through the establishment of comprehensive schools which have abolished the system of selection at 11 plus, still required for the registration of pupils in Grammar schools.

The whole system is highly decentralised. It is worth quoting the words of the 1944 Act. The duty of the Minister of Education (now Secretary of State) is to "promote the education of the people of England and Wales and the progressive development of institutions devoted to that purpose, and to secure the effective execution by local authorities, under his control and direction, of the national policy for providing a varied and comprehensive service in every area".[1] The Department sets minimum standards for school building, controls teacher education and supply, administers negotiated salary scales and regulates the recognition of teachers' qualifications.

The 163 Local Education Authorities existing in 1973 were reduced to 101 in 1974. It is remarked that in a highly urbanised country like England the size and variety of educational responsibilities of some of these L.E.A.'s is impressive.[2] For instance, the Inner London Education Authority "conducts a larger educational enterprise than the Ministries of some entire European countries, such as Denmark". Local Education Authorities arrange the school planning in their areas - both in terms of building and "in respect of the age-plan and ability-range of the pupils - subject always to the Secretary of State's approval". Also they hire and pay the teachers, and are responsible for providing and maintaining equipment.[3] But the L.E.A.'s do

1. E.J. King (1973d), Other Schools and Ours, p. 188.
2. Ibid. p. 190.
3. Ibid. pp. 190-91.

not control any universities.

Within the above described system the school leaving age has been raised to 16, an age at which specialisation starts for those who would wish to continue their studies, but choice of subjects exists before the age of 16.

In addition, various Examinations Boards have been established which conduct the so-called Ordinary Level (Ordinary Grade in Scotland) external examinations, the Certificate of Secondary Education Examinations (age 16) and the Advanced Level (Higher Grade in Scotland) external examinations. Secondary school teachers and university staff are members of these Examinations Boards.

In Greece the education system, with the exception of higher educational institutions, is highly centralised. General education is under the immediate control of the Ministry of Education which prescribes the curriculum, the syllabuses, the school text books, provides for school building of state schools (which constitute the great majority), controls teacher education and supply, outlines salary scales and regulates the recognition of the teachers' qualifications.

In Greece, the study of almost all school subjects is compulsory for all pupils at all stages of general education. The Gymnasium, which is the main type of secondary school, recruits its pupils from the graduates of the Demotic school attended by all Greek children for 6 years, from 6 to 12. Until the school year 1975-76, entrance examinations to the Gymnasium were still required by the law but these were by no means highly selective. In 1972-73, out of a total of 139,907 (of whom 66,890 were girls)

leavers of the Demotic school[1] (primary education) 120,000 children, approximately, sat examinations for the Gymnasium. Of that population, 111,741 (of whom 53,041 were girls) gained entrance. That is, 80% or so are promoted annually from primary to secondary education. This high percentage in combination with the absence of streaming indicates that the Greek Gymnasium, at least in its first cycle (the first 3 years), corresponds to a comprehensive rather than to an English Grammar school. Now, the Greek government is prepared to expand compulsory education to the age of 15 by abolishing entrance examinations to the Gymnasium, (as was done by the 1964 reform which lasted until 1967).

The losses, from grade to grade, have been so far considerable and those reaching the top of Gymnasium studies do not exceed 45-50%.

The following figures are characteristic:[2]

Table 1. Greek Gymnasium pupils

School Year	1966-67	1967-68	1968-69	1969-70	1970-71	1971-72
Number of Beginners	91,526	86,480	79,646	84,818	103,054	95,878
Number of Graduates of the Gymnasium	33,506	33,879	37,844	42,209	40,835	44,141

In the first cycle of the Gymnasium all pupils are following a common curriculum. In the upper cycle (4th, 5th and 6th grade)

1. Of them 130,733 attended state primary schools and 9,174 private schools. (Source: Ministry of Education, 25-5-75). See also Appendix C.
2. Source: Ministry of Education, December 1974.

the vast majority (75%) are following the common (theoretical) curriculum offered by all state and private Gymnasia.[1] Officially the pupils are not allowed to specialise but, in fact, from the age of 16 (4th grade) many of them prepare themselves in special fields of knowledge by attending, for a fee, various private institutes named 'Phrontistiria', to the detriment of their general education (in the opinion of many educationalists).

Technical secondary schools absorb a relatively small proportion of youngsters and are, to a large extent, private.

Finally, external examinations are arranged annually by the Ministry of Education for those graduates of the Gymnasium who aspire to gain entrance to Universities or other higher Schools.

4. Hierarchy of the curriculum. The English education law does not insist on any particular kinds of knowledge, attitudes or skills for every school-child, except for religious education, the only compulsory subject in schools. It can be said that the importance of a school discipline depends rather on the career for which a youngster prepares himself than on any other factors. Academic subjects such as Mathematics and Science, and also modern languages, are perhaps more popular than Latin and Greek, as being more 'relevant'. The Classics in certain cases are not offered at all either because of shortage of teachers or because of other reasons; thus the Classics are now a minority subject.

The curriculum of the Greek Gymnasium is highly hierarchical.[2] Ancient and modern Greek, Mathematics (and Physics in the upper

1. Appendix C: Structure of Greek education and enrolments.
2. Royal Decree 490/1968, article 23.

grades) appear to be the most prestigious subjects in the sense that: (a) should a pupil fail in one of them he has to repeat his year; (b) most of the time available is devoted to these subjects.[1] In the second respect, ancient Greek continues to be the most prestigious school subject (5-8 hours are allocated to it per week). The remaining school subjects are considered by the law of secondary importance in that a pupil who fails in one or two of them can be promoted in certain circumstances. Latin is regarded as even less important. Its position, which was never strong in Greece, has weakened seriously during the last 15-20 years. Now Latin is to become an option for all. But ancient Greek also continues to be highly valued only by the Gymnasium. Technical secondary curricula ignore the subject and most higher educational institutions no longer impose ancient Greek as an entrance requirement. The subject continues to be examined only for the Schools of Philosophy, Theology, the Faculty of Law and Political-Economic Sciences.

In Britain, the usefulness and relevance of a school subject is judged by all interested parties: pupils, parents, school. In Greece, the importance of a school discipline is determined by the state, not by the individual people.

5. Decision making. In Britain what is suitable curriculum content is principally judged by headmasters and headteachers. Local and ministry inspectors are just advisers. Examination Boards to some extent impose certain syllabus requirements in subjects examined; but there are no official curricula. "It is up to the headmasters - or the local authorities or boards of

1. Appendix B: Time-table of the second Curriculum (Gymnasium).

governors whose servants they are - to impose what basic minimum they will for the children under their care ...."[1]

Forces for change or against it affect curriculum content through the will of headmasters who, maybe, are under the pressure of entrance requirements to higher educational institutions, of the wind of change and of their own political and academic beliefs. But there has been a criticism that there is nothing to guarantee that the individual headmaster or teacher "appreciates the implications of curriculum research", and methodological experiments.[2]

In Greece, curricula and syllabuses are always determined officially by those few who stand at the head of educational administration. Official attitude to the curriculum is affected deeply by the political powers that run the country. Conservative judgments have carried most weight since Greece has been controlled by right wing governments for much of the time for many years. The School of Philosophy of Athens University and the University as a whole,[3] the Association of Greek Philologists and, frequently, the Federation of Greek Schoolmasters have been regarded as the fortresses of conservatism. But because science and technology have been highly valued, for some years now, by Greek society in general, even conservative governments have attempted, to some extent, the modernisation of the secondary school curriculum,[4] at some cost to humanistic education. It will be seen that

1. J.P. White (1973), Towards a Compulsory Curriculum, p.2.
2. E.J. King (1973d), Other Schools and Ours, p.194.
3. A.M. Kazamias (1968), Greece: Modernising Secondary Education, pp. 33-35.
4. For instance the education reform of Karamanlis' government (in 1959).

another reform is now under way, no less harmful to the Classics than the previous attempts at innovation of the curriculum, and the important thing is that this reform is envisaged by a conservative government.

6. The position of teachers. This is another interesting point which must be highlighted from the beginning of the study.

The appointment of a teacher in England is a matter that depends considerably on the headmaster of the school to which a candidate applies for employment. Without offering himself, at least, for interview the candidate cannot hope to be appointed to teach.

A British classics teacher, trained as a classics specialist, can hardly teach anything other than 'Classics' and ancient History. As his subject is now a mere option and attracts a small minority of pupils he must 'fight' to bring some of them into his courses. But he is, more or less, free to devise his syllabuses, to choose course books and teaching method.

In Greece, a philologist is appointed by the Ministry of Education which submits him to a medical examination but does not require any preliminary social contact with him. Interviews occur only in the area of private education. From the time a Greek teacher is appointed in a state school he has nothing to fear about his professional future. His promotion, of course, depends on the reports and assessments of headmasters and inspectors but should his ambitions be moderate nobody can 'threaten' his career unless his performance in school is considered extremely low, or he is involved in a social or political scandal.

The Greek philologist is, first of all, a generalist. He dominates the curriculum not only through the variety of subjects

he teaches but also through the mechanism of educational administration. There is no more powerful branch in the profession of teaching than that of philologist.[1] Nevertheless, a Greek teacher is not allowed to devise his own syllabus, to choose course-books or even to apply his own teaching method. (There is some freedom in this area only in the primary school).

For all these reasons, a Greek philologist cannot be identified with a British classicist.

B. Towards stating the particular problem

While it has been found so far that there exist many substantial differences in the general field of the curriculum in the two countries, it does not seem likely that in the limited area of the 'Classics' - which is the particular subject of this study - things are easier to compare. The difficulties appear as soon as one is confronted with the term 'Classics'.

What is Classics? This is the fundamental question but it is unlikely it can receive a precise answer. As the editor of 'Didaskalos' put it, "the more you look at it, the more shapeless it seems. What the traditionalists are defending is really the rather battered version of Victorian Classics. Before that and in the Continent now, you will find something quite different".[2] Obviously, the simple answer that Classics is the study of Latin and Greek conceals some complicated problems both between countries and within them. Thus, the emphasis in Greece is upon ancient Greek because Modern Greece claims that she is the continuation of Ancient Greece racially, culturally, and linguistically. In Great Britain, on the other

1. In 1974-75, out of 17,500 state schoolmasters 7,500 were philologists (42.85%).
2. M. Binyon (1972), 'Crisis of Classics as Applicants Grow Scarcer', p.8.

hand, at least as far as the school is concerned, the emphasis is upon Latin, presumably because historically the direct influence of the Ancient World was Roman and linguistically Latin has had a greater effect (in part via French) upon the development of the English language than Greek. This double significance of 'Latin' has by no means been ignored by any European country of the West; the subject is still far more valued on the Continent than in Britain.[1]

But apart from the preferences in the individual countries for Latin or Greek, to the question, "What is Classics?" different societies and political systems seem to have given different answers in different periods of history. In a traditional Western view, 'Classics' continues, more or less, to be the literary subject which is part of and key to the Glory that was Greece and the Grandeur that was Rome. On the contrary, in the marxist view, Classics is the literary subject which is part of and key to the Glory whose foundations were laid upon slavery, militarism and social inequality.

At any rate, supposing that 'Classics' is Latin and Greek

1. Until 1969, the Latin situation was as follows in the European West: Austria: compulsory for pupils attending classical Gymnasia, Modern Languages, Maths, Science Gymnasia. Belgium: 6 years in the 'Athénées royaux', and the 'Lycées Royaux' in the Sections, Latin/Greek, Latin/Mathematics and Latin/Science; 3 years in the 'écoles moyennes d'État'. Denmark: The subject was taught for one year to pupils wishing to be admitted to the linguistic line of the Gymnasium; for 3 years to all pupils in the modern languages and civics branches as well as those in the Classics branch. Federal Republic of Germany: for 9 years in the Classical Gymnasium. France: 4 years in the classical section of the first cycle of secondary education and 2 or 3 years as an option in the second cycle. Ireland: Latin was one of the subjects approved for recognised junior and senior pupils in secondary schools. Italy: 5 years in the 'Liceo Classico' and 'Liceo Scientifico'; 4 years in the 'Istituto Magistrale'. Elementary Latin was taught to all children in the 'Scuola Media'. Netherlands: 6 years to all pupils in Gymnasia and for 5-6 years in the classical line of Lycea. Norway: 3 years in the Latin section of the Gymnasium. This embraces 5% of Gymnasium pupils. (E.P. Story (1969), European Curriculum Studies, p.39).

taken together or separately and regardless of political interpretations of content, a whole chain of further questions arises: What Latin and what Greek? of what period; of what content; Greek and Latin in the original or through translations? Original as an area for linguistic training rather, or as a text for a wide reading, or both? Translations for the sake of self-awareness or a sociological approach to the Ancients, or rather for the sake of literary criticism? Finally, 'Classics' only or principally through literature, or also through all those para-linguistic channels which would lead to a more integrated idea of classical civilisation?

Similarly, to all these questions different societies seem to have given different answers in different periods of history. Victorian England valued Thucydides far more than Xenophon, Aeschylus rather than Euripides, Virgil much more than Catullus. Today's classical scholarship in the Soviet Union and in the countries of the European East appears to be interested in Hesiod rather than in Homer, in Euripides rather than Sophocles, and so forth.[1] On the other hand, Classical non-linguistic Studies now operating in Britain can hardly be thought of as 'Classics' in Greece where even 'Latin' is taken in the original and where literature rather than anything else constitutes what is called 'Classics'.

In Greece, 'Classics' have been always limited to the golden ages of Greece and Rome. In Britain, there are schools today that offer a Latin Syllabus including Erasmus, and universities that have put forward courses on Mediaeval Latin;[2]

1. Arethusa (1975), the classical journal. New York, U.S.A.
2. The University of Manchester, for instance.

in the British view, this is also part of 'Classics'. But a Greek philologist may find it difficult to think of Byzantine literature as 'Classics'.

The above mentioned differences cannot be considered as major. For the purposes of the study we note that:

(a) In both countries (Britain and Greece) 'Classics' means, principally, literature, and the great names in classical literature remain the same: Homer, the Tragedians, Thucydides, Xenophon, Plato, Caesar, Cicero, Virgil, Ovid, Horace etc. The most superficial glance over the classical syllabuses and examination papers could demonstrate this.

(b) The above Latin and Greek authors are taught at school and university level.

(c) In both countries the classical syllabuses consider the teaching of classical authors in relation to classical civilisation. As early as the 19th century, Professor Murray (Glasgow) stressed: "Our subject is Greece, not Greek".

(d) Although the techniques in teaching method and examining may differ, the major goal seems to be the same in both countries: the treatment of the subject as a means of humanising man.

(e) British classics teachers appear to favour Latin and Greek alike. A considerable number of Greek schoolmasters are favourably disposed to both subjects.

(f) Finally, there is a negative but important common point: reactions to the Classics have been similar in both countries.

Thanks to all these major similarities, one would perhaps argue that what is compared in the study is, basically, the status of the same subject being taught in two different countries.

CHAPTER II

Review of relevant research

The purpose of the review in this chapter is twofold: (a) It aims to relate the subject under investigation to important research already carried out in the same field and thereby set it in perspective. (b) It intends to show that these studies have left room for an original attempt at a comparative study of the present state of the Classics in secondary education in the two countries.

The theses and articles presented below deal with the following areas of curriculum research: 1. Status of the Classics in England, Scotland, Wales. 2. Pupils' attitude to the school curriculum with particular reference to the Classics (Britain). 3. Status of the Classics in education in Greece.

*

On the educational value of the Classics and their right to claim some place in the secondary school curriculum, much has been written by British and Greek scholars. A good deal of what has been said on behalf of, and against, the subject consists of rather arbitrary assertions.

Evidence in abundance on British achievements and proposals for the reform of the subject can be found in the two main professional journals 'Latin Teaching' and 'Didaskalos'; also in the Scottish 'Classics Bulletin', the Bulletin 'Tessera' and others. The accounts given in these journals of new teaching methods are not accompanied by substantial evidence of objectively reached evaluations.

The main Greek professional sources consulted have been:

the 'Bulletin' of the Federation of Greek Schoolmasters and the journal 'Plato', both controlled, until Summer 1975, by conservative philologists.

The sources mentioned offer by no means sufficient and unprejudiced data on the subject under investigation. Aiming to fill the gap with more objective evidence, we consulted various lists and indices.[1] Apart from indices of theses the following works were consulted: The British Education Index, Education Index, (U.S.A.), Encyclopedia of Educational Research, Review of Educational Research, Register of Research in the Social Sciences.

Finally, several Greek educators (Dr. Koniditsiotis, Mr. J. Marmarinos, Mr. J. Notaris et al.) supplied information about relevant educational research carried out in Greece.

The outcome of these investigations is presented below.

A. Status of the Classics

In England, R.W. Prescott has carried out research on

1. These were: (a) A.M. Blackwell, List of Researches in Education and Educational Psychology; (b) National Foundation for Educational Research, Current Researches in Education and Educational Psychology; (c) The Scottish Council for Research in Education, List of Researches in Education and Educational Psychology, (1958 on); (d) Aslib, Index to Theses Accepted for Higher Degrees in the Universities of Great Britain and Ireland (current and past volumes); (e) Association of Research Libraries (U.S.A.), American Doctoral Dissertations (Michigan, annually). (f) Phi Delta Kappa, Research Studies in Education (Annually. A listing of doctoral research under way and completed in U.S. and Canadian education). (g) Institute of Historical Research, Historical Research for University Degrees in the U.K. (h) Warren, F. Keihl, Dissertations in History: An Index to Dissertations completed in History Departments of United States and Canadian Universities, 1873-1960 (University of Michigan Press, 1965).

"The changing role of Classics in English Secondary Education from 1860 to the present day" (1971).[1] After referring to the 'classical hegemony' which prevailed between 1860-1902, he speaks about the defence and reform of the subject that followed between 1902-1971. He also makes a point about the post war pressures which led to the crisis in the Classics during recent years.

In estimating the success of the change in classics teaching he criticises the reformers for using Latin as an introduction to civilisation rather than an illustration of it. He admits, however, that perhaps the greatest success of the Cambridge School Classics Project (CSCP) lies in the fact that a non-linguistic foundation course is encouraged before the introduction of the Latin course. He also criticises all new methods as relying too heavily on 'made-up' Latin; for a full cultural impact will be better achieved by contact 'ab initio' with the language in its most aesthetic and pleasurable form, that is, in the original. Finally, he recommends the incorporation of the Classics in a humanities scheme and concludes with optimism: "Classics then, can perform a role in the creation of a modern educational humanism that crosses the subject-barriers".[2]

Prescott's attitude to the educational value of the Classics appears particularly cautious; the author avoids making disputable claims on behalf of classical education. He dismisses the theory of 'transfer of training' and refuses to attribute magic powers to the exercise of composition.

1. Univ. of Bristol, M.Ed. thesis.
2. R.W. Prescott (1971), pp. 88-93.

The content of his thesis is largely historical.

Another thesis, written in Scotland, (M.Ed., Univ. of Dundee), deals with "The aims of teaching Classics in the first four years of the secondary school" (1969). C.P. Lewis, speaking about the aspects of Classics distinguishes between: (i) the linguistic, (b) the literary, (c) the cultural. With reference to the third point, he argues: "If study of the beginning of civilisation is the aim, literature too becomes a means rather than an end. Here translations and non-literary material will certainly have a place". Hence, a purely linguistic course is too narrow and unsuitable for the majority of pupils, he argues.[1] In his view, whereas the 'cultural' approach could probably be tackled with pupils of any ability range, "it is arguable that the linguistic approach is impossible, or at least not worthwhile, with any but the most able pupils". He insists that Romans and Greeks should be studied primarily as interesting people whose literature is worth studying for that reason. In other words, he advocates a sociological approach to the classical world. As he put it, the language and literature are important because they are "parts of, and keys to", classical culture as a whole.[2]

One would remark in passing, as does H.W. Pleket for instance,[3] that many other people in History could be thought of as interesting, but that does not constitute a sufficient arguement for studying them in school. The cultural approach raises some serious problems which are discussed in Chapter 4 of this study.

1. C.P. Lewis (1969), pp. 20-21.
2. Ibid. p.91.
3. H.W. Pleket (1969), 'Classical Education and Historical Discontinuity', pp. 5-17.

In addition, Lewis makes an appeal for less rigid classics teaching and points out that in these days of comprehensive education it is absurd to expect that we can provide only one syllabus to cater for all abilities and interests. "What is really required is an acceptance that Classics teachers have something to offer practically the whole range of pupils. Beyond the first year, some streaming or setting is no doubt permissible, and there is every reason to expect good results".[1]

Alan Donald, in his M.Ed. thesis (Univ. of Glasgow), deals with "The Classical Situation in the West of Scotland" (1974). After a preliminary examination of the extent to which Classics have lost ground in the Scottish secondary school curriculum during recent years, he attempts an evaluation of the contribution the study of Classics can still make to a balanced curriculum. Donald goes on to analyse the information obtained from the replies of 63 schools in the West of Scotland to his questionnaire, together with statistical information from 41 other schools. His major findings are as follows:[2]

(a) The staffing situation is not acute but, because of comprehensive schooling, there is an unevenness of distribution of staff. As a consequence, pupils in different districts have unequal opportunities of studying the subject. (b) The teaching of Classical Studies has developed greatly, but again unevenly, in the area. (c) The number of pupils leaving school to study Latin and/or Greek at University in 1974-75 appears to be higher than in the previous 3 years. (d) There is a great amount of work being done to provide material for the new courses and new syllabuses.

1. C.P. Lewis, ibid. p.127.
2. See the 'Summary' of his thesis.

In his M.Ed. thesis (1974) for the University of Wales, A.G. Geen deals with "The teaching of Classics in the Schools of England and Wales in the Twentieth Century". Unlike Prescott, from the beginning he adopts Thomas Arnold's opinion that by expelling Greek and Latin from schools you confine the views of the existing generations to themselves and their immediate predecessors. Geen after writing about the challenge of "more relevant subjects" and the decline of the endowed grammar schools in the 19th century, describes the period 1901-1916 as an 'age of recovery', the period between 1917-1945 an 'age of consolidation', the years 1946-1961 'the calm before the storm', and the 1962-1973 period 'Dies Irae'. Parts of this last chapter of his thesis are devoted to the C.L.C. Project, the Scottish Latin Course 'Ecce Romani', and to non-linguistic Classical Studies.

His major argument is that very few would advocate a return to the Traditional Method of the early 20th century with its stress on the irregular and obscure. He finds, however, that "the modern courses have veered too far in the opposite direction and that in our haste to rush children into reading classical authors, whether in the original or in translation ..... we are neglecting that general training in language".[1] His thesis is of historical-descriptive content.

B. Pupils' attitudes to subjects

A number of relatively large investigations have been carried out into pupils' attitudes to school subjects since the beginning of the 20th century but very few have included Latin.[2]

1. A.G. Geen (1974), pp. 171-172.
2. The findings presented in this section are related to the findings of our questionnaire study at the end of Chapter 10.

In 1913, E.O. Lewis in his "Popular and unpopular school subjects" studied 8,000 children, 5,000 boys and 3,000 girls, aged 7 to 14, all attending elementary schools in the London area.[1] He found that the more academic type of subjects like History and Arithmetic are least preferred. The children grouped practical subjects like Drill and Drawing at the top of their lists as subjects most preferred. Lewis points out that "one of the potent factors in deciding the preferences of the pupils is the teacher".[2] He also found that utility is a major factor in determining the popularity of a school subject.[3]

In 1919, J. Don and J. Grigor produced in the West of Scotland "A statistical account of the preferences of pupils in Higher Grade Schools for subjects of study, and for pairs of subjects". Latin was not included. The writers got their data from a sample of 3,620 pupils (1,858 boys and 1,762 girls) from 93 Higher Grade Schools. It was found that English was easily first with girls and well placed with boys; girls preferred science to mathematics. Opposition to French on the part of boys was as strongly marked as opposition to Mathematics on the part of the girls.[4]

In 1936, J.J. Shakespeare conducted "An enquiry into the relative popularity of school subjects in Elementary schools" (Worcestershire). His sample consisted of 9,127 children (of these 4,550 were girls) with ages ranging from 10 to 14 years.[5] Shakespeare found that subjects allowing bodily

1. Journal of Exper. Pedagogy, Vol. 2, (1913-14), pp. 89-98.
2. Ibid. p. 96.
3. Ibid. p. 97.
4. Journal of Exper. Psychology, vol.6, pp. 241-47.
5. British Journal of Educational Psychology, Vol.6, pp. 147-64.

activity are more popular than the more abstract subjects like literature, poetry, history.[1] (These findings agree with E.O. Lewis's findings, presented above). He also found that there is a positive connection between the popularity of a subject and achievement in this subject; but as the pupils get older, utilitarian ideas seem to influence subject popularity.

In 1941, D. Jordan studied "The attitude of central school pupils to certain school subjects and the correlation between attitude and attainment". His sample numbered 231, aged 11 to 15, whom he grouped in 8 different forms or classes.[2] His findings showed that utility rather than interest in a school subject appears to be the dominant factor in producing a favourable attitude to the subject.

The results of another interesting investigation are reported by L. Spolton in his "The Upper Secondary School" (1967, p.17): A questionnaire study into the subject preferences of almost 3,000 pupils in English schools and over 700 in French Lycées and German Gymnasien showed that the great majority favour a curriculum sampling subjects from both the arts and science sides.

Latin was included in R.E. Prichard's study, "The relative popularity of secondary school subjects at various ages" (1935). His sample totalled 8,273 pupils (4,581 boys and 3,692 girls). He split that population into age group ranging from 12½ years of age to 16 years. His findings on the ranking of Latin in order of preference by various age groups for both boys and girls are as follows:

1. Ibid. p.162.
2. British Journal of Educ. Psychol., (1941), vol. 11, p.29.

Age group	12½	13	13½	14	14½	15	15½	16
Boys' ranking of Latin*	6	8	10	10	10	10	10	10
Girls' ranking of Latin*	10	11	11	9	10	10	11	11

Prichard points out that only a small number of pupils put Latin first, and for those who put Latin last the main reason appeared to be the difficulty of the language,[1] on the basis of the pupils' comments.[2]

In 1951, P.E. Winter carried out "An investigation into the attitude towards Latin of girls at Secondary Grammar schools after two years' study". (M.A., Univ. of London). Interviewing over 100 girls, she found a large measure of hostility to Latin in all four schools where she conducted her study. Winter argues that this should be attributed to the difficulty of Latin, the lack of usefulness of the subject, and to the attitudes of parents to Latin.[3] She also confirmed Prichard's findings, that Latin reaches its highest popularity in the first year.[4]

Those of the investigations mentioned which did not include Latin have given, however, much valuable information and, according to J. Mooney, "set a pattern of research which has been followed by later investigators".[5] Prichard who included Latin among the subjects of his research did not attempt a detailed study of attitudes towards the subject. On the other hand, Winter's investigation is restricted to girls who had had only two years' Latin.

* Out of a total of 11 subjects. Ibid. (1935), vol. 5, p. 161.

1. Ibid. (1935), pp. 157-79 and 229-41.
2. Ibid. p. 159.
3. From the Abstract of her thesis, pp. II-III.
4. P.E. Winter (1951), p. 15.
5. J. Mooney (1970), p.15.

J. Mooney attempted to push ahead "a little further" as he explains, by investigating the attitudes to Latin not only of the pupils in their first two years of Latin but also of those who dropped Latin when it became an optional subject. His M.Ed. thesis (Univ. of Glasgow) is entitled "An enquiry into the reasons why some generally able pupils are successful in the study of Latin while other generally able pupils are not" (1970). Mooney's investigation falls into two parts: a preliminary study based on a sample of 546 pupils, boys and girls, and a main investigation, its sample being 32 pupils. The total population was drawn from two Senior secondary schools in the Glasgow area. The pupils of the final sample were in their fourth year of secondary school studies when they completed the questionnaire.[1]

Mooney's major findings can be summarised as follows:
(a) The great majority of pupils consider Latin a difficult and boring subject with little relevance to the present day.
(b) The girls appear to be strongly biased towards the arts and the boys towards the sciences. (c) There is a general tendency for the girls to show a more favourable attitude towards Latin than the boys. (d) Those pupils were successful in Latin who had a favourable attitude towards the subject.[2]

The author remarks that there is little doubt that the difficulty of any subject is a major obstacle to success in that subject, but it is also true that Mathematics, Science and Physics are considered as subjects every bit as difficult as Latin; yet many of these pupils achieve success in these subjects. "A very

1. Ibid. p. III (Summary).
2. Ibid. p. 111.

probable reason for this is that the pupils see these subjects as useful and necessary".[1]

"The Scottish Education Department Experimental Latin Course: an Evaluation" is an M.Ed. thesis which was carried out by W.G.G. McLeod (in the Univ. of Dundee), in 1973. The author holds that if Latin teaching is to have a place in modern education it would seem a considerable change in teaching method is required. In his opinion, the reform of the subject is 'imposed' by the following realities:[2] (a) The present educational climate is one of change, and (b) traditional approaches to the subject do not fit the introduction of comprehensive education. In addition, McLeod attempts an evaluation of the Scottish Experimental Latin Course ('Ecce Romani'). His study is built on a questionnaire he sent (May 1972) to 48 schools involved in phases I/II of the Course. The questionnaire was addressed to Classics teachers and included 13 questions of the following pattern: "Do you think the S.E.D. Course fulfilled its aim to allow pupils to read Latin more fluently than more traditional Courses?" "Did you enjoy teaching the course?" And: "Did your pupils enjoy the course?"[3] etc.

In evaluating the new Course he finds that it has made quite an impact on the teaching of Latin in Scotland despite its weaknesses. He concludes, however, that "only the passing of time will tell whether the new course and new examinations have improved the lot of Latin teachers".[4] The author advocates the

1. Ibid. p. 86.
2. W.G.G. McLeod (1973), p. 5.
3. Ibid. p. 104.
4. Ibid. p. 100.

improvement of the new approach through research with the cooperation of teachers.

The above mentioned four Scottish theses[1] have proved particularly useful to this comparative study as offering material related to the present status of the Classics in Scotland and also to certain aspects of classical education. It is characteristic that over the last 5-6 years in Scotland alone there were presented 4 dissertations on Classics teaching, two in the University of Glasgow and two in the University of Dundee where, as we are informed, the heads of the Department of Education are classicists. In England and Wales only 2 theses on such topics were written during the same period.

C. Status of the classics in Greek education

As far as it was possible to discover, nobody has so far carried out a single study of the status of the Classics in Greece or a comparative study dealing with the same subject. A few theses, however, that have been written in British or American universities on Greek Education, tackle the problem under investigation.

To begin with, C.P. Charis in, "A critical description of modern Greek education and its major problems", argues that the 'nostalgic classicism' of the Greeks is justified on the grounds that the Greek people never ceased to regard the Ancients as their ancestors; on the other hand, the Classics stimulated whole periods in the history of Western civilisation and it would be unwise for the Greeks not to follow the Europeans.

1. C.P. Lewis (1969), J. Mooney (1970), W.G.G. McLeod (1973), A. Donald (1974).

What the author condemns, and perhaps rightly, is that the study of Classics in Greece has been defoliated into merely a linguistic formalism instead of entering into the spirit of the creations of the Ancients and through them developing a keener and deeper vision "which might inform the present".[1] He also points out that the language problem and the emphasis on dialects resembling the ancient language constitute a manifestation of what he calls 'nostalgic classicism'.

Charis advocates an extension of elementary education, re-organisation of secondary education, and an adequate education and training for teachers. As far as the Classics are concerned, he suggests: classical Greek should be taught to the vast majority of pupils, during the first 3 years of the Gymnasium; the higher type of this school should be of 2 years' duration and should be differentiated into Humanistic, Technical and Commercial.

In 1952, A.M. Michaelides-Nouaros, in his Ph.D. dissertation entitled "Current Problems in Secondary Education in Greece" held that the content of Greek education is fully as important as its administrative organisation; what is taught needs modification and improvement.[2]

In his review of the literature he finds that the importance of the (Greek) Classics as a school subject is stressed by the majority of Greek educators and he agrees with this. But, with regard to teaching method, he suggests that a different approach should be tried which will emphasise the spirit and the thought of humanistic studies rather than the grammar or the 'letter'

1. C.P. Charis (1955, B.Ed., Univ. of Edinburgh), p. 15.
2. A.M. Michaelides-Nouaros (1952, Univ. of Indiana), p. 7.

of the Classics.[1]

Nouaros discusses briefly the problem of classical education in Greece. His dissertation is to a large extent historical and is based on a wide bibliography. In addition, he attempts a comparative study of the education systems of various western countries with particular reference to Greece which leads him to formulate some useful recommendations for the improvement of Greek education.

Another interesting thesis on the "Changing influences on Greek education from 1821 to 1951" was written by E.J. Catsioulas, also in the U.S.A.[2] Speaking about the Greek school curriculum, he holds that it is overburdened with literary and verbalistic content that is designed to prepare pupils for administrative jobs. This situation has created a chasm, the author goes on, which separates the masses from the educated few and has neglected individual differences and local needs. "Greece is in need of a literate and informed citizenry. The people will have to be educated so that they may rise to meet the challenge that lies ahead. If they are to succeed, the curricula, the instructional methods, and the administrative organisation of education must be so modified that the country will adopt modern educational practices".[3] He points out also that the tradition of teacher 'omni-science' continues to influence both the educator and the educated. "To a great extent, answers to the teacher's questions must be a verbatim recall".[4]

1. Ibid. p. 55.
2. E.J. Catsioulas (1953, Ph.D., Univ. of Michigan).
3. Ibid. p. 2.
4. Ibid. p. 67.

Paradoxically enough, Catsioulas does not make any concrete or special reference to the teaching of Classics or to the 'spirit of classicism', such an attractive area to all investigators of Greek education. He seems to be politically aware, as he brings out the social and political implications of school practice by paying particular attention to the school curriculum as a whole. In doing so, he makes a full exploitation not only of material available but also of his personal experience. In the face of the achievements of education in the U.S.A., he gives the impression of one who, however astonished by what he observes, yet remains sober enough to state reasonable proposals for a successful re-orientation of Greek education.

From her point of view, Kalliniki Dedrinou Antonakaki[1] remarks that the general problem of education in Greece "is the common problem of the countries which are in the transition stage from the agrarian to the modern industrial civilisation and have inherited an old academic and centralised school system unsuited to present day needs".[2] In her opinion, the old policies of a rigid political and centralised control of education are no longer needed. She holds a high idea of the Greek Classics and stresses that Greek education should seek inspiration from the classical tradition rather than from the Byzantine, in the interest of the democratic ideal.[3]

In 1958, T.S. Claros, in studying "The Curriculum of the Greek Gymnasium" found considerable complacency among the Greek

1. In her Ph.D. thesis, Greek Education: Reorganization of its Administrative Structure (1954, Columbia Univ. U.S.A.).
2. Ibid. p. 1.
3. Ibid. p. 150.

education authorities that the school trains its students in an excellent manner. But many other educators, he explains, feel that the curriculum has failed to enrich the student's mind with creative thinking, the ability to make sound decisions and the experiences and contacts with society that are necessary for a successful life.[1] The author, from an analysis of communications with Greek educators, finds that education in Greece "continues to be memorization and recitation of grammar or mathematics".[2] The same evidence leads him to the conclusion that very few students benefit from the Gymnasium.

His suggested remedies are as follows: The vocational and agricultural schools should be reinstated and reorganised. The Gymnasium should be left for those students who wish to enter higher schools of education and "constitute the minority".[3]

Claros, apart from describing the syllabuses related to the subject, does not make any particular reference to the Classics.

In Greece, J.S. Markantonis, through his Ph.D. study, in tracing the "Relationship between performance in school and life career" (data of 1913-1930), found that although there was an association between school marks and later occupational success, nonetheless this was not true in many cases. For the latter their long training in school was a waste of time, the author stresses. His proposed solution is the adoption of streaming on the basis of inclination and ability.[4]

1. T.S. Claros (1958), p. 95 (Ph.D., Univ. of Connecticut, U.S.A.).
2. Ibid. p. 96.
3. Ibid. p. 121.
4. (1961) pp. 119-20 (Athens Univ.).

From this review of research literature it may have become clear that there remain grounds for an original attempt at a comparative study of the present state of the Classics in English/British and Greek secondary education. The British classicists-researchers mentioned above confine themselves, more or less, to looking upon the problem of the Classics just from the angle of a classics teacher. In England there still has not been any research project on pupils' and teachers' attitudes to the modern approaches to the Classics. Examination papers have not been reviewed in detail by British classicists. As for Greece, many people have criticised the secondary school curriculum and, in particular, have attacked the spirit of classicism. Nobody, however, has investigated the problem from inside (evaluation of the Classics by teachers and pupils, discussion of teaching method, examination of regulations, syllabuses and examination papers, Classics in a modern school curriculum, Classics in a modern society), and in the immediate light of the data offered by related foreign experience.

CHAPTER III

The Crisis in Classical Education: A historical survey

The historical account in this chapter, particularly the British section, is based substantially on secondary sources: its aim is not to be original but to present a necessary background to subsequent discussion.

A. ENGLAND

The academic subject which assumed a powerful position in British (and European) education for nearly a millenium was Latin although after the Renaissance Greek came to be as important.[1] The last quarter of the 19th century saw the beginning of the end of classical hegemony. Since the factors which led to this decline are well known in Britain only a brief account of them is given here.

Complaints against excessive traditionalism have been heard from as early as the 6th century B.C.[2] But the most famous dispute on the merits of classical education (i.e. the story of Latin and Greek) is known as the Battle of the Books; it started in Italy and was waged in France and England during the 17th and 18th centuries.[3] In England, the 'Battle' went on until the Classics became an optional-minority subject. The people who during the long run of modern history joined in the great dispute could be classified as follows:

(a) those scientists, philosophers, educators who became eager adherents and heralds of science and experiment, while

1. W.J. Ong (1970), Latin Language Study as a Renaissance Puberty Rite, p. 233.
2. J.F. West (1965), The Great Intellectual Revolution, p. V.
3. G. Highet (1959d), The Classical Tradition, p. 273.

despising the Classics: e.g. Francis Bacon (1561-1626),[1] Isaac Newton (1642-1727),[2] Philip Doddridge (1729),[3] Jeremy Bentham (1748-1832),[4] Herbert Spencer (1820-1903),[5] Bertrand Russell (born in 1872);[6]

(b) those scholars who defended the subject: e.g. M. Casaubon of Canterbury (1599-1671),[7] Jonathan Swift - partly (1667-1745),[8] Joseph Cornish (in 1783),[9] Vicesimus Knox (1752-1821);[10]

(c) those educators and scholars who took a middle road: e.g. Thomas Arnold (1795-1842),[11] J.S. Mill (1806-1873),[12] John Henry Newman (1801-1890),[13] Matthew Arnold (1822-1888);[14]

(d) those who criticised the methods of teaching rather than the subject itself: e.g. Sir Thomas Elyot (1490-1546),[15] Milton (1608-1674),[16] John Locke (1632-1704),[17] Thomas Huxley (1825-1895).[18]

By the last 25 years of the 19th century there was a

1. W.H.G. Armytage (1964), 400 Years of English Education, p. 15.
2. Ibid. p. 30.
3. Ibid. p. 52.
4. Ibid. p. 93. Bentham advocated the study of Classics only for the learned professions.
5. H. Spencer (1929), Education: Intellectual, Moral, and Physical, p. 2.
6. W. Baskin (1966), Classics in Education, p. 632.
7. P.J.C. Murray (1973), 'The Battle of the Ancients and Moderns', pp. 335-36.
8. See Gulliver's Travels, Part III, chap.V.
9. W.H.G. Armytage (1964), 400 Years of English Education, p. 67.
10. Ibid. p. 85.
11. T.W. Bamford (1970), Thomas Arnold on Education, p. 5.
12. F.W. Garforth (1971), John Stuart Mill on Education, p. 18.
13. A.V. Judges (?), Pioneers of English Education, p. 148.
14. Ibid. pp. 199 and 226.
15. S.J. Curtis, M.E.A. Boultwood (1965d), A Short History of Educational Ideas, p. 144.
16. Ibid. pp. 38-39.
17. R.M. Ogilvie (1964), Latin and Greek, a history of the influence of the Classics .... p. 39.
18. S.J. Curtis, M.E.A. Boultwood (1965d), pp. 445-47.

growing realisation that the major social function of the universities could be to supply the country with trained manpower.[1] Particularly the universities of Oxford and Cambridge "were a perpetual thorn in the flesh of those who viewed with concern the rise of the German universities".[2] Cambridge managed to go ahead of Oxford in Science in the period 1863-1900. But the real shift from the traditional to a more relevant curriculum took place in the civic universities such as Liverpool.[3] "The period coincided with the rise to power of the bourgeoisie who were challenging the established political and economic orders of society ...."[4]

As a consequence of all this, curriculum innovation occurred at school level too, a movement that goes back to the early years of the 19th century (Eldon Judgment, 1805).

Apart from the rise of science-technology-industry and their socioeconomic and political implications,[5] the decline of the subject has been attributed to the following factors:

(a) to the development of national languages-literatures;

(b) to the fact that translations of classical authors did not attract the general public since they were not of good quality;

(c) to the fact that research was not sacrificed to teaching (Highet, 1959d).

(d) The demand for universal education was met by a

1. P. Musgrave (1968), Society and Education in England Since 1800, p. 53.
2. G.W. Roderick, and M.D. Stephens (1976), Scientific Studies at Oxford and Cambridge, 1850-1914, p. 49.
3. Ibid. pp. 63-64.
4. J. Raynor, N. Grant (1972), Patterns of Curriculum, p. 26.
5. R.M. Ogilvie (1964), Latin and Greek ...., p. XII.

curriculum that excluded Latin and Greek which were thought to be difficult for the majority of pupils. At the same time, various 'contemporary' subjects and subjects having 'practical' value claimed a place in the secondary curriculum.

(e) Finally, the political factor played its part in the crisis. It has been suggested that in Britain the prevailing classical curriculum never lost its class character, and was never national in any comprehensive sense. "Many educational reformers sincerely believe that classical education has had an antidemocratic effect upon our society", Lewis explains.[1]

All these factors are considered to have led the subject to decline.[2] Classicists have reacted in various ways to this and some of them have attacked the utilitarian spirit prevailing in modern society.

B. GREECE

Since the factors which have determined the present status of the Classics and of the school curriculum as a whole in Greece are not well known in Britain, this section of the chapter presents more detailed background material.

1. The Classics during the centuries of the Turkish dominion (1453-1821)

In Greece, the beginning of the crisis in the Classics is connected with her national adventures. Greek classical education came to a crisis without having passed through a Renaissance like that which occurred in the European West. As early as 1453, with the fall of Constantinople, Greece lost

1. C.P. Lewis (1969), The Aims of Teaching Classics in the First Four Years of the Secondary School, p. 69. The Classics Departments were closed in the Soviet Union during the first 10 years of the Revolution (Arethusa, U.S.A., Spring 1975) and "in the interest of democracy" Latin has now become an option in Italy.
2. Figures are given in chapters IV and V.

not only her freedom but also her famous scholars who in the face of slavery preferred to settle in Italy. Among them, Th. Gazis, C. Laskaris, J. Laskaris, G. Trapezountios and numerous others gave an impetus to classical scholarship in the West in a time when the education of Greek people in the homeland was restricted by the conqueror and slavery increased the number of illiterates in the population enormously.

The Greek Church, however, preserved some elementary schools to train its clergymen and readers. But beyond this, "it covered with the mantle of seminaries the secular education it offered the boarders of the various schools the Church controlled".[1] It does not seem likely that a knowledge of classical Greek was preserved among the common people of Greece in the 16th, 17th and 18th centuries.[2] In spite of this, much of the ancient spirit has been preserved in Greek popular song, a folk literature that reached high aesthetic standards.

By the beginning of the 18th century and during it, some Schools flourished in Athos, Mesolongi, Dimitsana, Patmos, Smyrna, Ioannina and elsewhere, "much to the discomfort of the orthodox Church which feared the impact of irreligious opinions".[3] The emancipation of the Greek mind from ecclesiastical subjection was undertaken by E. Boulgaris (1716-1806) who is considered the first reformer of the traditional type of Greek education.[4] He also tried to give a literary character to the type of language used by the people.

1. N.B. Tomadakis (Encycl. "Helios"), 'Under the Turks', p. 330.
2. J.E. Sandys (1908), A History of Classical Scholarship, p. 357.
3. D. Dakin (1972), The Unification of Greece, 1770-1923, p. 16.
4. G. Finlay (1864), A History of Greece, B.C. 146 to A.D. 1864, V, p. 284.

Patriotism and a passion for learning were the two guiding principles of a famous classical scholar, A. Koraes (1748-1833). He believed that anything was possible if the new methods of teaching (monitorial system) were applied in schools and substituted for medieval methods which taught a great deal, but taught it in an atmosphere of ecclesiastical intolerance.

Lambros Photiadis (1750-1805) also foresaw that a reform was indispensable in Greek education and declared that Greece had a greater need of progressive intellects than of imitative grammarians. Another scholar, G. Gennadios (1786-1854), proved himself a born teacher and an ardent patriot.

All these people and numerous others were highly qualified classical scholars and tried to feed the national feeling with classical education by offering it to the few in the original and to the many through translations. Thanks to all of them, "in the darkest period of their national existence the Greeks continued to feel the influence of literature".[1]

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A dispute on the merits of the Classics did not occur in Greece during the long centuries of the Turkish dominance. By contrast, during that time the subject contributed to the preservation of Greek national feeling. One is impressed by the number of Greek classical scholars of those ages and by the quality of the work they carried out. Greece cannot, of course, display a Bentley,[2] but she can be proud of names such as those just referred to and others not already mentioned, like N. Sophianos, L. Allatius, N. Doukas. True, many among them

1. Ibid. p. 283.
2. G. Highet (1959d), The Classical Tradition, pp. 285-88.

worked far from their homeland; but the light of their products reached and consoled the Greek people.

It is also not to be denied that Greek education in those hard times was far from becoming functional to the practical needs of society. Most important for the Greeks was to survive as a nation through the cultivation of their classical heritage (and the preservation of the Christian religion). In Europe, the Classics were always regarded just as a school discipline or as literature. In Greece, the study of ancient Greek became synonymous with national salvation. This attitude towards the subject, by cultivating nationalism properly, prepared the Greeks to give the signal for freedom, first among all Balkans. "It may be the Balkan States owe the freedom they enjoyed until they were robbed of it by Germany to the example of Greece".[1] Hence, from this point of view, the teaching of ancient Greek became functional to Greek society. In addition, scholars like those mentioned created some background for the teaching of Classics in future generations. It was not their fault that the ecclesiastical tradition remained very strong despite their efforts. They were also not responsible if professors in Athens University who followed them, being imbued with the scholastic tradition of the Germans, identified the teaching of Classics with the teaching of grammar and syntax.

But it may be reasonable to argue that the division which the Battle of the Books created in European thought is also found in the Greek East during the same times under two forms:

(a) The Greek Orthodox church represented the scholastic tradition, while intellects such as E. Boulgaris tried to

1. Dilys Powell (1941), Remember Greece, p. 170.

introduce experiment in schools. Boulgaris became the victim of his bold theories and was repeatedly 'prosecuted' until he settled in Russia. A. Koraes had advocated placing the clergy under government control.[1]

(b) Related to the demand for a reform of education was the serious controversy which has since olden times agitated the Greek nation and is known as the language issue; it took four forms: The Church sponsored the type of Byzantine language it had been cultivating since its establishment; the partisans of archaism aspired to restore the attic dialect; demoticism supported the popular language in which the poetry of the peasants was composed and sermons by some priests and preachers were delivered; and Koraes used a moderate type of Katharevousa. Each party had its theory and its arguments. The important thing is that all this terrible controversy did not supply the nation with one instrument of expression on which the education of Greek people would be based.

The difference between the generations before the Revolution (1821) and the generations that followed may lie in the fact that the former, in certain cases, succeeded in offering the Greek Classics as a living subject. They stimulated the enthusiasm of youngsters to such a degree that, to take an example, the first volunteers who sacrificed their lives in the battle of Dragatsani, straight after the Revolution was declared, were the students of that famous classical scholar, G. Gennadios.[2] On the other hand, some of their successors 'killed' the Ancients, unknowingly.

1. Douglas Dakin (1972), The Unification of Greece, p. 68.
2. J.E. Sandys (1908), A History of Classical Scholarship, III, p. 368.

As for Britain, the Classics, though not always properly taught, inspired several noble people to become ardent philhellenes and some of them to offer their lives for Greek freedom. It may be that the Classics, apart from other possible virtues, have also the power to lift man above his mortality.

2. The status of the Classics under nationhood (1821-1975)

As soon as Greece attained nationhood in the early part of the 19th century (1827), she turned to her own past and to the West for educational inspiration and direction. From her historical tradition she derived the ideals of ancient Hellenism and those of the Greek Orthodox faith.[1]

The foundations of the modern Greek educational system were laid through the Bavarian plan of 1834-36, which was modelled on the French elementary education law of 1833 (Guizot law) and the Bavarian system of secondary education.[2] In Greece, this system remained virtually unchanged until 1929, when general education was reorganised.[3]

The Classics, particularly ancient Greek, always have been assured an honourable place in the Greek secondary school curriculum. In spite of this, however, it is difficult to argue that the subject has managed to flourish. On the contrary, the Classics have been regarded by many as the major factor responsible for the misfortunes of Greek education. It is indeed paradoxical to realise that of all countries which adopted the classical curriculum only Greece seems not to have benefited

1. A.M. Kazamias, B.G. Massialas (1965), Tradition and Change in Education, p. 108.
2. More details in Appendix A: A Note on Greek Education.
3. Ibid.

very much. Below an attempt is made to explain how this has occurred.

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One should not forget, of course, that Greece is the first fatherland of philology as a study: its foundations were laid during the third century B.C. in Alexandria.[1] For centuries the tradition lived on at Athens; just as later it had lived on at Oxford and Cambridge. Men like Basil and Gregory Nazianzen (4th century A.D.) studied in Athens "and gathered to themselves her method and spirit of learning to make them a vital part of Christendom".[2] In addition, many Byzantine scholars became famous classicists; among them Photios, Arethas, Eustathius of Salonica and later the scholars already mentioned.

Following the long tradition, the first scholars of the Greek Kingdom went to Germany to study the Classics. There, they adapted their ambitions to the climate of pedantry which was prevailing among the European classicists during the 19th century. Meanwhile, the University of Athens was founded in 1837 and the first lecture was delivered by Ludwig Ross, professor of Greek. The first professor of Latin was N. Ulrich. They were both Germans, and this is a particularly important detail.[3]

The previously mentioned classicists, when they came back to Greece, found a suitable climate for the expansion of their narrow-minded linguistic influence. The scholastic background

1. Ch. Floratos (9-11-61), 'Classical Antiquity as the Foundation of the European Spirit, and Greece', p. 6.
2. 'Latin Teaching' (1949), 27, p. 7.
3. Speaking about the influence of the Germans on Greek Education, A.M. Kazamias remarks: " ..... there was another paradox and an ironic twist to Greek education. Greece who had 'tyrannized' Germany in the past, was 'tyrannized' by Germany ....." (1968, p. 31).

the Church had created, the faith of the nation in the ancient Glory, the desire of people for education, welcomed the hopeful classical scholars, and those of them who became professors started to train their students to pay almost exclusive attention to the linguistic treatment of the ancient texts. As a consequence, this method of teaching was soon expanded to the schools. On the other hand, the nation, not possessing a cultured language for official and literary use, adopted gratefully the purist type of the modern Greek language, as it had come down from Hellenistic times and as it had been finally modified by A. Koraes, in Paris. Moreover, the theory of Fallmerayer, that modern Hellenism has no racial relationship with ancient Greece, challenged the Greek archaists to restore the linguistic forms of the ancient times. "So they believed they linked modern Greek history with the great old times".[1]

It must be added that the influence of pseudo-romanticism transferred from France to Greece, in those early years of nationhood, by scholars named as 'Phanariotae'[2] (Al. Soutsos, 1803-1863; P. Soutsos, 1806-1868; A. Rizos-Ragavis, 1809-1892) cultivated the fashion of verbalism in the area of literature. It is important that whereas these people devoted themselves to hunting for words, professors in the University became champions in searching for derivations and the correct accentuation of words. Meanwhile, the popular form of the language, known as demotic, was despised as vulgar. It can be argued, however, that in those early days of nationhood the country was bound to embrace katharevousa since demotic was still poor and uncultivated.

1. J. Th. Kakdidis (1963), Greek Light, pp. 51-52.
2. E. Milleounis (1968), A Manual on Modern Greek Literature, pp. 173-76.

"The Greek language in the time when it was tackled by Katartzis, Koraes, Solomos, had no other parchments to display than the grace, the wealth, the plasticity of the demotic song; of course, some monuments of prose were preserved somewhere, but there were only a few and they could serve only limited needs". This is the truth from the lips of one of the most eager upholders of demoticism and highly valued historian of modern Greek literature.[1]

All these factors mentioned, i.e. philological scholasticism, the spirit of archaism, and the fashion of pseudo-romanticism kept the study of the Classics at a superficial stage. The creative assimilation of the ancient spirit was restricted to the very few, whilst the great majority were led by the school to admire the Ancients uncritically. It seems, however, that instead of trying to attribute responsibility - and one omits unfavourable political events - it might be wiser to stress merely that it was a bad coincidence for modern Greece that so many unfavourable factors joined each other at the very beginning of a new, highly critical, period of her existence. But also it is beyond doubt that the spirit of archaism did much to distort the study of the Classics and to prevent modern Greek literature from exploiting them properly.

The Classics and modern Greek literature.

It may not be accidental that this literature testifies to the creative assimilation of ancient Greek in few cases. One should not, of course, identify the influence of classics teaching with the so-called 'Greekness' much of which can be easily found in modern Greek literature. For 'Greekness'

1. C. Dimaras (22-9-61), 'Language and Life', p. 1.

appears also alive in the popular song composed by peasants none of whom had received any education.

In searching to discover poets or prose writers whose classical training is reflected in their work, we stop first before the "Romantic School of Athens" where we meet the names of D. Paparigopoulos (1843-1873), S. Vasiliadis (1845-1874), A. Ragavis (1809-1892) and others. All these people expressed themselves in an archaistic style and borrowed a good deal of their symbols from the classical past. But much of their literary work was soon forgotten. The same fate occurred with all the others who under the influence of their uncontrolled admiration of the ancient Glory were soon proved clumsy imitators of the Ancients.

The case of A. Kalvos (1792-1869) should be regarded as an exception. He was a poet of authority and gave some indication of his creative power by exploiting in his Odes the techniques of Pindar and by enriching his poems with symbols borrowed from ancient Greek mythology. The quality of his poetical work shows the profit he received by taking the study of Classics seriously. But one should remember that Kalvos studied the subject far from the influence of the training that was offered in Athens during the 19th century.

Also one would argue that D. Solomos (1798-1857), the greatest national poet, was aware of classical literature which influenced his poetry. But he does not owe this to school: this knowledge was a 'second hand' cultural property supplied by J. Polylas, a friend of Solomos, who for his sake prepared translations of several classical authors from German into modern Greek. As far as the teaching of literature is concerned,

Solomos, in his famous 'Dialogue', has spoken with contempt about the scholastic type of teacher, so frequent, indeed, in his times.

Another great Greek poet should be mentioned here, C. Palamas (1859-1943). True, some of his poems are inspired by the ancient Glory. The 'Hymn to Athena', 'The Eyes of my Soul' etc., speak of his admiration for ancient Greece. But Palamas does not regard the ancient world as a cold monument; he looks upon it as a source of genuine values which, if exploited properly, would contribute to the development of modern Greek civilisation. Nevertheless, he did not hesitate to attack the sterile spirit of classicism through his famous epico-lyric poem, 'The Twelve Speeches of a Gypsy' where the ancient gods are despised and the ghost of antiquity is exorcised. Did Palamas, in fact, hate the classical world? Not at all. But, presumably, as he realised that the nation had become the victim of its classical heritage unconsciously, he invited it courageously to cut the rotten roots of its history and to look to the future with confidence based mainly on its own power. He demanded the revision of the ancient values and the creation of a new world on the ruins of the ancient glory. And for this reason some people accused him of being a communist while others regarded him as a prophet.

Indeed, how much does modern Greek literature owe to the teaching of Classics? This question would provide material for another thesis. But, at first glance, the answer is: "Not very much". There is no need, for instance, to receive any special classical training in order to approach modern Greek poetry and prose in its bulk. By contrast, how many of

those philologists who teach the Classics today can appreciate passages like the following?

..... Pleasing was his shape,
And lovely, never since of serpent-kind
Lovelier, not those that in Illyria changed
Hermione and Cadmus; nor to which transformed
Ammonian Jove or Capitoline was seen,
He with Olympias this with her who bore
Scipio the highth of Rome.

(Milton)

"Such passages as these, chosen almost at random, will be enough to remind us how much English literature, and especially English poetry, owes to the classical influence".[1] Probably, a deeper study of the Classics by the majority of Greek poets and prose writers could help them to produce better original work, as has occurred with other European literatures. But the school does not seem to have provided the motivating force. Those who took the subject seriously (Kalvos, Palamas, Sikelianos, possibly Seferis) are considered the greatest names in modern Greek poetry.

What do Greek prose authors and poets think about the classical training they received in school and, particularly, about philologists who offered it to them? Undoubtedly, there are cases such as that of Vernardakis, Sykoutris and other anonymous 'didaskali' who aroused, and still do, the enthusiasm of students. But it may not be merely coincidental that the scholastic type of the teacher has fed modern Greek satire with

1. Incorp. Association of Assist. Masters in Second. Schools (1961b), The Teaching of Classics, p. 8.

endless inspiration.

The teacher of Classics in modern Greek literature.

This subject is particularly interesting.

One of the most famous among the Greek grammarians of the 19th century was C. Kontos (1834-1909), professor in Athens University. This linguist, who studied in Germany, exerted such an influence on his students that he might be rightly regarded as the man who reinforced the scholastic classical tradition in Greece. Kontos gained the reputation of a wise professor, but finally he did not escape a humorous scholar, E. Roidis (1836-1904), who wrote:[1] "Mr. Kontos does not know any other spirit except the smooth breathing [᾽] and the aspirate breathing [῾]". (Both these symbols are called 'spirits' in Greek as implying 'breath'). With regard to the quality and status of teachers, in general, as early as the 19th century, Antonios Fatseas (1821-1872), a teacher of Mathematics, remarks: "Those who had the possibilities became either doctors or lawyers or prefects or ..... generals; nobody remained a teacher".[2]

C. Skokos (1854-1929), a well known scholar, proved a merciless satirist of the teacher of Classics to whom he devoted the following parody still unknown to the Greek public:[3]

1. C. Paraschos, E. Roidis (Basic Library, Athens), pp. 372-84.
2. A. Dimaras (1973), The Reform that is Still to Come, vol. A, p. 138.
3. National Diary (1913), p. 215.

Ὁ Μέσος Ἀόριστος	The Middle Aorist
Τὰς τρίβους τῶν ἀρχαίων πορευσάμενος,	Having got along the paths of the Ancients
παρ' Ἰσοκράτει δὲ μαθητευσάμενος,	and having become a student of Isocrates
καὶ Θουκυδίδην γοῦν ἀκροασάμενος,	and having, of course, listened to Thucydides
κονσέρβας δ' ἀττικὰς ἀεὶ γευσάμενος	and having always tasted attic conserves
καὶ ὑπερσυντελίκους ἐρευξάμενος,	and having belched pluperfects
τὴν σύγχρονον ζωὴν δ' ἀποταξάμενος	and having renounced contemporary life
κ' ἑρμητικῶς τὰ ὄμματα κλεισάμενος,	and having closed the eyes hermetically
τοῖς δυϊκοῖς καὶ εὐκτικαῖς χρησάμενος,	and having used the dual numbers and the optative mood
οὐ μὴν κι ἀσυνταξίας συνταξάμενος	and having, nevertheless, composed some syntactical mistakes
καὶ μαθητὰς ἀθώους σταυρωσάμενος	and having crucified innocent pupils
καὶ τὸ μικρὸ μυαλό τους στραγγισάμενος	and having strained their little minds
κ' εἰς κερολοκύνθας ἀλλαξάμενος,	and having turned them into calabashes -
ὁ κολοκύνθην ἑαυτὸν οὐ φάμενος,	but having not named himself a pumpkin -
κανόνα δ' ἄλλον πάντα βιασάμενος,	and having forced any other rule
σάλιον δὲ καὶ σάλια ἐπισειξάμενος,	and having displayed spittle and saliva,
ῥομφαίαν... ἀλεξήλιον δραξάμενος	after he grasped a parasol ... large sword,
ὑπὲρ τῆς γλώττης πίπτει μαχεσάμενος.	he fought in the interest of the language [kathar.] and then fell down.

Such documents show clearly that the subject was criticised bitterly as early as in the beginning of the 20th century, when, it is supposed, its position in the school curriculum was far better. But the excessively linguistic treatment of the ancient texts is not an exclusively Greek phenomenon. From a British Public school at the same period we can hear the same "dry bones rattling"; and it is not a hostile critic who rattles them, but an original writer who later worked in Greece and loved Greek literature for its own sake: E.F. Benson on Marlborough: "At the time when I was learning Greek the method of tutors resembled that of those who by making their pupils chop up dry faggots of wood, hoped to teach them what was the nature of the trees that once the wind made murmurous on the hillsides of Africa".[1]

C. Skokos also wrote a very clever satire of Greek grammar, entitled 'Divorces', and another one, 'Bugbears', both found in the collection "Sketches from the Life". In addition, one should mention: the 'Teacher against Headmaster'[2] written by D. Kabouroglous (1852-1942), 'The Torments of Youth'[3] of J. Kondylakis (1861-1920), the 'Rural Letters'[4] of D. Tangopoulos (1867-1926), the excellent satire of the scholastic classics teacher written by B. Anninos (1852-1934) under the title, 'Who of the Two?'.[5]

The pedantic type of classicist is also found in the two well known comedies written in the early years of Greek nationhood:

1. G. Highet (1959d), The Classical Tradition, p. 492.
2. E. Milleounis (1971), An Anthology of Modern Greek Satire, p. 230.
3. Found in the collection, While I Was Passing, (Athens, 1916).
4. Found in his, Scattering Writings.
5. Found in his collection, Here and There.

'Korakistika' of J.R. Neroulos (1778-1850) and 'Babylonia' of D. Byzantios (1790-1853). Both these plays are distinguished by the love of their authors for the living popular language.

Whereas the above documents give an idea of the distortion of classical education, there is evidence that the subject did not manage to flourish even in the limited area of philological research. For instance, no edition of Classics in Greece can be compared with the German Teubner, the English Oxford, the French Budé. Professors always spoke to us with contempt about Greek editions of Classics.[1] The exceptions do not refute the rule.

Such was the situation in Greece during the 19th century (and later). Particularly the cultivation of the archaistic style of modern Greek had taken the form of an epidemic. And the extremes soon produced extreme reactions.

Psycharis' "Journey" and the language issue.

The first fierce attack against the linguistic 'status quo' came in 1888 when a Greek linguist, Professor J. Psycharis who lived and taught in France, published his impressions from a journey to the Greek islands. Through the pages of this book written in demotic and entitled "The Journey" the bold author gave the signal for the adoption of the living language in the area of literature. He spoke with enthusiasm about its possibilities and stigmatised the way in which bookish scholars were trying to repeat the mistake of Hellenistic times when their predecessors had set as their goal the skill of writing

1. For example, about 'Saliberos', 'Papyros' etc. Apart from this, works of classical scholarship frequently suffer from misprints; for instance, the "Three Olynthian Speeches" of Demosthenes published with various comments (Athens, 1959) by a former counsellor of Education: 13 misprints in page 69, 10 in page 95, etc.

the attic dialect perfectly, while they disregarded the living language of their times in which the Evangelists wrote.

Psycharis' 'sermon' was welcome by many scholars and it is beyond any doubt that it gave an impetus to the development of modern Greek literature. But he and his School, in their enthusiasm to fight Katharevousa, repeated the fault of their opponents, with their linguistic extremes in using the demotic language: they introduced a vocabulary and constructions quite unfamiliar to public linguistic feeling, and by doing so they gave their rivals a first class weapon. Both sides sponsored their arguments with fanaticism and the intellectual life of the nation was further divided. Greek education did not remain unaffected by the linguistic anarchy.[1] Psycharis and his school penetrated the area of literature, but education remained in the hands of conservative academic thought. The situation became critical when another major factor came to divide the nation much further: communism entered Greece as early as many other countries.

The fear of communism.

In Greece, communism succeeded in recruiting its first faithful adherents among people who well understood that the new ideology was more likely to attract the people if speaking to them in their language.[2] Communists were clever enough to embrace demotic. But the same policy was already followed by others who were not communists. As a consequence, the

1. A. Vouyoukas has been engaged in 'The Demotic and Purist Movements in 19th Century Greece in Relation to Educational Policy and Practice' (Univ. of Edinburgh, Ph.D. in progress - 1975).
2. P. Palaeologos (21-6-73), 'Talkative Language', p. 1.

atmosphere in which those were moving who believed in a national regeneration inside the 'status quo' and communists were 'hunting' for partisans became obscured. The result was that both categories were identified as one ideology by the conservative opposition.

As far as education is concerned, the famous Education Club,[1] established in 1910, tried to further the study and spread the use of the demotic language.[2] The Club during the years 1917-1920 undertook the responsibility of reforming Greek education, but after the fall of the government of liberals in 1920 it was limited to subordinate activities. Thus, instead of improving the education system it was defoliated with the passing of time. Meanwhile, many of its members had become leftists.[3]

Because of all these events, conservatives have believed that the use of demotic in schools and also the abolition or the reduction of the original Classics in the Gymnasia would cause the occupation of the school by communism. And given that conservative schemes have run the country for much of the time for many years, any substantial innovation of the school curriculum has become particularly difficult because of the fear or the pretext of communism. The recent experience of two civil wars in less than ten years (1944-49) has made conservatives extremely cautious in face of any proposals that would threaten the classical school curriculum and katharevousa. But as a conservative with admirably progressive ideas put it, the

1. It was formed by a group of 5 or 6 students.
2. S. Margaritis (1964), 'Higher Education in Greece', p. 308.
3. P.G. Pavlouros (1967) 'The Education Club', pp. 425-26.

historian Elias Voutieridis (1874-1941), we are not doing the right thing if we identify demoticism with communism.[1]

The strange thing with the moderns is that sometimes they have sponsored their progressive ideas in a rather superficial manner. The story of the "Trial of the Accents" is indicative enough: Professor Kakridis, in co-operation with other scholars, while the nation was suffering under the Germano-Italian occupation, proposed the abolition of the tonic system from the written modern language. This untimely proposal gave the conservatives one good argument against the moderns. The School of Philosophy of Athens University gave a sharp reply to the writers of the 'Trial' by producing "The Defence of the Accents" and the issue came to an end. It must be stressed in passing that in most cases involving changes in education (organisation, examinations, teacher training, language, curriculum) the School has deliberated, issued memoranda, made statements to the press and generally sought to influence policy. "Its views are never taken lightly ..... Still under the influence of German Classical neo-humanism and the German educational idealism" the School has been conservative and purist.[2]

But apart from the linguistic anarchy and the fear of foreign ideologies, the misfortune of Greek education as a whole may be due to some other factors.

War, poverty and political turmoil.

Greece was always glorious and poor too, both these being affirmed since the time of Herodotus who, with reference to the

1. P. Palaeologos (21-6-73), 'Talkative Language', p. 1. The same remark was made by the Prime Minister in the recent congresses on Education (Jan. 1976).
2. A. M. Kazamias (1968), Greece: Modernizing Secondary Education, p. 35.

latter, remarks soberly: "Hunger always lives with Greece". One could argue reasonably that poverty must be attributed to war rather than to her poor land or to other factors. To take an example, since the beginning of the 20th century the country has tasted the bitter experience of the two World Wars, three civil wars and innumerable coups. It has been reckoned that the civil war alone during the years 1944-1949 cost the nation more bloodshed and more money than the war against Italy and Germany.[1] One should add here the recent national adventure in Cyprus (July 1974). Moreover, as D. Dakin points out, "it had taken the Greeks well over a century to achieve their political unity. The Italians had been more fortunate: they had achieved their unification in just over two decades .... it cost the Italians not more than six thousand lives. By way of contrast, the Greek wars of liberation took a heavy toll of the Greek people".[2] As a consequence of all these factors, political instability has prevailed and no government had the opportunity and the indispensable financial means to tackle the education problem successfully. Hence: the responsibility for the misfortune of Greek education does not lie simply with poor teachers of Classics. No discipline and no school curriculum can flourish under the disastrous influence of the factors mentioned.

Education and the 'Status quo'.

According to a Greek journalist,[3] Greece moves towards educational change with the step of a tortoise. Serious complaints are continually stated by the moderns. However, one

1. Encyclopedia Helios, vol. 'Hellas', chap. on the civil war.
2. D. Dakin (1972), The Unification of Greece, 1770-1923, p. 261.
3. P. Palaeologos (8-6-61), 'Travelling By Tortoise', p. 1.

should not be surprised if the change has still not occurred. If one examines things objectively, one will soon discover that what has been happening in Greece is not a unique phenomenon. It has been remarked[1] that even after a revolution a radical change in education is not an easy task. Also mere organisational or administrative changes do not automatically alter basic beliefs and values in education. To take the case of England after the second World War, her attempt to establish through the famous Education Act 1944 technical schools having the same privileges as the existing Grammar schools was not very successful. In spite of this, people continued to regard technical schools as inferior establishments leading to low positions in the occupational hierarchy. Generally, it is argued that countries with a deeply humanistic tradition are facing this dilemma: must they devote themselves to traditional educational values or follow the demands of a modern technological civilisation? This concerns particularly European countries whose education systems have been influenced by the Greco-Roman tradition. Let us take an example:-

Both France and Greece have realised that in order to develop their technology they should adapt their school curricula to technical, scientific and vocational needs. At the same time, they do not seem keen to abandon classicism or intellectualism, especially the latter. "The image of the educated man has been that of the literary intellectual, the classical humanist, the man with encyclopedic knowledge .... Many observers have hastily censured such systems as being conservative and culturally

1. A.M. Kazamias, B.G. Massialas (1965), Tradition and Change in Education, pp. 173-74.

lagging". But "..... they seem to ignore the important consideration that change that seeks to undermine the basic élan of society may not only be undesirable, but also quite detrimental. To tell the Greek or the Frenchman that he must abandon classicism or culture générale is tantamount to asking him to repudiate his 'Greekness' or 'Frenchness'".[1]

If the situation which prevails today in Greek education can be well explained by the above theory, it does not necessarily mean that it should be perpetuated. For 'classicism' has caused the country some serious social and economic problems. The prevailing situation will be presented in the views of Professor Melanites, a conservative educationist. He stresses the need for the establishment of more practical schools - that is, for less classics teaching - at secondary level providing a curriculum which would take into account the conditions in the various districts. Unfortunately, he goes on, the public do not favour these schools: they prefer the Gymnasium as it offers more opportunities to its graduates whose ambition is to gain entrance to the universities and to institutions of higher education while others regard their appointment in public or private posts as adequate.[2] The author also explains that "the high standard required by the examinations for admission to the schools of higher learning has contributed to the appearance of these "Seminaries" which, for a fee, undertake the preparation of young persons for entry into any type of institution ..... Faith in the usefulness of Seminaries is almost universal in Greece. Probably it is

1. Ibid. p. 174.
2. N. Melanites (1957), 'Educational Problems in Modern Greece', pp. 464-66.

no exaggeration to say that 90% of the candidates attend a seminary for some months or even years".[1]

But there is something worse: students who graduate from the Gymnasium always far exceed the number required to occupy higher administrative and other posts. "Ninety per cent or more of those who attend the Gymnasium reject agricultural or some other practical occupation as a career, although many of them are children of farmers, shepherds, and others engaged in practical work".[2] As a result, thousands of them remain unemployed although there is a large shortage of manual workers in agriculture and in industry.

However, the responsibility for the creation of the so-called 'intellectual proletariat' does not precisely lie with poor farmers, shepherds and fishermen. All these people give up the fields and manual work, not simply because they are pulled by the wave of urbanisation but also because of the lack of adequate interest on the part of the state in their tremendous problems. For instance, the operation of social services is still inadequate in the Greek countryside and the income of the farmers low.

The Greek countryside has been progressively robbed of young people during the last 20 years. Between 1961-1971, the depopulation of many districts was between 3 and 5 per cent annually. Even major towns like Kalamata, Sparta, Aegion, Mesolongi, Preveza, Almyros, Florina, Edessa, Serrae, Drama, Xanthi, Comotini have lost a considerable number of inhabitants. But in two areas, these of Attica and Salonica, the population

1. Ibid.
2. Ibid.

has increased by 4 to 5 per cent annually. Apart from Athens and Salonica, West Germany, Australia and the U.S.A. have absorbed many Greek youngsters. On the other hand, in 1970 old men of 65 plus who lived in rural areas of the country were 13 per cent of the population, while in 1955 they were only 7.6%; the number of pupils of all ages has been reduced considerably. These figures are given by Professor Valaoras with regard to mobility of the Greek population during recent years.[1] Meanwhile, Greek education is criticised that it "remains faithful to Otho".[2]

The Church and the Classics.

In the early years of Christianity, the attitude of the Greek Church towards the classical world was explicitly inimical, as is well known. A Byzantine hymnographer, Romanos (6th century ?) signs triumphantly:

Νοσεῖ Γαληνός,	Now Galen is sick,
ἐκφοβεῖ δὲ τοὺς νόσους	and our Peter,
ὁ Πέτρος ἡμῶν,	the fisherman,
τοὺς σαθηνὰς ὁ πλέκων.	proves himself a perfect doctor.

But as soon as the Church realised that it was powerful enough it took classical education under its 'protection'.[3] Nevertheless, as Bolgar points out, during the Byzantine times the classical tradition was always under the control of the Church. "The Church was there to circumscribe the action of secular studies which, properly followed, were bound to fill men's heads with pagan ideas. After the shock of Iconoclast

1. Vima, 17 Feb. 1974, p. 9. Further figures are given in chap. 10 (Footnote).
2. The first King of modern Greece (1833-1862).
3. G. Tsampis has written a Ph.D. study on, Byzantine Education, its Theory and Practice (Edinburgh, 1964-65).

controversy the religious authorities realised that pagan studies were inevitable, that they could not be stopped without destroying the culture from which the Church itself benefited. But efforts were made sometimes consciously, sometimes unconsciously, to keep Hellenism under control".[1]

On the other hand, it is not to be denied that during the long centuries of the Turkish dominance (1453-1821) the Church fought illiteracy and helped the Greek people to preserve their national identity through various educational institutions and the famous 'Secret School'.[2]

Since 1834, however, as the Greek education system is highly controlled by the state, the Church has had no serious possibilities of interfering directly in education. Today very few schools are under ecclesiastical control.[3] But, in fact, the power of the Church over matters of education has never ceased to be very strong. An idea of this can be given by mentioning the case of A. Delmouzos, an educator who became the director of a newly established school for girls in Volos (1908-1911). Delmouzos introduced new teaching methods, modern

1. R.R. Bolgar (1954), The Classical Heritage and its Beneficiaries, pp. 88-89.
2. T.A. Gritsopoulos (1962), School of Dimitsana, pp. 9-32. It is likely that the conqueror did not close the Greek schools by the law but, actually, the Greeks were not allowed to attend open schools. This fact forced the Church to organise secret evening schools operating in the churches. It is claimed that such a school was recently detected somewhere under the monastry of Penteli, outside Athens. Nevertheless, there are those historians who believe that the famous 'Secret School' was nothing but a myth. The truth may be that the Turks were extremely severe towards the Greek people during the first two centuries, but with the passing of time they became more and more indulgent. (Ibid).
3. Appendix A, A Note on Greek Education.

Greek literature and the demotic language, and "sought to revitalize the classical content of the curriculum by relating it to the experiences of children. Within three years the experiment was viciously condemned as antireligious, antinationalist, even bolshevist. Among those who led the reaction was the local bishop".[1]

Teachers of theology are the permanent tie between the Church and the Gymnasium. The Church, in general, has reasons to sponsor the teaching of ancient Greek since this helps people to follow its services and ceremonies. With regard to the educational activities of the church today, some priests and theologians have been trying to establish free time and/or Sunday Schools for pupils, but this kind of school has no longer many 'clients'. On the other hand, theologians have tried to introduce Byzantine religious texts into the secondary curriculum.[2] This would, of course, imply another reduction in the time devoted to the teaching of Classics. But the philologists who constitute the great majority of schoolmasters are vigilant ...

Two recent reforms in secondary education.

It can now be understood why of two educational reforms attempted in recent years the first did not bring change and the second did not survive. The former was undertaken by the conservative government of C. Karamanlis, the latter by the liberal government of G. Papandreou.

For the preparation of the first reform and for the study of all the existing problems (1956) the government appointed

1. A.M. Kazamias (1968), p. 33.
2. According to information supplied by the Ministry of Education (Decemb. 1975) the waiting list of unemployed teachers of theology consists of 1,000 people, of whom only 30-40 are absorbed by the Gymnasia annually. However, an increase in the teaching periods concerning their subject would lead to the increase of appointments.

the 'Committee on Education' composed of 11 members: 6 professors, 1 deputy and 3 educationists, under the presidency of G. Voyatzis, the minister of Education. It is of interest to mention that of these people 5 were professors at the University of Athens. "The Committee allegedly was non-partisan and representative of various segments of educational opinion. But except for Papanoutsos all others represented a rather conservative wing. The power of the University of Athens is evident", Kazamias points out. He goes on to remark that there were no economists, no business representatives.[1]

The Committee worked for, approximately, 2 years and presented its conclusions in 1958. In the opinion of B. Haronis, its conclusions "tackle all the branches of education, public and private, and consider all the educational problems carefully".[2] Thus a major act was passed aiming at the reorganisation of the entire system of secondary and technical education.[3]

The reform was progressive in so far as it put forward the establishment of various technical schools at secondary level. But in the Gymnasium, apart from the reduction of the time spent on the Classics and the corresponding increase of the time concerning modern Greek and scientific subjects, nothing else was done for the improvement of the school curriculum. As a consequence of both changes nothing changed since Greek society continued to be favourably disposed towards the classical Gymnasium and despised technical schools; on the other hand, the Gymnasium preserved its traditional character. Both the

1. A.M. Kazamias (1968), Greece: Modernising Secondary Education, p. 33.
2. B. Haronis (1963-64) 'La Réforme en Grèce', p. 335.
3. A.M. Kazamias, B.G. Massialas (1965), Tradition and Change in Education, p. 109.

Committee on Education and the government were not keen to harm the classical tradition any more. But even this minor change was confronted with the fierce reactions of conservative academic thought.

The 1964 reform: The previously mentioned E. Papanoutsos acting under the flag of the centre, had the onerous task of giving Greek education an impetus. (He is a scholar well known in Greece for his philosophical and educational writings). The experiment proposed seemed to be radical: it included the introduction of a system of several options for the pupils of the Lyceum, the establishment of demotic as equivalent to katharevousa at all levels of education, the teaching of Greek classical authors in translation during the first 3 years of Gymnasium studies. Compulsory school attendance was raised to the age of 15, i.e. all pupils were to reach the 3rd year of secondary school. Those wishing to continue were to sit highly selective examinations in order to gain admission from the Gymnasium to the Lyceum. All grades and courses of the Lyceum were to be taught ancient Greek authors in the original; but the study of Latin became optional.[1] The Gymnasium and Lyceum were now to be two independent schools, of 3 years' duration each.

One cannot approach this reform without running the danger of being subjective; it lasted only a few years and one does not know what the results would have been. But as far as the teaching of Classics is concerned, the reformers by removing the original langauge from the first 3 years probably complicated the problem instead of promoting its solution. Apart from the

1. B. Massialas (1971), 'Greece', pp. 193-94.

socio-political reactions this change created, there were some innate weak points in it:

Highly qualified pupils were bound to attend for 3 years the same course as others of the lowest ability. Each course comprised 50-70 pupils since entrance examinations were abolished and there was a lack of school rooms and teaching staff. Some of the pupils were now to tackle the original Classics at the age of 16. But at this stage pupils today orientate themselves to specialisation by considering career prospects. As for to-morrow's philologists, if they were to be taught less ancient Greek than their predecessors, then how would they carry out successfully the teaching of Classics in the upper secondary Lyceum? One should also mention here the reactions of the French Lycée to postponement of the Latin language and evidence offered by related investigations (and by this study, Part B) that pupils of the age of 13-14 are more favourably disposed to the original Classics than pupils of higher ages. With reference to translations, it will be argued at the moment only that they are by no means the only channels through which one can introduce the youngsters into classical civilisation.

There is one more argument: Teachers who were accused by 'ancients' and 'moderns' of failing to teach the Classics in the original were unlikely to succeed in teaching the subject through translations. Philologists who taught under the new system may well remember how the teaching of Classics in translation had become tantamount to gathering the meaning of a text or collecting "elements of civilisation". For, once again, attention was not given to the 'reform' of the teachers.

B. Massialas, writing about the 1964 reform argues that

for a short time there was some hope that Greek education was on its way to becoming functional to the country's socioeconomic needs. "But with the coup of 1967 and the ascendancy of the military regime into power, very few of the reforms were maintained".[1] These reforms were: the establishment of external examinations[2] and the abolition of Latin from the 'practical' courses in the upper forms of the Gymnasium. Massialas goes on to explain that after the coup "the school curriculum as a whole went back to its prereform orientation by placing renewed emphasis on classical Greek and the Greek Orthodox religion".[3]

This is undoubtedly so, but, as far as the teaching of Classics is concerned, nothing was done by the 1964 reform for an improvement of the situation unless the introduction of translations and the adoption of the demotic language are considered a positive beginning.

In general, the weak point of the reform was that it gave the impression that everything had to be changed as soon as possible, before it was too late. Though the political government which put it forward was based on 53% of votes, it did not seem to be safe. The dramatic events that followed its fall justified the anxieties of the reformers. It was once more proved that without a normal political life no educational project can be promoted.

Finally, apart from the political factor, it seems that any educational change should be the product of assiduous and

1. B. Massialas (1971), 'Greece', pp. 193-94.
2. Appendix A: for more details.
3. B. Massialas, Ibid. p. 194.

unprejudiced research carried out by well informed people on educational matters. For such an attempt time is needed and more generosity on the part of the National Budget.

The teaching of Classics today.

For several years now the educational authorities have been paying considerable attention to the methods of teaching of all subjects, particularly the Greek Classics. C. Georgoulis (1894-1968) has been regarded by his students as the great architect of these methods and it is not to be denied that in a secondary school environment where experimentation on teaching method was not encouraged he stated some very interesting ideas on the teaching of Classics and other school subjects.

He studied philosophy, pedagogy and literature in Germany, following the long tradition of Greek philologists who have pursued their studies in that country. He ran the Secondary Teachers' In-service Training College for 23 years (1941-1964) and became its soul. Unlike many of his colleagues who obtained higher degrees abroad and despite the fact that he did not pursue this goal, Georgoulis was a vast intellect. Many of those who listened to his lectures speak of him with respect and admiration. Although he gave some models of teaching, he was of the opinion that the teacher should never repeat himself in the classroom and he proved this when teaching his students. "Even when he became a grey-haired old man, he looked young in his teaching and was never monotonous. As a creative educationist he enlarged his speech and enriched it on each occasion with new aspects and new elements".[1]

Georgoulis' substantial contribution to the teaching of

1. Dr. Sakkas, commenting on Georgoulis' (1972), Special Methods of Teaching, p. XXIII.

Classics may lie in the fact that he broke the barrier of linguistic training by introducing literary appreciation and context knowledge into the interpretation of the ancient texts. Also, one who considers his methods of teaching is impressed in discovering that he was not ignorant of relevant English bibliography and that he had provided even for the modern approach to the Classics through the method of comprehension.

But as soon as Georgoulis left his post in the Teachers' College, his method of classics teaching developed into a rather formal scheme that now prevails in the Greek Gymnasia, a phenomenon encouraged by the existing legislation which outlines the content of examination papers. The fashion has its roots in the Varvakion school of Athens where schoolmasters who receive in-service training for 2 years in the Teachers' College attend and give demonstrations. These experiments are based on the models devised by Georgoulis, who despite his modern ideas never ceased to be a linguist and, in fact, sponsored only the 'slow analysis' of the original texts. The system has been recently highly criticised by 'progressive' students of the College, especially by those who have studied in the University of Salonica and appear eager adherents of demoticism. Georgoulis was a known conservative and the attack against his method, it may be, is not unrelated to the political factor.

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This is the story of the classical Gymnasium and of the factors which have determined its evolution since the time of Independence. The pedantic spirit of archaism, the language issue and the fear of foreign ideologies, the political turmoil and national adventures have not allowed either the Classics to

flourish or the secondary school to meet the challenge that lies before it. Therefore, in the Greek case we are perhaps not merely confronted with a crisis in the Classics but with a rather complicated educational problem. However, we may not be faced by a complete failure: On the one hand, many of those graduates of the Gymnasium who have pursued their studies abroad are of good or even high performance, and on the other hand: "If we look for evidence of general public interest in the Classics, we find that archaeological projects receive official support, museums are well kept, and there are ..... performances of ancient drama, sometimes in the theatres of the ancient days. Recent examples of this have been at Epidaurus in Greece ..... All this enthusiasm cannot be due to a wise eye for tourism!"[1] Yet Professor Skiadas of Athens has complained[2] of a bad performance of ancient drama due to the lack of awareness of the actors and actresses of scansion and other techniques concerning ancient tragedy.

C. CROSS-COMPARISONS

Almost at the same time as Britain felt it reasonable to emancipate herself from the guardianship of the Classics, Greece aspired to revive the subject. The former did this particularly under the pressure of the new national orientations; the latter in the name of the national tradition. Britain found it sensible to 'sacrifice' the Classics for the sake of a 'more relevant' curriculum with which to meet the demand for the development of technology and science. Greece sought to embrace her classical past in order to derive confidence,

1. A.J. Hoskins (1956), 'The Teaching of Classics in Italy and Greece', p. 114.
2. In his lectures to philologists attending the Secondary Teachers' College (1973).

inspiration, pride. Britain looked forward, Greece turned back. Aiming at gaining the ground they had lost, the Greeks became the victims of their 'nostalgic classicism'. Among other consequences, Greek education has undergone little change since the time of Independence (1834).

Britain as an 'empire' became the protagonist in the two World Wars, but apart from this, she has not faced radical political turmoil. She came to such a high level of literary and socioeconomic self-sufficiency as to regard the classical curriculum as luxurious and irrelevant. By contrast, Greece being a small territory in the cross-roads of foreign interests has fought desperately, sometimes for political unification, sometimes for survival, sometimes for both. Part of what has been regarded since olden times as luxury in this country by many, has been considered, also by many, in Greece as the means for national salvation and a source of pride.

Paradoxically enough, the same subject has become more functional to the development of English literature and language than of Greek. In the first case, the sober exploitation of the Classics despite the linguistic exaggerations which have occurred in schools became fruitful enough. In the second place, the study of the same discipline under the strong influence of emotions contributed, of course, to the cultivation of the national feeling but also did not lead the Greeks to a deeper and more unprejudiced approach to ancient Greek language, literature and civilisation, in the interest of the creation of a high level of modern Greek culture.

CONCLUSION

In this chapter an attempt was made basically to show that

in both countries the subject has for a long time been undergoing a crisis. The specific difference, one might say, is that in Britain the crisis has been mainly one of numbers while in Greece it has been one of quality. In England, after the Battle of the Books disputed the value of classical education, it was the industrial revolution with all its socioeconomic and political consequences that led to the widening of the school curriculum in the first instance, and, secondly, it was the development of science-technology which by encouraging early specialisation at the expense of the Classics contributed to the decline in numbers taking the subject. But the study of Classics may itself have become fruitful in British universities and schools; this aspect is not discussed in the present study.

In Greece, despite the time and energy that have been always devoted to the teaching of Classics, the subject does not seem to have succeeded in becoming functional enough to the education of Greek people. Moreover, it has been considered by many responsible for the creation of the Greek educational problem. (This will be further shown in the next chapter). But until recently, the factors which created this situation have lain beyond the development of industry, science and technology; for such a development has occurred only during the last two decades.

It can therefore be said that different factors have led to a different kind of crisis of the classical curriculum in the two countries. Nonetheless, there is one major common point which concerns the past and another one that applies to the present: Many people in both countries, perhaps reasonably, believe that the traditional classics teaching did much to harm

the subject. As for the present, both classical languages are under pressure in both countries, approximately for similar reasons. In Greece, as well as in Britain, the Classics are now threatened through the reduction of the time spent on the subject, and, most important, through the reduction of numbers of pupils taking Greek and Latin in the original. Greece is now no less challenged by the lure of industrial and technological development and by modern ideologies than Britain or any other European country.

To sum up, in one sense or another, classical education seems to have come to an acute crisis in both countries. What kind of response has followed on the part of professional classics teachers, scholars and dons? An answer to this question is attempted in the chapters ahead.

CHAPTER IV

Responses to the Crisis in the Classics

Introduction

The British and Greek responses to the crisis reviewed in this chapter concern the educational possibilities of the subject, its present position in the school curriculum and possible approaches to it. Due to its length, the chapter is divided into 6 sections, and its British part into 16 sub-sections.

As the crisis takes different forms in the two countries, the reactions of classicists - and of educationists in general - have also been different. Accordingly, insofar as the position of Classics as a school subject has not been a matter of central educational debate in Britain for some time, the various proposed tactics and strategies of classicists are most frequently expressed through specialist journals, although there are sporadic discussions in the more general press (educational and other).[1]

In Greece, on the contrary, the position of Classics, or at least of ancient Greek, is a matter of general concern and more widespread debate, and so we find the philologists' strategies and tactics more prominent in the general press.

A consequence of this is that in Britain, where the contest for privileged status has been lost, the main focus of debate is

1. For instance, in 1974, The Times Educ. Supplement held a vigorous correspondence on the merits of learning Latin: 'Come back Caesar - before it's too late' (No. 3079/31-5-74, p. 15, a reader); 'Latin Lovers' (No. 3081, 14-6-74, p. 17, a parent); ".... as Dead as Dead can be?" (No. 3085/12-7-74, p. 11, a reader); 'Lingua Franca' (No. 3088/2-8-74, p. 9, a head of Classics); 'Latin Lovers: for and against' (No. 3093/6-9-74, p. 14). Also, The Times (Sept. - 1st Octob. 1975) published a correspondence on the ancient Greek trireme.

on methods for keeping the subject alive, in some form or another, in schools and universities - with re-examinations of the nature of Classics and experiment on new curricula, syllabuses and methods - whereas in Greece the question of privileged status still occupies the centre of the stage.

But in Greece, the response to the crisis has been social, not just professional. If not everyone, a wide range of scholars have joined the debate, not only because ancient Greek is still central in the national consciousness but also because the crisis in the Classics has been connected with the Greek educational problem as a whole. Since this is the case, the opinion of these people is also taken into account here.

The analysis then in this chapter has not been based on any 'scientific' principle (e.g. by which one would attempt to look for strict equivalence between the type of journal, number of journals, time span studied) but instead on a more historical principle of careful examination of relevant sources. It seemed that the two 'samples' chosen here had not to be absolutely equivalent. While British society has now little to say about the subject, British classicists have a lot to say, thanks to the experimentation in which they have been engaged in teaching the Classics. Whereas the Greek philologists as still following the traditional patterns of teaching cannot compete with their British colleagues, Greek public opinion has a lot to state on the subject.

Therefore, in the British section of the 'sample' chosen the definition 'scholars' includes principally classicists and secondly educationists. The opinion of scholars belonging to "other walks of life" is also taken into account, but indirectly.

From the Greek point of view, the term implies a wide scale of scholars: professors, educationists, philologists - teachers, poets, prose-writers, politicians, journalists.

Another point which must be made clear is that the response presented in the first part of the chapter has been British, not just English. Articles published in 'Didaskalos' and 'Latin Teaching', from which much of the evidence is drawn here come from all over Britain. Moreover, 'Didaskalos', not unusually, offers its pages to overseas writers, particularly Americans. Their views are also discussed in this chapter. But, of course, a good deal of what is claimed or argued concerns particularly the English school and university curriculum of today.

Preliminary information on classical policy. Since the subject faces a crisis, classicists in Britain more and more incline to believe that the 'rescue operation' should start from the reform of traditional methods of teaching. This has been already done in various ways and in various parts of this country. Such changes are still unknown in Greece.

In Britain, people already involved in the reform of the subject are professors or classics teachers in schools and universities. Some of the various classics projects that have been put forward in this country are the product of co-operation between the two categories. On the other hand, interesting work has been carried out by individual teachers (E. Hunt's Greek Course, for instance). Such co-operation and initiative is still unknown in Greece where philologists, in general, appear inactive so far as innovation in classics teaching is concerned. It is characteristic that in the Bulletin of Greek schoolmasters

no arguments can be found that traditional classics teaching should give way to modern approaches. Apart from a very interesting article of B.I. Togias, headmaster, entitled, 'More Care and More Courage Are Needed',[1] (and a few other 'hints' which are presented elsewhere in the present thesis), there has been no voice so far, in the Bulletin, about the fate of the Classics in Greece; at the same time, there are those who outside its pages state the anxiety of the branch because "our fall is sure".[2]

In addition, the British professional classicists, with the subject under pressure, appear wise enough to avoid public controversy: "conservatives and reformers have felt a need to stick together".[3] But within the classical journals opinions are far from repressed. In Greece, also very few professional philologists, at least publicly, attack the teaching of Classics in the original texts. 'Hostile' attitudes to the subject usually stem from outside the profession of teaching. It is unlikely, however, that there are people in Greece who would tolerate a secondary curriculum which would not offer some Greek 'classical bread' to everyone.

In Britain, classicists have developed considerable activities not only in reforming the subject but also by

1. B.I. Togias (1974), pp. 11-14.
2. J. Nicolaidis (1973), in Preface.
3. M. Binyon (1972), 'Crisis of Classics as Applicants Grow Scarcer', p. 8.

establishing or maintaining associations[1] and by publishing journals of quality. And it is perhaps ungenerous to attribute all these activities to career incentives only.

As far as Greece is concerned, there are: one classical periodical of quality, the journal 'Plato' established in 1950; a few Associations of Philologists.[2] It does not, of course, necessarily follow that the Greek philologists are less active professionally.[3]

I. The British Classical Response

A. On the Use of the Classics

Before considering contemporary British classicists' approaches to their subject, it might be useful to give a brief account of the traditional arguments used to justify the study of the Classics. These arguments seem to fall into 4 main categories:

(a) The ancient world as a pattern of life, or model;

(b) Ancient literature as uniquely valuable;

(c) A notion of the 'educated man' as one who has had a training in Classics;

(d) Classics as a 'mental discipline'.

1. In England and Wales alone there are: the Classical Association (founded Dec. 19, 1903), the Hellenic Society, the Society for the Promotion of Roman Studies, the Society for the Reform of Latin Teaching, and the Orbilian Society which publishes an illustrated Latin newspaper with an international circulation ('Didaskalos', 1973, p. 259). There are also the following Local or Regional Groups of Associations of Classical Teachers: A. England: Birmingham and Midlands ACT, Bolton ACT, Bristol ACT, East Anglian Branch of CT, London ACT, Palatinate ACT, Reading ACT, Sheffield Region ACT, Sussex ACT, Teeside ACT. B. Scotland (see next chapter). Ulster: JACT in Northern Ireland. (Source: Joint Association of Classical Teachers, London, 6 March 1975).
2. The Association of Greek Philologists, the Humanistic Association.
3. They have not ceased, for instance, to give or attend demonstrations upon demonstrations in their schools: Bulletin, No. 402-3, p. 32; 404, p. 32; 405, p. 16; 406-7, p. 40; 408, p. 24; 409, p. 24 (1973-74). These demonstrations are usually conducted under the auspices of headmasters and inspectors.

While these different kinds of argument were popular at different times, the present discussion is not essentially concerned with setting them in their historical context, but rather with analysing the central features of arguments which have in the past been used to justify Classics in schools and, to some extent, are still used. At the same time the analysis will make explicit some of the problems involved in these justifications; for it is in the light of these problems that current debates among classicists can be most easily understood.

1. The Ancients as a pattern of life. A number of classicists and other scholars presumably reacting to the spirit of materialism of modern times or to the declining importance of their favoured subject have tended to repudiate the world in which they live(d) and look upon that of the Ancients, more or less, as the ideal world.

In 1896, Lowes Dickinson, comparing the world of ancient Greece with his own times, held: "The end the Greeks pursued was harmony of the soul with the body and of the body with its environment". The same ideal of harmony, he goes on, dominates the Greek view of the relation of the individual to the state. The opposition between the individual and the state which perplexes our own society had hardly begun to define itself in Greece. Therefore, the Greek civilisation is rightly described as that of harmony. But nowadays the goal for an ideal life, which the Greeks could place in the present, has been transferred to a future infinitely remote which, anyway, is conceived as attainable. "Dissatisfaction with the world in which we live and determination to realize one that shall be better, are the

prevailing characteristics of the modern spirit".[1]

Forty years later, Livingstone, perhaps in trying to defend the study of Classics which meanwhile had lost ground, attacked his age as lacking a definite view of life. He maintained that nowadays "we do not know what we believe; therefore, we do not know what we want. So we succumb to heavy emotions, like nationalism, fascism, communism, militarism, pacifism".[2] Our age has a great need for a clear philosophy of life. To a large extent the roots of religion and morals have been cut. A plant whose roots have been cut probably will continue to live and even to flourish for some time, but its days are numbered. He quotes Goethe's opinion: "Let us remember how great the ancients were".[3] Livingstone admits that our civilisation can display means beyond those of any other epoch but he holds it is "an ample body with a meagre soul".[4]

Finally, W.H. Rouse, the architect of the Direct Method, appears extremely hostile to the present world of machines. As he put it, working people believe that they need higher wages and less work; "but their wages are often what many schoolmasters would think almost affluence". What they really need is work which they can delight in doing. Arkwright and Watt prevented them from having this pleasure. Hence, the machine is the enemy of true and happy life, that is, the enemy of civilisation.[5]

This view of the classical world, while it still has adherents, is certainly not universally accepted. A contrary

1. Dickinson's book, entitled The Greek View of Life, was reprinted 20 times until 1947! (pp. 252-58).
2. R.W. Livingstone (1935a, 1947d), Greek Ideals and Modern Life, pp. 2 and 118.
3. Ibid. p. 18.
4. Latin Teaching, June 1955, p. 50.
5. W.H. Rouse (1930/1963), 'Body, Soul and Spirit', p. 76.

view is nicely expressed by the Poet Louis Mac Niece (1907-1963):

And many died in the city of plague, and many of drouth
in Sicilian quarries, and many by the spear and arrow ....
And when I should remember the paragons of Hellas
I think instead
of the crooks, the adventurers, the opportunists .....
and the Agora and the noise
of the demagogues ..... and lastly
I think of the slaves.
And how one can imagine oneself among them
I do not know.

(From: "Autumn Journal")

In addition, say, a Marxist approach would present the Ancients behind their artistic mask, as a world of deep social differences that, finally, led to its destruction.[1] It is also argued that "it was slavery in its various forms on which Greek civilisation was based".[2]

On the other hand, whereas in contemporary British classical journals we read that it would be salutary to study even the great mistakes of the past in the context of values and culture,[3] a classical scholar, H.W. Pleket (Leiden), takes the matter far further by arguing that the Humanistic ideology can no longer be accepted: classicists are becoming aware of the total emancipation of modern European civilisation from the ancient world and its culture; we do not call our children Achilles or Agamemnon, anymore.

Pleket forgets, however, that while there is no need to

1. G.E.M. De Ste. Croix (1975), 'Karl Marx and the History of Classical Antiquity', p. 34.
2. R. Frank (1975), 'Marxism and Ancient History', p. 67.
3. G.M. Lyne (1949), 'Background - How Much?', p. 51.

give our children ancient names, such fundamental terms as university, institute, education, democracy, politics, museum will always be here to remind us where our civilisation comes from.

It is of interest to scan some more of Pleket's arguments:[1]

(a) The fact that the Ancients were our ancestors is not a good reason for devoting so much time and energy to them in secondary schools. The Mesopotamians and Egyptians were also our ancestors.

But, one would reply, if it is true that not all civilisations are considered of the same value, then some priority should be given in schools to some of them.

(b) A political approach to the Ancients can have its danger; modern society differs in many ways from ancient society.

Pleket touches upon a major problem in social studies, viz., the problem of how far it is possible, if at all, to understand a radically different society. It would take us too far off the track to go into this, but supposing that we emphasize the study of an ancient society for the sake of self-awareness, the process will be one of coming to understand one's previously unnoticed prejudices, assumptions etc. Because of these limitations, you cannot say that you 'really' understand the other world which is not as you construct it. In a sense, one would say, the study of the other world, with regard to the formation of self-awareness, would be analogous to the study of myth, or fiction. Marx emphasizes that the historical emergence of new social relations, of self-consciousness, and so on, make the recurrence of the past impossible. But the

1. H.W. Pleket (1969), 'Classical Education and Historical Discontinuity', pp. 5-17.

parallels between the retrospective and prospective visions are striking.[1]

Indeed, the differences between the way the Ancients lived and thought, and the ways we live and think, are so numerous that one cannot always 'get through' them. As G.F. Else put it, "my telephone, my television, my automobile, my electric light and heat, are already enough to disorient, perhaps to frighten, a Greek if he could return and see them".[2]

Yet, if one society has derived much of its culture from another, comparisons are constructive. "Just as we understand ourselves better if we observe others - our parents perhaps - who are not too unlike us, so we can become more clearly aware of our own unrecognized prejudices and presuppositions by close attention to the simpler models of Greece and Rome".[3]

(c) Finally, Pleket holds that the theories and values produced by ancient men are no longer thought to be automatically transferable to modern situations.

It is difficult to disagree with the author. To take Plato's view, children should be submitted to corporal punishment if necessary.[4] Modern educational systems tend to ignore Plato's advice. To take another example, Pericles as soon as his funeral oration finished suggested that women should return home; and Athenian ladies found it sensible to do so. Can any contemporary leader attempt such discriminations between the two sexes? Plato declared: "Only a soul that knows the Universe can be really educated".[5] Today, specialisation begins as

1. H. Staden (1975), 'Greek Art in Marx's Aesthetics', p. 137.
2. G.F. Else (1968), 'Teaching the Classics in Translation', p. 78.
3. R.S. Peters (1967), 'A Theory of Classical Education', p. 6.
4. The Laws, 7, 808c-809a.
5. C. Georgoulis (1972), Special Methods of Teaching, pp. 47-48.

early as at the age of 16 in England, whereas 'culture générale' which is favoured in other countries is far from being tantamount to what the great philosopher implied.

In conclusion: the above reservations on the ancient 'Glory' should perhaps make classicists rethink the values of classical civilisation. There are signs that this is already being done.

2. The case for classical literature. A number of classical scholars have preferred to defend the Classics through another channel. H.D. Kitto, for instance, examines ancient Greek civilisation not in isolation but in comparison with the civilisations of the East. (The same thing is done by the Greek Georgoulis). This method gives him the possibility of propounding the value of classical literature. As he put it, the Eastern civilisations were often extremely efficient in practical terms and, sometimes, in their art not inferior to the Greeks, but they were intellectually barren. For centuries they accumulated experience which has died, except in certain purely practical matters. "That which distils, preserves and then enlarges the experience of a people is Literature", and the Greeks created and perfected the main forms of it.[1]

From his viewpoint, C.M. Bowra holds that the educational importance of ancient Greek lies in the fact that the Greeks believed in the special worth of man. They did not see him as a corrupt and fallen being. They regarded him as a creature worthy of awe and wonder in the scale of his inventions and his enterprises. Sophocles has expressed this human grandeur by

1. H.D.F. Kitto (1957f), The Greeks, p. 8.

singing in his "Antigone":

Πολλὰ τὰ δεινὰ κοὐδὲν
ἀνθρώπου δεινότερον πέλει.

(There are many strange wonders, but nothing more wonderful than man).

The sense of human worth and its possibilities underlies much of Greek speculation, Bowra goes on. It made the Greeks believe in liberty, "since only the free can fully realize their natures".[1]

According to Sir F. Fletcher, the subject brings the student into direct personal contact with the greatest minds of the past. "He does not merely read about them: spirit communicates with spirit and mind with mind across the gulf of centuries. True, the sound of the living voice is lost; but everything else remains; the words and thoughts are alive".[2] The Classics are needed today even as an antidote to the materialistic outlook which scientific and vocational training encourages. They can also fight nationalistic views such as those which led the world to disaster. "Now more than ever there is need to maintain those 'humanities' which have no national frontiers and are the common inheritance of civilized men".[3] (Similar arguments are stated by Greek Philologists). But is the teaching of Classics relevant today? If it is true that Aeschylus and Virgil write from personal experience, this is an experience which today we can in great measure share. By reading the two poets we are brought into direct contact with men who were born into a troubled

1. C.M. Bowra (1958b), The Greek Experience, p. 198.
2. Sir F. Fletcher (1946), Our Debt to the Classics, pp. 11-12.
3. Ibid. p. 28.

and unstable world. But in spite of this they never lost their vision of beauty or their faith in the greatness of the human spirit. "So much the more must we regret anything that lessens the number of their possible readers".[1]

Fletcher concludes that Greek and Latin Classics are an eternal treasure, which must be preserved for those who come after us.[2] However, he remarks, we must not take seriously the claims of an Oxford tutor that his efficiency in washing up was a direct result of his classical training, or the complaints of a lady that two terms spent by her at school in learning Greek might more profitably have been spent in learning to cook.[3]

Gilbert Highet, speaking about the value of teaching the Classics in the original, advocates the study of classical civilisation as a whole. He believes rightly that those who regard the past as dead are misled by a false analogy between the physical death of individual men and the passage of events into history. "Men die but mankind lives continuously. No historical fact is dead if it is still actively producing results: for its life is in the mind of humanity". Dead languages are those which nobody speaks or reads, like Etruscan and Cretan. Highet quotes Landor (1775-1864) saying: "The present, like a note in music is nothing but as it appertains to what is past and what is to come".[4]

The above views and arguments were stated during the present century but before 1958. The subject is defended steadily on the grounds that it constitutes "an eternal treasure" etc.

1. Ibid. p. 23.
2. Ibid. p. 30.
3. Ibid. p. 17.
4. G. Highet (1959d), <u>The Classical Tradition</u>, p. 544.

The problem of the curriculum is not discussed and no concessions are made towards less laborious approaches to the Classics. A more careful consideration, however, of what is argued shows that both Kitto and Bowra leave the door open for the adoption of translations since they do not refer clearly to the value of Classics in the original languages, but they speak generally about the importance of classical literature. As for classical civilisation, it is viewed through literature by all four authors reviewed above. But no one of them discusses the problem of who should be involved in the study of Classics and how it should be done.

The first concessions to be made relate to the last point and stem from a collective work on the teaching of Classics.[1] The authors claim that the subject provides a course of training which requires the exercise of many different powers of the mind; that its study forms a remarkable combination of memory-training, imagination, aesthetic appreciation and scientific method, and also an invaluable habit of thinking out the real meaning of words. A correct definition of the aim of education - they say - would be as follows: "Education aims to give a knowledge of the best and noblest things done or said in the world". Despite all these claims, the authors finally ask just for some place for the Classics in the school curriculum, and no more. G.M. Lyne, presumably a classics teacher, shares the same views in his article published in 'Latin Teaching'.[2]

Perhaps R.M. Ogilvie shows a more radical break from the positions mentioned so far. He holds that the literary works

1. Inc. Assoc. of Assist. Masters in Second. Schools (1961b), The Teaching of Classics, p. 4.
2. G.M. Lyne (1949), 'Background - How Much?', p. 51.

and the history of a country are a continuous thread. "Break it at some arbitrary point and the proportion is destroyed and the utility impaired". The difference between Livingstone's generation and Ogilvie's is that the latter goes on to examine the problem of classics teaching not in isolation but in relation to its curricular context. In Ogilvie's view, the problem is not whether a classical education is desirable, but whether in the present state of society where so many subjects of importance are claiming a place in the school curriculum, a high degree of priority can be given to a classical education.[1]

Further concessions made by professional classicists concern the need for the adoption of modern, less laborious, approaches to classical literature. In the opinion of Langhorne, for instance, (a teacher in a preparatory school) while the Greeks invented the method of independent rational inquiry, the Romans mediated this habit of mind to us: Both are in our bloodstream. It is good to read them in translation; to do so in their original tongue is better still. But the content of classical syllabuses and teaching techniques need to be radically revised.[2] Similarly, H. Hollinghurst, in his article 'Classics for All', although he stresses that appreciation can come only through a study of the literature in the original languages, advocates also the use of translations for more understanding and appreciation of the Classics.[3]

This kind of defence that propounds the value of classical literature would appear to be reasonable. The rational thinking

1. R.M. Ogilvie (1964), Latin and Greek, A History of the Influence of the Classics on English Life from 1600 to 1918, p. 181.
2. E.J. B. Langhorne (1965), 'Latin in Preparatory Schools', pp. 104-05, and 117.
3. H. Hollinghurst (1971), 'Classics for All', p. 219.

of the best classical authors, their humanistic ideas and the literary qualities of the ancient texts have been recognised by some of the greatest minds in human history, (as we show later). It is also true that European languages and literatures owe much to the Classics.

But some people argue that these literatures have now reached self-sufficiency and that European scholarship emancipated itself from the guardianship of the Classics long ago. Powerful claims for the quality of the Greek and Latin languages have been devalued by the exponents of linguistics, as Pleket points out. He attacks the subject once more by arguing also that 'Beauty' is a highly subjective notion: the old Sanskrit poems, the old Testament, Dostoevsky and many other products of culture are also 'beautiful'.[1]

Pleket raises another crucial question here: what literary subjects should be taught to pupils? K. Thompson in his debate with J. White on Curriculum Development (1975, p. 22) holds that what is intrinsically good is subjective: there is no reason to think that it must be agreed. He thus agrees so far with Pleket. He accepts, however, that it does not seem unreasonable to suppose that some of the values of reading will be found 'good' in some sense by all who learn to read. Now, if we combine beauty with relevance and vocational purposes, we may find that the 'Classics' may be more relevant than 'Sanskrit' or 'Old Testament'. With regard to this, J. White argues that "just as mathematics opens doors to vocational and leisure activities, so does Latin".[2]

1. H.W. Pleket (1969), 'Classical Education and Historical Discontinuity', pp. 5-17.
2. J.P. White (1973), Towards a Compulsory Curriculum, p. 80.

Anyway, even if one takes as granted that the study of Classics is educationally valuable, one should not forget that the inclusion of both classical languages and literatures and civilisations, or even of one of them, in the school curriculum would absorb a great deal of the time available. Even if this was possible and desirable, again, both classical languages are considered to be extremely difficult. Locke, for instance, while he grants these are languages of "great Use and Excellency", and "a man can have no place among the Learned in this Part of the World who is stranger to them",[1] makes clear that such claims can be made only by the aristocracy of the spirit: he stresses that for all the others the study of the Classics is a waste of time. B. Russell has put it in another way: The majority of those who learned Classics "never acquired sufficient proficiency to read them for pleasure".[2]

Also a contemporary classicist, J. Wilkins, confesses frankly: "No one, not even the ablest scholar, who may devote anything from 15 to 50 years of his life to the development of his skill, can be as much at home with a random piece of classical text as he is, say, with his morning paper".[3] By making this confession, Wilkins - the linguistic adviser of the C.L.C. Project - tries to persuade his colleagues to lower their standards when devising their O-level syllabuses. But the argument that Latin and Greek are extremely difficult and for this reason must be taken by the very few, is treated in another way by Pleket: his is an argument against bothering our pupils at all with two difficult languages over a considerable period

1. F.W. Garforth (1952), 'Locke on the Teaching of Latin', p. 40.
2. B. Russell (1926), On Education, p. 25.
3. J. Wilkins (1969), 'Teaching the Classical Languages: towards a theory', p. 174.

of time.[1] (However, being a classicist he perhaps leaves the door open for, at least, some Classics. His phrase, 'over a considerable period' may have this explanation).

Possibly it is not so much hostility towards the subject itself that leads Pleket to attack the Classics, as hostility to the way in which the subject is treated in the classroom by some teachers. He invites rather a different approach to the subject than the abandonment of classical education - and he does this through the pages of 'Didaskalos', a classical journal which is read by more than 2,300 members.[2] Pleket's thesis is that if we insist on teaching some Classics, new text books are urgently needed in which modern aperçus and ancient sources both have their place, and in which crucial issues are presented on the basis of "audi et alteram partem".[3]

It has perhaps become evident that debate on teaching the subject relates: (a) to depth and (b) time devoted to its study in school. So, for example, generally speaking, in the U.S.A. most people think that, say, 1 year Spanish/Physics is better than none. But in Great Britain many believe that one year's study at school level of a subject such as the 'Classics' is worthless.

While the difficulties of the two classical languages-literatures are enormous, there is evidence that the Classics do not always make the 'real man'. It is argued, for instance, that many of those who became protagonists in the crimes of the

1. H.W. Pleket (1969), 'Classical Education and Historical Discontinuity', p. 17.
2. Source: JACT (data of Spring, 1975).
3. Pleket (1969), ibid. (p. 17).

two World Wars had received a good deal of classical training.[1] Even the Greek Professor Vourveris, one of the heralds of classical humanism in Greece, admits this is so.[2] But, possibly, this is hardly an argument for the abolition of the Classics from the school curriculum; it may merely imply that the subject cannot be regarded as an "educational panacea". Socrates was the teacher of both Plato and Alcibiades. The former created the 'Republic', the latter did much to harm Polis. Both were students of the man who sacrificed his life to his highest ideas about morality.

Finally, there are those who sincerely believe that the inclusion of the original Classics in the school curriculum contradicts the contemporary education policy for generalisation of education and for the establishment of a common, democratic, school curriculum. However, one would remark, in passing, that as long as it will be true that "not all fingers have the same grasp" some distinction within any curriculum is unavoidable; otherwise, the standards of learning will be lowered. Not everything may depend on the teachers. Anyway, the crucial problem of the curriculum will be discussed in some detail elsewhere in this chapter.

With reference to the merits of original classical literature, which is the point of the present section, although what is claimed by professional classicists seems reasonable, it is difficult to see how the Classics as a school discipline could survive under present conditions.

3. 'Educated men' and the Classics. What has been called

1. G. Fteris (17-9-61, 17-12-61), 'Classical Education: an issue that is discussed everywhere', (in Greek).
2. C. Vourveris (1969), Classical Education and Life, pp. 232-34.

'Classics' is also defended by professionalists indirectly, that is, through the impact the subject has made upon some of the greatest minds of the past. Great names in literature, music, philosophy, politics, army, religion have been mobilised in the 'classical' crusade which aims to give the subject an impetus.

Gilbert Highet mentions that Voltaire owed much to the Classics and that great men modelled their lives and actions on the classical heroes. Charles the Twelfth, for instance, thought he was a second Alexander; Jefferson wished to be Cicero. Napoleon made himself Caesar.

Wagner, Highet goes on, read Greek tragedies, because he felt no other literature would lift him to the same lofty pitch of energy and passion. Tolstoy who began to learn Greek at forty-two was convinced that "without a knowledge of Greek there is no education". Molière, Descartes, Tasso, Calderón, Montesquieu, Corneille, Buffon, Diderot, Goldoni, Bossuet, Lesage were delighted by the Classics. And last "are the fathers who introduced their sons to the great books and the beautiful languages of Greece and Rome".[1]

Highet's 'sample' is more 'European' and less 'British'. Sir F. Fletcher comes to fill the gap by adding to the list the following names who were distinguished "in other walks of life" and professed their belief in the Classics and their gratitude for what they have gained from them.[2] Fletcher mentions two Prime Ministers, Asquith (1852-1928) and Baldwin; three great proconsuls: Curzon, Cromer and Milner; ambassadors like Bryce

1. G. Highet (1959d), The Classical Tradition, pp. 541-43.
2. Sir F. Fletcher (1946), Our Debt to the Classics, a Retrospect, pp. 13-15.

and Crewe; Sir William Osler, an eminent doctor of medicine; Walter Leaf, a great banker; a Lord Chief Justice, Lord Hewart. Fletcher refers also to Leopold Amery, Cabinet Minister in many governments. In his view, all these are impressive witnesses and many more could be cited; they speak also for a great multitude of ordinary men and women for whom the Greek and Latin which they were taught in youth have had no direct connection with their careers, but who believe that they owe to those studies a wider outlook and a fuller enjoyment of some of the best and greatest things that life can give. (This is a hypothesis, however, which has not been confirmed by concrete evidence). G.F. Brady, Fletcher points out, expressed this in verse by saying that the study of Classics produces "strange new music within the brain".

In addition, some great names of the Church are mentioned: William Temple, a famous Archbishop, "whose premature death in 1944 deprived British society of a great thinker and inspiring leader". Temple recommended in his Christmas sermon at Christ Church: "Nor can I do better in conclusion than impress on you the study of Greek literature".[1] Fletcher appeals also to the ecclesiastic Dean Inge. We are, finally, informed that the study of Classics led another great name of the Church, Dean Gaisford, "not infrequently to positions of considerable emolument".[2] More recently we have the example of the last Archbishop of Canterbury, Dr. Ramsey, who in 1974 worked out a contribution for the preservation of the study of ancient Greek

1. Latin Teaching, 27, 5 (1950), p. 130.
2. F. Fletcher (1946), p. 13.

in the schools of the London area.[1]

Those mentioned so far refer to some of the great minds in history who loved the Classics. These writers (Highet, Fletcher) do not take the matter further: any direct protest against the declining importance of the subject is absent. But as soon as we proceed from general works of classical scholarship to professional journals, we are frequently faced with a fierce protest. For example, M. McCrum after stressing that if the few do not receive the best education, the education of the majority of the next generation will be impoverished, quotes T.S. Eliot saying:

> "In our headlong rush to educate everybody, we are lowering our standards, and more and more abandoning the study of those subjects by which the essentials of our culture ..... are transmitted; destroying our ancient edifices to make ready the ground upon which the barbarian nomads of the future will encamp in their mechanized caravans".[2]

From her point of view, Daphne Hereward protests angrily: There exists a big difference between a house collapsing from dry rot and a house attacked by vandals.[3] The Classics are like the second. In some schools pupils are forbidden to specialise in Classics, she points out.[4]

In British classical journals, angry protests against the crisis the subject is facing are sometimes mixed with enthusiastic notes, and such are the claims of Dorothy Sayers:

1. Krikos (May 1974, No. 281, London), p. 24 (in Greek). Indeed, what do Greek leaders of the Church feel about the matter? This may be another attractive area for research to the philologist. As far as I know, claims on behalf of a classical education are not usually stated by clericals in Greece in the general press. But it has been already explained that the Church has strong reasons to favour classical training.
2. M. McCrum (1965), 'A Theory of Classical Education', p. 19.
3. There are, however, those who regard this "as some kind of solution", following the Greek C. Kavafis (1868-1933) who wrote 'The Barbarians', a poem inspired from the Helleno-Roman times of the decline.
4. D. Hereward (1965), 'The Humanities and the Inhumanities', p. 2.

"If I were asked what, of all the things I was ever taught, has been of the greatest practical use to me, I should have to answer: the Latin Grammar".[1]

Finally, we note that Marx also was fond of the subject. He received in school and university the thorough classical education offered to most young middle-class Germans in the 1830's. His doctoral thesis consists of a comparison of the philosophies of Democritus and Epicurus. He frequently quotes Greek authors: Aeschylus, Aristotle, Democritus, Epicurus, Homer, Isocrates, Pindar, Plutarch, Sophocles, Strabo, Thucydides, Xenophon and others.[2] He continued reading Aeschylus in Greek every year until his death; he believed that Greek art and literature represent an aesthetic norm that was never reached again.[3] "Humanity", he says, "attained its most beautiful form in Greek antiquity".[4] It is interesting that the subject, after a break during the first years of the Revolution (1921-1930), continues to be taught in "most Soviet universities" and also in other countries of the European East".[5]

This is the panorama of opinions to which professional classicists appeal for support of what they teach. While, one would say, this seems to be a reasonable policy - the general public tends to pay particular attention to what the great minds say - yet it may not be enough because:

(a) In a time when social life is dominated by science, names of those working in this field are not mentioned. On the other hand, other equally great men have rejected the subject as a school discipline. Reference to this has been made in the

1. D. Sayers (1952), 'Ignorance and Dissatisfaction', p. 77. For more opinions see: 'Classical Journal', 64, Jan.1969, pp. 163-66.
2. G.E.M. De Ste. Croix (1975), 'Karl Marx and the History of Classical Antiquity', pp. 12-13.
3. H. von Staden (1975), 'Greek Art in Marx's Aesthetics', p. 124.
4. Ibid. p. 128.
5. Aza Takho-Godi (1970), 'Classical Studies in the Soviet Union', p. 123. Also: Chester F. Natunewicz (1975), 'East European Classical Scholarship', p. 175.

previous chapter.

(b) If classicists really believe that the subject makes the real man and that people who have followed a classical curriculum during their school years think of the Classics as an important school discipline, it would be of interest to check these hypotheses not only through the evidence offered by the great names of the past and of the present but also by conducting a detailed questionnaire study among the common people who have studied the Classics in school. For the opinions stated by privileged intellects on behalf of the Classics may be as deceptive as the criticism of the subject made by pupils who are shortly going to sit O/A-level examinations, or are under the influence of a recent test they took in school. That is, there is a shortage of good empirical evidence and an excess of opinions.

Finally, it would be worth stressing that all the people mentioned so far consider classical antiquity from the angle of its original literature. Classical literature is central in what composes the attractive image of the 'ancient Glory'. This may be an argument that in the ambitious new scheme of Classical Studies Literature has the right to take the lion's share even under the disguise of translations.

4. <u>On the argument of "transfer of training"</u>. Those engaged in the history of the curriculum, and of classical scholarship particularly, well know that, during the 19th century when the Classics were imposed as a school discipline on all those who received something more than primary education, this was done less for the sake of a literary enjoyment of the subject than for other reasons. It was claimed that if the faculties

of memory, reasoning, accuracy, quickness, observation, attention, judgment were trained, there would be little need for specific training in other fields of knowledge.[1] Latin and Greek were highly valued. But at the end of the last century, not all educationists accepted the doctrine of 'formal training', "although a few still appear to believe in it even today".[2]

Certainly, many among these 'few' are classicists. Professor M. Finley, however, is not one of them. Of course, he accepts that close study of roots in English helps with English, that Latin helps with French, and so on; but the alleged 'transfer of training' stops right here. Finley holds that it is now time that all this 'literature' on old claims of the classicists about 'transfer of training' and 'training of the mind' must come to an end. For they are myths, dangerous myths, and this has been demonstrated sufficiently by psychologists. He accepts, however, that habits of neatness and accuracy, techniques of memorisation, and even rules of logical inference can be learned and become part of one's stock of usable experience. "But that is an argument for disciplined education in general, not in favour of any one subject", say Latin, in preference to a number of other subjects. Beyond that, Finley goes on, as Professor Cyril Burt showed in the 'Educational Review' for February 1960, "transfer depends far more on similarity of mental <u>content</u> than on similarity of mental <u>process</u>. Reasoning about geometrical figures will not help you to reason about historical events or political problems". And C. Burt adds: "Roughly speaking, direct training is from three to twenty times as efficacious"

1. See Introduction: definition of terms, p. 8.
2. K. Lovell (1973), <u>Educational Psychology and Children</u>, p. 145.

as indirect training. So the small indirect 'transfer' gains which may be credited to the many hours of Latin are scored at the expense of much larger gains which could be achieved if those same hours were spent on some other study, unless the classical languages have an intrinsic worth which can be defended for itself, not for its dubious 'transfer' value.

Finley takes the opportunity of declaring that if the Classics have lost the buttress of compulsion, they have not lost their purpose. They include value for everyone, not of course 'practical' benefits, but far greater benefits, moral, aesthetic, experiential. Many British classicists find it difficult to think of Classical Studies removed from the study of Latin language, "and that false equation epitomizes the crisis".[1] Finley's approach to the Ancients has been praised recently in the American classical journal 'Arethusa', where his book, "The Ancient Economy" (1973), is reviewed. It is claimed that the book confronts the reader with fundamental conceptual problems in the study of ancient economic history, "which far too many people have ignored, mainly because they have not realized that any such problems exist".[2]

All these imply that classics teachers are now invited by a number of their leaders to abandon formal language teaching and to put forward a deeper approach to classical antiquity. In the view of these reformers, translations would make the way easier towards this end. Moreover, some contributors to the American 'Arethusa' - not the British classical journals

1. M.I. Finley (1964), Crisis in the Classics, pp. 18-19 and 23.
2. G.E.M. De Ste. Croix (1975), 'Karl Marx and the History of Classical Antiquity', p. 12.

at the moment - invite a Marxist interpretation of the classical past "in terms of class ..... something that speaks directly to everyone of us today".[1] In a sense, the subject now runs the danger of losing its linguistic character. The argument is now, more or less, adopted in England by the Schools Council Classics Committee: "The Classics are dead; long live classical studies".[2]

To return to our point, the idea of the 'training of the mind' was attacked as early as 1809 when Sidney Smith held:

> "Every Englishman must pass half his life in learning Latin and Greek; and classical learning is supposed to have produced the talents which it has not been able to extinguish. It is scarcely possible to prevent great men from rising up under any system of education, however bad. Teach men daemonology or astrology and you will still have a certain portion of original genius, in spite of these or any other branches of ignorance and folly".[3]

As far as the idea of 'transfer of training' is concerned, it has been under attack since Thorndike's experiment in 1901; Thorndike then claimed that 'transfer' from one mental function to another does not occur. But Kolesnik in his "Mental Discipline in Modern Education" argues that Thorndike's experiment does not conclusively prove its case. W.G.G. McLeod, in his M.A. thesis, affirms that there is no empirical evidence that the 'transfer of training' does not exist. He finds it more reasonable to adopt the simple explanation of Foss that "various skills of scholarship do transfer but that much depends on certain attitudes and values adopted by the teacher and the pupil's imitation of them".[4]

1. Ibid. p. 23.
2. S.C.C.C., Teaching Classical Studies, No. 6/1975, p. 11.
3. Quoted in E.P. Story (1969), European Curriculum Studies, p. 6.
4. W.G.G. McLeod (1973), The Scottish Education Department Experimental Latin Course, an Evaluation, p. 27.

Another classical scholar, M. McCrum, mentions that, according to an American study made in the 1930's by C. Welden, there is no evidence of any value in a more extended study of Latin as an intellectual discipline "serving to extend the scope of intellectual capacity in whatever field it might be applied". But McCrum asserts that these conclusions should be understood in terms of "Latin as taught" and "other subjects as taught" with the possibility remaining that some change in teaching method might affect the relationship between the extent of one's background in Latin and the quality of one's work in other academic fields.[1] In other words, several classicists find it difficult to abandon the theory of 'transfer'.

It may be of interest to mention that P. Winter in her thesis points out that the majority of the children she interviewed could not think that any transfer occurs. "It was, however, suggested that other factors must be present if transfer of training was to take place: identical elements ..... liking, ability, concentration, more time in Latin course".[2]

In 1947/48, the National Foundation for Educational Research in England and Wales conducted "An Enquiry into the Respective Merits of Greek and Latin in a five-year School course". The sample chosen was tested and retested in skills of language, memory and understanding of words in other languages. The same tests were given also to a control class of boys of similar I.Q. at another school where neither Greek nor Latin was taught. This interesting Enquiry did not, however, arrive at any conclusive

1. M. McCrum (1965), 'A Theory of Classical Education', pp 14-15.
2. P.E. Winter (1951), An Investigation into the Attitude Towards Latin of Girls at Secondary Grammar Schools After Two Years' Study, p. 113.

results since "the sample tested was too small".[1]

Another inquiry conducted in 1966 on 'The Effect of Studying Classics to 'A' Level on the writing of English', (Dept. of Educ., Manchester Univ.), showed that classics pupils write longer and more complicated sentences than other groups. "Exposure to the classical languages does not of itself improve the ability to write English".[2]

Meanwhile, sociologists and psychologists have not ceased to attack the theory. W. Richmond, for example, argues: "The belief that some studies, like some foods, have a general nutritive value and that when taken in the right proportions they provide a balanced diet attractive as it is, is almost certainly false".[3]

Finally, it may be worth noting that the idea of 'transfer' has a stronger hold on the Continent than in the U.K. or America. As Story puts it, in the view of many Europeans Latin releases "one's own powers of will and character, which gives onethe capacity to act responsibly in society".[4]

This is, in brief, the story of 'transfer of training' and of the arguments that accompany it. The conclusion that can be drawn is that in Britain and the U.S.A. today few educationists continue to accept the theory, but a number of classicists still argue that transfer is possible provided that the subject is properly taught.

1. N.F.F.E.R. (1948), p. 14.
2. T. Christie, P. Kline (1966), p. 70.
3. W.K. Richmond (1971), The School Curriculum, p. 219.
4. E.P. Story (1969), European Curriculum Studies, p. 11. Moreover, always according to Story, in several countries the study of Latin and Greek is considered to provide a spiritual counterpart to the movement towards economic unity of Europe. As Paul Valery put it, any nation that has been subjected to the three great influences of Athens, Rome and Jerusalem is undoubtedly European. (Conservative British and Greek classical scholars coincide in arguing that before the Classics the national frontiers retreat and the Unification of the World becomes easier).

B. The Classics and the Curriculum

The purpose of this section is twofold:

(a) to present some of the most interesting current aspects of the secondary school curriculum with relevance to the Classics;

(b) to give an account of the classicists' view of the curriculum, of the present position of Classics in schools as it is described by classics teachers, and of remedies recommended for an improvement of the situation.

It is hoped that the first point will help to set those which follow in some perspective; that is, it is worth finding out to what extent today's classics teachers appear keen to enrol themselves in a modern school curriculum.

1. Some contemporary aspects of the curriculum. The present character of the English school curriculum has been described as specialist-elitist, academic and meritocratic.[1] Until the early years of the 20th century the Classics as a school discipline took the lion's share within this system. Today several educationists state their scepticism on the function of the traditional curriculum since they find that:

(a) One of its major disadvantages is that it focuses on academic subjects and neglects other kinds of knowledge.[2] Berger and Luckman consider traditional academic subjects to give a very limited view of knowledge and reality.[3] These subjects are very important aspects of knowledge but they are not enough if one is

1. J. Raynor, N. Grant (1972), Patterns of Curriculum, p. 77.
2. D. Lawton (1973), Social Change, Educational Theory and Curriculum Planning, p. 44.
3. Ibid. p. 39. By contrast, White (1973) in advocating a compulsory curriculum based mainly on academic knowledge argues: "We are realists through and through. No doubt this is appropriate in politicians or administrators .... but not everyone can be a 'realist' if society is not to become ossified". (Towards a Compulsory Curriculum, p. 111).

interested in analysing the varieties of reality that exist in any given society. On the other hand, it is argued that theoretical thought cannot be properly understood unless these theoretical views of reality are placed in a framework of a more comprehensible presentation of knowledge.[1]

(Obviously, the traditional concept of classical education is among the major targets).

(b) Since the 1960's, much sociological research has shown that there exists a differential distribution of knowledge learnt in the family and that this varies by social class. P. Musgrave argues that "the latent role of social class puts difficulties in the way of working class students in very unstructured situations, so that neither individual instructional methods nor traditional classroom teaching can be used in mechanical ways when the learning of academic knowledge is a goal".[2] Musgrave supports his argument with the following data: In 1938 1.7% of the age group entered University, in 1954 3.4%, and in 1962 4.1%. Numbers in universities rose between 1954 and 1962 from 82,000 to 118,000. Yet, despite this growth, the chances of 'working class'[3] children reaching University have not risen over the period since the 1944 Act.[4] (Traditional classics teaching would presumably fall within the categories of what is being attacked).

(c) Another target of the moderns is the prevailing divisive system in English education.[5]

1. D. Lawton (1973), Ibid. p. 39.
2. P. Musgrave (1973), Knowledge, Curriculum and Change, p. 65.
3. The term seems to imply children of people engaged in skilled - manual, unskilled, and semi-skilled work.
4. P. Musgrave, ibid. p. 120. It is pertinently remarked that also in Germany Latin is still nearly the ground for secondary school failure: "as recently as 1960, only 7 per cent of the graduates were of manual worker and peasant origin". (J.A. Armstrong, 1973, The European Administrative Elite, pp. 140-41.
5. J. Raynor, N. Grant (1972), Patterns of Curriculum, p. 29.

It is not the role of the present study to discuss this point. Only so much will be said here, that the 'Classics', as a traditional discipline, which is already facing an acute crisis within the divisive system, are unlikely to survive should radical curriculum changes follow.

(d) Streaming also is rejected by some current concepts of the curriculum. It is claimed that in recent years "we have moved somewhat from the belief that there is a limited supply of talentamongst the young. The concept of a limited pool of ability has been attacked"[1] in spite of the recent riposte by Professor Jensen and Professor Eysêck. It is held that the distribution and origins of talent within society are, at the moment, looked at rather in terms of social experience than in terms of genetically-determined 'ceilings' of ability. "This social experience lies partly within the child's experience of schools. Streaming and distinctive curricula seem to act against the fostering of talent in many of our children".[2]

(Classics teaching in this country, for some generations now, has flourished in schools where streaming existed - though also in some others. Now when streaming is attacked traditional classics teaching is threatened).

D. Lawton, after he points out that the disadvantages of streaming have been well described by Hargreaves (1967), Pidgeon (1970), and Himmelweit (1969), claims that most educationists are confident that streaming is now difficult to justify socially or educationally.[3]

The 'moderns' hoped that the establishment of comprehensive schools would put an end to the divisive system. Instead, yielding

1. Ibid. p. 43.
2. Ibid. p. 43.
3. D. Lawton (1973), Social Change, Educational Theory and Curriculum Planning, p. 160.

to the demands of the 'status quo' many comprehensive schools in order to gain parity with the Grammar school have pursued the goals of examination successes for their pupils and by a variety of streaming techniques offer different knowledge to different groups of children within the same school. The moderns' argument is that "in drawing lines and undervaluating those children who lie below that line we create for individuals and for society problems for the future". Another argument is that children should not be classified since, once classified, they learn different things.[1]

(e) These 'disadvantages' of the traditional school curriculum lead the moderns to advocate the adoption of a common one.

> "A contest mobility system is based upon the expectation that every child will be 'warmed up' and will enter the contest on an equal footing with the rest. But the existence of one curriculum for the future elite and a very different curriculum for the 'average and less able' acts against this principle".[2]

How has the idea of the common curriculum been conceived? There are two basic trends:

(i) J. White suggests there is room for a massive cooperative endeavour among teachers, educationists, interested members of the public etc., to work out an acceptable common curriculum which will replace "our present individualistic chaos".[3] He makes clear, however, that his suggested uniformity should not extend as far as the details of syllabuses; only that a basic minimum should be agreed "in breadth and in depth".[4] K. Thompson has attacked the idea particularly on the grounds that there is no guarantee that those who would compose the common, compulsory

1. J. Raynor, N. Grant (1972), Patterns of Curriculum, p. 49.
2. Ibid. p. 42.
3. J.P. White (1973), Towards a Compulsory Curriculum, p. 37.
4. Ibid. p. 56.

curriculum will make fair decisions; also he finds that state control "has often led to fossilization".[1] White's compulsory-common curriculum is one of a rather academic type.

(ii) D. Lawton appears more moderate in advocating a common curriculum. As he explains, this is not to reduce everyone to the same level, but to make sure that everyone has the opportunity of access to the same kind of basic knowledge; after that, individual capacities, interests and choice should be given as much freedom as possible.[2] At this point Lawton cannot conceal his favourable attitude to the Classics:[3]

> "It is highly desirable that some children with a high level of aptitude and high interest in the subject should be given the opportunity of learning French, or Latin or Greek".

As he explains, we would devise a curriculum in which every child would know something about French, history, geography and culture (and about Greece and Rome), but no child would be forced to learn the French language, or Greek or Latin.[4]

(This would seem to mean that only a reformed classics teaching, especially in its first stages, can be given a place in the school curriculum by the moderns).

Related to the demand for the creation of a common curriculum is the complaint of several sociologists that specialisation still continues to be powerful in school curricula. But "vocational technical colleges with overburdened timetables which leave time for nothing else, are in danger of being far less socially responsive than the Classical Sixth".[5]

1. In his debate with J.P. White (1975), entitled Curriculum Development, A Dialogue.
2. D. Lawton (1973), Social Change, Educational Theory and Curriculum Planning, p. 141.
3. We have also met his name in 'Didaskalos'.
4. D. Lawton, ibid. p. 158.
5. F. Musgrove (1971), Patterns of Power and Authority in English Education, p. 11.

(f) A number of modern educationists also consider the curriculum from the point of view of the economic needs of society. With regard to this, Musgrave finds a slow rate of adaptation to social change of the educational system over the last 100 years. But "strong foreign competition in our export markets has forced this country to take account of industrial efficiency as never before".[1] An added influence in this direction in the 1960's was the preparation to join the E.E.C., he explains. (However, 'culture générale' continues to be more valued on the Continent than in Britain).

(g) But it is not just the economy itself as another factor which, understandably, makes sociologists favour a modernised curriculum: "The educational needs of the economy are now very complex, including not just knowledge of the pure and applied sciences, but also skills in the newer social sciences".[2] According to Lawton, it cannot, of course, be ignored that the schools need to service 'the labour market' with skilled manpower; but this is not the most important issue for education: "Growing up in an industrialised urbanised society is very different from growing up in a simpler community".[3] From his point of view, J.P. White suggests new compulsory areas of the curriculum such as socioeconomic studies on the one hand and psychological studies on the other.[4] It is also interesting that K. Thompson and J. White appear to agree only on one point: that for a democratic form of government to be "anything more than a façade, there is a case for some kind of compulsory political education in schools". It is remarked that

1. P. Musgrave points out that a result of the increased importance of the link between education and the economy was that the weight given to Classics in the curriculum became less and the demand for science and Maths rose. (1973), p. 112.
2. P. Musgrave (1973), Knowledge, Curriculum and Change, p. 123.
3. D. Lawton (1973), Social Change, Educational Theory and Curriculum Planning, p. 125.
4. J.P. White (1973), Towards a Compulsory Curriculum, p. 62.

political studies, at the moment, are found in only a few schools.[1]

All these, of course, imply that the Classics are no longer unanimously considered necessary for humanising man. Social sciences can now play their important part in the preparation of the young for social life, as various educationists argue.

To sum up the arguments of the moderns against the traditional curriculum: It neglects other important kinds of knowledge. Children from a lower socioeconomic status, in general, are not encouraged by this curriculum to pursue higher studies. The traditional curriculum also perpetuates the divisive system of education and streaming, both being socially harmful. The suggested solution would be the adoption of a common school curriculum in which everyone will have the opportunity of access to the same kind of basic knowledge. Social sciences would play an important part in the education of pupils.

These are some of the current sociological aspects of the curriculum. Its traditional form is under attack, probably not unreasonably. From the point of view of this study, the important thing is that within the new concept little room, if any, is left for an academic discipline such as the traditional type of the Classics.

2. The classical view. It is difficult to find common points between what educationists, in general, and classical scholars argue about the curriculum. A well known name among the latter, R.R. Bolgar, for instance attributes the current curricular trends and time-tables not so much to any serious social need but just to fashion.

As has happened often before, he argues, there is a move to universalise a speciality which the public imagination has

1. K. Thompson, J.P. White (1975), Curriculum Development, A Dialogue, p. 129.

clothed in a "halo of romance". (Probably he borrows the picture from H. Spencer).[1] And this is happening in spite of the fact that a great number of tasks in industry, commerce, in civil and municipal services require for their performance only a small amount of scientific, technical or economic information. (Bolgar does not explain how he measures this). But they demand also primarily an understanding and judgment "which the currently admired forms of scientific, technological and commercial training are ill-equipped to develop".[2] Bolgar holds this 'understanding' might be pursued through the study of Classics.

In the opinion of Duncam[3] Britain needs, of course, a large number of technologists if she is to maintain her prosperity. But a man or woman who has learnt nothing but science or technology has missed a vital part of education and "runs the risk of losing what is best in our cultural and intellectual heritage". He goes on by warning that great dangers threaten English education, because in the Sixth Forms and Universities a very intense specialisation is found which does not exist in other educational systems. One of the results is that industrialists complain about the inability of graduates in science or technology, who work in their firms, to think for themselves, to understand human problems, "and even to read, write and speak English".[4]

Duncam does not advocate precisely the study of Classics as a possible means of humanising man. Describing the humanities at a College of advanced technology he raises a problem which concerns the English education system as a whole.

1. H. Spencer (1929), Education: Intellectual, Moral and Physical, p. 2. (First published in 1861).
2. R.R. Bolgar (1954), The Classical Heritage and Its Beneficiaries, p. 394.
3. A.M. Duncam (1961), 'The Humanities at a College of Advanced Technology', p. 283.
4. Ibid.

It can now be understood that the need for 'more understanding' which is stressed by Bolgar and Duncam is also sponsored by sociologists. But the latter seem to believe that social studies rather than a traditional discipline would cope successfully with the problem of pupils' socialisation.

At this point, it might be of interest to show on what grounds precisely classicists claim that their subject should continue to be given a place in the school curriculum. Professor C.O. Brink holds that "that little bit of Latin" which the pupils receive in schools has something to give the University which, under present conditions, it cannot get otherwise. The fact that, he goes on, defenders of the Latin entrance requirement are criticised for their archaic and restrictive ideas does not make sense. "The boot is on the other foot": the avoidance of premature specialisation is not in itself a solution; what is of importance is the quality of the O-level subjects, of which Latin is one.[1] (Probably 'Latin' is a subject of quality, but usually different people give a different content to the word quality).

Whereas what Professor Brink argues is just an opinion, C. Bullock-Davies appeals to some evidence in supporting the subject.[2] As she points out, in higher studies, particularly in literature, modern languages and medieval history, the necessity for a knowledge of Latin is being re-emphasised, "because the standard has sunk so low". According to the Report of the N.U.T. Consultative Committee (1952), Bullock-Davies goes on, "the standard of Latin required by the older universities as a minimum qualification of entry fails to represent a culture of any

1. C.O. Brink (1960), 'Small Latin and the University', pp. 194 and 201.
2. C. Bullock-Davies (1963), 'The Problem of the non Specialist Student of Latin', p. 63.

sort".[1]

R.M. Ogilvie argues: As long as the pupil has not reached the age of maturity which will allow him to devote himself to the special study of a subject, "it would be very illiberal not to encourage a system of education that gives him the entrée to as many fields as possible". He explains that this is not a plea for the preservation of the Classics in preparatory schools; it merely implies that between the ages of ten and fourteen, boys of reasonable intelligence at all types of schools should be taught subjects which are the essential 'ground-work' for later development. He finds that curricula, not unusually, are determined not by what is likely to be ultimately useful to the pupil, but by what is immediately popular because untaxing: "Too often 'Current Affairs' is substituted for mathematics or Latin. It is a disastrous fallacy to believe that small boys know what is good for them".[2]

These arguments, which sound reasonable at first, may, in consideration of the suggested common curriculum, appear to have the weaknesses of the traditional, divisive system mentioned above.

A fair analysis of the problem of the curriculum is attempted by J. Sharwood-Smith, an active member of J.A.C.T.[3] If we begin, he explains, to accelerate modernization by expelling Latin and Greek from our education, this policy can be justified on the

1. She refers to the "Report of a Consultative Committee appointed by the Executive of the National Union of Teachers" (N.U.T., London, 1952, p. 48). The Report, however, does not present concrete data. Instead, it is limited to comment that "most people are agreed that the standard of Latin now required by the older universities as a minimum qualification of entry fails to represent a culture of any sort". (p. 48).
2. R.M. Ogilvie (1964), Latin and Greek, A History of the Influence of the Classics on English Life from 1600 to 1918, p. 181. J.P. White (1975) puts it as follows: ".... since parents or teachers cannot know what a pupil will choose, their aim should be to introduce him to all possible options", p. 28.
3. Schools Council, Teaching Classical Studies (1975), introduction.

following grounds: Technologically advanced democracy requires a high level of general education for all its members in order to function efficiently in industry and politics; therefore, children should be educated to the limits of their capacity. A shared culture is a necessary social cement. Hence: there should be a common curriculum for all. But Greek and Latin cannot be taught to all. For this reason it must be taught to no one. On the other hand, what must be taught to some (e.g. computer mathematics, French etc.), must be taught to all.

There is, however, another school of thought, the author goes on, which believes in diversity and a mixed environment and the blending of the best elements of the traditional with the leaver of the modern:

> "Freed from distorting doctrines of their value as a mental discipline and powerfully assisted by the discoveries of applied linguistics, the study of Latin and Greek can lead directly to the reading and appreciation of Greek and Roman literature and to the study of Greek and Roman social and political life and ideas; and thus cross-fertilize with English, history and sociology".[1]

He goes on to use the familiar argument, that behind our languages, literature, art and architecture lie the achievements of Greece and Rome; without awareness of these much of our present environment, intellectual and visual, is incomprehensible. This aspect is justified by the vast interest in paperback translations of the Classics.

Sharwood-Smith explains that foundations-courses in Classical Studies are a growing feature of the curriculum in the first years of comprehensive schools and provide a basis for this awareness. But this is not enough, he stresses. Clearly, Latin and Greek are not for everyone; not even applied linguistics can make them

1. J. Sharwood-Smith (1970), 'Danger: Demolition Men at Work', p. 16.

easy for those who have no gift for language learning. But:

> "in a school which believes in the diversity of human tastes and aptitudes may not X and Y be taught Latin or Greek if they ask for it and are judged capable, even though A and B do not or are not?".

He points out that in schools where foundations courses have come into operation there is no lack of volunteers to tackle the languages, but if no one of the pupils is allowed to do Latin or Greek in school, after some time there will be no classically educated graduates to teach about the ancient world with insight and enthusiasm.

Sharwood-Smith, being well aware of current curricular trends, overcomes successfully the problem of the divisive system by propounding the Foundation Classics course. Thus he comes close to the moderns but without betraying his subject, which he destines to be taken at a later stage only by the gifted who would opt for it.

What is most important for the sociological aspect of this study is the above allusion to the fact that pupils are not allowed to specialise in Classics in some schools. Evidence on this is also given by other classics teachers and scholars.[1] Since this is the case, it is of interest to make a point about those who appear to 'make curricular decision' in England today.

It has been already pointed out (Chap. I) that headmasters decide how time will be allocated among a choice of subjects which they themselves have approved. "But they do so under many pressures".[2] The position of the universities in the control of academic knowledge is still central, but they are constrained

1. Daphne Hereward (1965, p. 2); also E.P. Story (1969, p. 7) argues: "In some schools, because of the pressure of other subjects on an already overloaded timetable or because of antipathy to Latin, headmasters have taken the opportunity to get rid of Latin altogether or to reduce drastically its time allowance". (European Curriculum Studies).
2. P. Musgrave (1973), Knowledge, Curriculum and Change, p. 75.

because of their financial dependence on the state. It is also argued that the Department of Education and Science has now taken a greater interest in the curriculum and in spite of the protests of teachers "that this was an infringement of their freedom", in 1962 the state established the Curriculum Study Group which, in 1964, became the Schools Council for Curriculum and Examinations.[1] (But the Schools Council does not determine curriculum). One should also remember the role of Examinations Boards which are thought by many to dictate curricula and syllabuses.

On the other hand, the increasing complex division of labour has increased the number of those with the power to decide about curriculum content. Professional Associations, no matter if engineers or artists, "watch over the accessibility to their own specialised stocks of knowledge".[2] Much historical evidence shows how religious, political and economic influences have determined curriculum content. It has been observed, for instance, that in the U.S.A., during the post-Sputnik era, military institutions have influenced the direction of much curricular planning, and so new programmes were developed in Physics, Mathematics and foreign languages.[3]

Therefore, those who, in fact, 'determine' curriculum content seem to be outside the school and the profession of teaching. As J. Raynor says, "schools and their curricula represent .... part of the battleground over which various groups with their distinctive ideologies fight for pre-eminence".[4]

At any rate, if headmasters appear extremely hostile to Latin and Greek, then the so-called crisis in the Classics cannot

1. Ibid. p. 133.
2. Ibid. p. 24.
3. Ibid. p. 42.
4. J. Raynor, N. Grant (1972), Patterns of Curriculum, p. 22.

be faced only through the reform of the subject.

*

How do classics teachers feel in schools under present conditions? Let us examine several characteristic cases. But before we do so, it may be worthwhile recalling the state of the profession of classics teaching in the 19th century. Up to 1850, only the Classics and religious instruction were guaranteed a place in many Grammar and Public schools.[1] "Until 1860, only the Classics masters were allowed to appear in gowns at Dr. Kennedy's Shrewsbury School".[2] Within this climate, classics teachers had a financial and prestige investment in defending their domination.

Today, describing his difficult position as a teacher, G.M. Lyne complains that while his real vocation is to teach the Latin language, the time allocated to him is quite inadequate. Moreover, he is informed that the majority of pupils he teaches will forget nearly all the language that they learn from him, "but ought to retain some golden vision of beauty and greatness, which will link them with the past and furnish their minds with a fine and noble picture. For this is, alas!" something that modern history cannot do.[3]

Though the question is how many teachers can create this 'golden vision' in the minds of pupils and also how many of the latter can receive this picture, Lyne touches upon the crucial problem of time available in schools for the teaching of Classics. Once again, it becomes clear that the attempted reforms may not suffice to save the situation.

1. Ibid. p. 27.
2. Ibid. pp. 23-24.
3. G.M. Lyne (1949), 'Background - How Much?', p. 54.

Another problem the occupation of classics teaching is facing is the decline in the number of classics specialists. "In the school in which I teach only one boy has opted to specialise in Classics", R. Rhodes-James points out. And although he accepts that to this as in so many other questions there are no easy answers, he inclines to believe that many today have lost the taste for the austere linguistic discipline that Latin and Greek afford. (Classics teachers may find it difficult to admit that young people regard the subject just as irrelevant). In addition, Rhodes-James asks if classics experts having established methods of teaching in this subject failed to 'catch up' with advances in others and he declares that, in Mathematics for instance, new ideas about teaching have greatly increased interest in the subject.[1] But does he forget that Mathematics is backed by 'utility?'

Finally, Carol Handley attributes the misfortune of the Classics to the known factor, i.e. to the claims of many and various subjects. These claims are strong, and yet the week is still the same length, she complains.[2] (This is another factor which indicates that an adaptation of the subject to the present realities is necessary. But it is difficult to see how this adaptation can become successful without a substantial lowering of the standards of classical scholarship traditionally set for this stage).

Further evidence on the present position of the subject and of the occupation of classics teaching in schools is given in chapters V and XI of this study.

1. R. Rhodes-James (1965), 'Past Without a Future?', p. 12.
2. C. Handley (1967), 'The Future of Greek in Schools', p. 12.

So far we have scanned professional views which attribute the misfortune of the Classics as a school subject to factors lying outside the profession. According to another group of opinions, however, classics teachers are no less responsible for this. Melluish, for instance, finds it unwise to have too much talk of teaching and far too little of teachers. (This view is shared by many Greek scholars). If we want to give the subject an impetus, he goes on, we should start from the teachers, whose deficiencies spring from two sources: they have not sufficient competence in the subject; they are not confident in their own powers and do not dare to stray beyond the limits of the text book.[1]

Terence Johnson explains that technological change has produced conditions 'throwing up' new occupations to challenge the hegemony of the old.[2] An occupation with a long history, such as that of classicist, is likely to undergo changes in its significance over time. For instance, the decline of the significance of priesthood in England during the 20th century has led to a decline in status and income "and a reduction in the number of recruits from upper-class backgrounds".[3] For similar reasons the profession of Classics teaching suffers much. Johnson explains that the fusion of knowledge and power has created a new kind of professional technocrat who tends to replace existing ruling groups.[4] To put it as a question, with the subject being under so much pressure and with so many powerful careers open to the <u>intelligent</u> young, nowadays, who will be willing to become

1. T.W. Melluish, a champion in the technique of composition, (1966), 'A Presidential Address', pp. 88-90.
2. T.J. Johnson (1972), <u>Professions and Power</u>, p. 26.
3. Ibid. p. 44.
4. Ibid. p. 17.

a 'poor' classics teacher?

But if it is difficult to persuade the best to follow the career of a (classics) teacher, it is not impossible to make those already involved in the profession change their minds. As P. Green puts it, classics teachers have a disinclination to admit alien disciplines or new techniques to their ancient mysteries.[1]

Pleket argues that classics teachers have little idea of what is going on in society.[2] The point is taken further by A. Reynell: Classics teachers do not know even what occurs in the classroom. The former states just an opinion. The latter bases his argument on evidence: In 1929, according to the testimony of schoolmasters, "Latin is rather a popular subject". Six years later an enquiry among 8,200 pupils[3] showed that out of ten subjects Latin came bottom of the popularity poll both among boys and girls. Reynell holds that among a conservative profession there are no more conservative members than teachers of Classics. He mentions Professor Rees of Cardiff's opinion that "the greatest obstacle to Classics in the post-Robbins era will be its teachers and administrators". But, in Professor Dodd's phrase, provided that we "scour out the fossils" we need not fear the removal of artificial props: Classical Studies will find their way, as they have done in America.[4]

While it is difficult to judge whether classics teachers must be blamed, clearly the classics profession is attacked from inside. With reference to the conservatism of teachers, in general, Musgrave

1. P.M. Green (1958), 'The Humanities Today', p. 77.
2. 'Classical Education and Historical Discontinuity' (1969), pp. 3-17.
3. He refers to Prichard's enquiry (1935) mentioned in Chap. II of this study.
4. A. C. Reynell (1965), 'Changes in Classical Teaching', p. 34.

tries to explain that when a new curriculum is offered, a teacher is required to change his role, since new teaching behaviour is asked of him.[1]

> "The costs of innovation may be too high for teachers if great structural change is necessary or if insecurity about the future is engendered".[2]

Nowadays, when normal sciences change at a high rate curricula frequently lag behind the findings of research workers. Meanwhile, older teachers often insist on passing on patterns of behaviour that are out of touch with the ways in which the young behave outside the school.[3] Musgrave points out that there is a great lack of knowledge about the rejection of educational innovation. But at least one study in this country has found that few teachers read many, even 'popular' educational journals.[4] (Things may be far worse in other countries). "Communication of curricular developments to such a group will clearly be difficult".

Hence, 'Classics' may be attacked rightly, even from inside.

The classicists' response to losing the curriculum battle has not been limited to finding out why the subject has been on the decline. Interesting proposals have been also stated for an overcoming of the crisis.

As early as 1959, C.W. Baty held that we must stop defending the Classics for reasons which do not hold water - if he had stopped here it would be difficult to fault him - and teach them only if <u>we</u> and the children enjoy it and derive satisfaction from it.[5]

1. P. Musgrave (1973), <u>Knowledge, Curriculum and Change</u>, p. 58.
2. Ibid. p. 82.
3. Ibid. p. 73.
4. Ibid. pp. 83-84.
5. See: <u>Latin Teaching</u>, 30, 5, June 1959, p. 145.

According to Constance Bullock-Davies, Latin has once more the opportunity of becoming a subject in its own right. The pride of place it has lost in the school curriculum must not be regretted, because it was based on false values. Tradition has, of course, kept Latin alive, but, paradoxically enough, in terms of methods and convictions, tradition has very nearly strangled the subject. But it is now time for a reconsideration of its proper function. To repeat once more well known arguments justifying the teaching of Latin would be superfluous. But a realisation of its value is potentially greater today than it has been in the past. The field is left clear for experimentation.[1]

It is the opinion of K. Sanders that Classics can no longer be considered as an élitist discipline or as a 'slavish grind' for qualifications; Classics can now be thought of in terms of the pleasure and educational value they include for students of all ages and ability. Teachers are realising that they should determine their approach and syllabus on the basis of the pupils' creative powers, and, most important, the length of time each child is likely to study Greek and Latin. Unfortunately, such aspects have been almost entirely neglected in the past. "If an important account of them can now be consolidated, there is much hope for the future. There are many signs that this is happening".[2]

Finally, C. Handley appears even bolder in the sense that she advocates the adoption of a compulsory curriculum: What must be done is to select the subjects to be taught and consider at what stage in the educational system they can most profitably be taught, in the middle school, in the sixth form, or at the Universities.[3]

1. C. Bullock-Davies (1963), 'The Problem of the non Specialist Student of Latin', p. 63.
2. K. Sanders (1967), 'Can We Revive the Classics?', p. 12.
3. C. Handley (1967), 'The Future of Greek in Schools', p. 12.

Although the purpose of this thesis is not to dispute the need for innovation in the teaching of Classics, some comment on the above thoughts may be useful:

(a) On Baty's views. Whereas there are still teachers who enjoy traditional classics teaching, it is not very likely that the average pupil can enjoy learning the classical languages/ literatures, regardless of method followed.

(b) On Bullocks's thoughts. Indeed, a response on the part of classics teachers is not impossible, but what will happen if it does not appeal to the pupils and their parents? It will be seen that, in spite of all reforms attempted, the figures of pupils taking the subject have dropped. Is the reform enough to 'save' the classical languages? This remains to be seen in the years ahead.

(c) On Handley's proposals. It is unlikely that under such a liberal education system opinions would coincide, as far as the content of a school curriculum is concerned. Thompson's-White's Dialogue shows this clearly.[1]

Summary. Following the statements quoted above we can frame the 'classical' picture of the present position of the subject in schools: The time available is quite inadequate for a substantial approach to the Classics. The subject is squeezed between the fashion of universalising a speciality and 'Current Affairs'. (Latin is no longer essential for entry to Universities). Also, several people argue: traditional approaches have strangled the interest in the subject; there are no more conservative creatures than teachers of Classics; some headmasters appear 'hostile' to

1. K. Thompson, J.P. White (1975), Curriculum Development, a Dialogue.

the subject.

Classicists who have made the above statements would be classified as follows: (a) optimists: the reform of methods of presenting the subject would prove its intrinsic value; (b) pessimists: premature specialisation and abandonment of the Classics are educationally harmful.

But the majority in the 'sample' concentrate on the ways in which they should react to the crisis. To them, the most suitable response would be the establishment of as many foundations courses as possible; Classics can no longer be an élitist discipline.

In comparative terms, it can be said that the sociologists and classicists reviewed coincide on an important point: specialisation (at least, at an early stage) is educationally harmful. But each side seems to trust its own subject as a possible source of humanising-socialising man.

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In the 'classical' family there are those who in feeling that sooner or later traditional classics teaching will not manage to survive have thought of possible approaches to the subject that could be put forward within any modern school curriculum. The fact that comprehensive education is growing in this country justifies both the fears of 'progressive' classicists and their ambitious plans. It remains to be seen to what extent these plans have materialised, what their possible advantages are and to what extent they have been welcomed by classics teachers.

With reference to the last point, it is not possible, at the moment, to judge safely which of the two categories constitute the majority, the traditionalists or the moderns. The fact that most of the writers mentioned so far appear favourable to change

is not enough since the main sources[1] from which we have drawn our evidence are controlled by the reformers.

Anyway, it may be worth mentioning that today not only the Classics, but, generally, the Humanities are thought to be at the cross-roads, at a crisis in their existence. In the opinion of J.H. Plumb, they must either change the image they present, adapt themselves to the needs of a modern society dominated by science and technology, "or retreat into social triviality. This is the crucial problem facing the humanities - History, Classics, English, Fine Arts, Divinity, Philosophy".[2] With particular reference to English literature, if one believes Professor M.I. Finley, much of it "up to the threshold of modern times is now as remote as the ancient Classics; certainly, far more remote than it was a generation ago".[3] He explains that it is quite common to find boys coming up for English scholarships who have not read any literature before 1900, beyond what they have had to read at school.[4] Finley argues that young people today listen to music and look at pictures far more, and they are living through a very different experience which one must learn to accept.

Probably, it is an exaggeration to maintain that contemporary society appears so much indifferent to the Humanities.[5] At any rate, assuming that the school should do its best either to promote pupils' interest in reading literature or to equip them with as much literary knowledge as possible, it is useful to review current

1. The classical journals Didaskalos, and Latin Teaching.
2. J.H. Plumb (1964), Crisis in the Humanities, pp. 8-10.
3. M.I. Finley (1964), Crisis in the Classics, p. 103.
4. Ibid. p. 104. Further evidence on this, is given in chapter VI.
5. The subject is examined briefly in chap. VII.

experimental work on the teaching of 'Classics' and arguments justifying or disputing its reliability. The 'modern wing' of classicists, being wise, did not stop at the stage of defence but they have proceeded boldly to active response to the challenge.

C. An account of recent experimentation in classics teaching

Introduction. The two main British sources of material in this Section have been: 'Latin Teaching' and 'Didaskalos'. The former has not concealed its major goal which is the reform of the subject, due to the fact that 'tempora mutantur', as one is informed as soon as one considers the cover of the journal.[1] 'Didaskalos', a classics periodical that came into being in the middle of the crisis (1963), could be thought of as a 'crypto-reformer'. Despite claims stated by the editor that it is not for him "to say where his own sympathies lie in controversies aired in Didaskalos" and that the editor is guided by distrust of dogmatism,[2] clearly also this journal is controlled by reformers: for instance, the editor states somewhere in the journal his satisfaction about the new habits and skills which have been developing in the classroom during the last years. He stresses particularly the value of the C.S.C.P. (Cambridge School Classics Project) non-linguistic materials.[3] Also in the first page of the issue for 1972 we read: "It may be that, for a subject as long established as Classics, it is necessary from time to time to die a little in order to be reborn".[4] In 1969, the editor prophesied: The C.L.C. (Cambridge Latin Course) "will powerfully

1. The Latin phrase has been removed from the newer issues of the journal.
2. Didaskalos (4, 3, 1974), pp. 91-92.
3. Ibid. (3, 3, 1971), p. 507.
4. Ibid. (4, 1, 1972), p. 1.

advance the teaching of Latin".[1] Finally, as early as 1968, he declared: "We are mainly philologists by training and accustomed to teach only the academically gifted. To succeed in our new task we need to develop new syllabuses and new skills".[2] Apart from all these, both classical journals have given a clear priority to articles which back the attempted reforms by giving their rationale or advertising their advantages. Let us report the results of our investigation on these points.

Out of 77 authors (articles) reviewed between 1973-74:

9	appear	in	favour	of	translations,
11	"	"	"	"	reading-comprehension,
29	"	"	"	"	other modern approaches,
4	"	"	"	"	the 'Direct Method',
22	"	"	"	"	traditional teaching,
2	"	'hostile'	to	the	subject.
77	total.				

We can divide these authors into the following categories:

'Progressives'	:	49
'Moderate'	:	4
Conservatives	:	22
Opponents	:	2

Thomas Kuhn in "The Structure of Scientific Revolutions"[3] shows (though be exaggerated, as has been noted) how scientific communities, while dedicated to truth and reason,can in defence of an orthodoxy effectively block open discussion of certain views and systematically promote those which conform: Whereas the classical community may, at this stage, not possess a clear-cut

1. Ibid. (3, 1, 1969), p. 1.
2. Ibid. (2, 3, 1968), p. 26.
3. (1973), Univ. of Chicago Press.

orthodox position, yet the means by which they protect themselves as a whole (or the various sub-groups) can probably be analysed along Kuhnian lines. That is, what is claimed in professional journals of classicists may not correspond to what occurs in practice.

Now the question arises: where does this wind of change come from? Who lie behind the two classical journals and the attempted reforms which are propounded through their pages? The data indicates that 'Latin Teaching' is controlled by classics teachers and 'Didaskalos' by university staff. Most of the material published in the former is not signed, but, clearly, it relates to experimentation that has occurred in secondary schools. Also most of the members of the association which publishes 'Latin Teaching' are secondary school classics teachers whose names and posts are mentioned in the first pages of the journal. Of those 'progressive' articles signed and published between 1949-1971 in 'Latin Teaching', 21 (58%) have been written by classics teachers and 15 (42%) by professors or university teachers. Therefore, 'Latin Teaching' is mainly in the hands of secondary school classics teachers. As for 'Didaskalos', out of 206 articles published since its establishment up to 1974, 128 (62%) were written by professors and lecturers in Universities, or other higher educational institutions, and only 78 (38%) by classics teachers working in secondary schools. However, the latter seem to be given far more room in the limited area of classics teaching: Out of 88 'progressive' articles related to this, 48 (55%) were written by university staff and 40 (45%) by teachers working in secondary schools.

'Didaskalos' appears more favourable to change than 'Latin Teaching'. For instance, whereas the former has so far not offered its pages to the merits of the 'Direct Method', it has not ceased to 'advertise' the C.S.C.P. non-linguistic course and the C.L.C. Project. One would argue that there can be established some close links between 'Didaskalos' and the Cambridge Latin Course. The Editor's notes and related articles make this clear. It does not, of course, follow either that 'Latin Teaching' does not sponsor the above Projects or that conservative attitudes to the subject are ignored by 'Didaskalos': the latter are just given less room. On the other hand, even views hostile to the Classics (the case of Pleket, for instance) are offered a place in 'Didaskalos'.

It is difficult to say whether the wind of change is particularly due to the University or to school. It may be more reasonable to suggest that 'progressive classical forces' seem to act in co-operation rather than separately. Both classical journals, although they do not offer their pages to the same authors,[1] appear to welcome modern views of the subject which stem equally from the University and from the schools. The fact that most of the material presented in the pages that follow concerns the secondary school, should not be taken as indicating that the wind of change comes particularly from there. For some of the authors from whom we have drawn our evidence

1. Out of 51 articles published in Didaskalos and 26 in Latin Teaching, only 4 authors appear to contribute to both journals. Material published in them differs in scope, content and even style. It can be said that a more academic, dynamic and wider approach to the subject is attempted by Didaskalos.

were university teachers or professors.

An idea of how the attempted reforms come about can, perhaps, be given by mentioning the case of Mr. W.B. Thompson (of the Department of Education of Leeds University), a champion in the development of Classical Studies in this country. Classics teachers of the area who take part in his seminars listen to his proposals and, at the same time, state their views. The matters arising always are discussed at a round table and nobody imposes any idea on anyone, as no one is in a position (i.e. has the authority) to do so.

These meetings, however, are most interesting. They have usually been attended by a handful of local (Bradford, Leeds, Mirfield etc.) teachers, and one H.M.I. Some of these teachers are highly committed to innovation, others appear very cautious, some seem occasionally puzzled. Topics include 'comprehension', 'appreciation', 'Projects', etc., the whole gamut of 'new methods'. The chairman, naturally, strongly supports (not of course uncritically) these: and at least 2 of the group who regularly attend, publicly attest to the fact that the new methods work. Interestingly, the H.M.I. is cautious. Members from the University Latin Department occasionally attend, and one of them (Flintoff) has offered his advice to teachers planning projects. The biggest attendance foreseen was to discuss the experimental common examination (Latin and Classical studies). Professor Dilke and 2 other university classicists came.

So, in summary, these meetings help both to disseminate the new ideas but also to provide important psychological support for those who are experimenting in the schools.

1. Voices from the universities. Among the champions for change, in 1953, Professor S.D. Nisbet (Glasgow) recommended the wide use of translations and a closer co-operation of classicists with their colleagues in the Art, English, Science and Modern Languages Departments.[1] In 1959, Professor Vick stressed the need for more connections between Science and Classics. It is unforgivable, he said, that non-scientists have not any idea of what science really is. "Classicists should try to do more to connect the modern world with that of the Greeks and Romans".[2] But there is also the opposite side of the matter according to M. Duncam: "Those who have learnt nothing but science or technology have missed a vital part of education".[3] As the Romans would say, "purus mathematicus purus asinus".

In 1962, speaking about the reform of Greek teaching, Professor B.R. Rees held that one of the reasons which cause the decline of the subject is the use of old-fashioned books. He recommended a much more empirical approach to the Classics.[4] The spirit of conservatism is attacked, once again, by P. Walcot, who in referring to his course in the University complains: the real difficulty with the whole problem of classics teaching does not derive either from the students or from translations, but just from his colleagues. For they refuse to be persuaded about the merits of reading purely literary texts in translation. Nevertheless, he admits that literature in translation has its

1. [S.D. Nisbet] (1953), 'The Glasgow Refresher Course', p. 96.
2. Prof. Vick (1959), 'The Study of Science and the Study of Classics', p. 169.
3. A.M. Duncam (1961), 'The Humanities at a College of Advanced Technology', p. 283.
4. B.R. Rees (1962), 'The Reform of Greek Teaching', p. 16. See also the very interesting article of G. Zuntz, 'On Greek Primers' (1973), pp. 362-68.

limitations and that some genres of the Classics can be well studied only in the original.[1]

In 1972, Professor A.W.H. Adkins of Reading pointed out that many students of Latin and Greek have less interest in Greek and Roman civilisation than have students who do not know the languages. But if these classicists of tomorrow, he goes on, ignore the context of the two civilisations, far more widespread harm will follow. The solution is to establish more and more courses in classical civilisation. "If well taught, such courses have very high value".[2]

Professor Adkins was one of the first reformers of the traditional teaching. As soon as he took his post in the University of Reading (1966), he identified four main defects in the traditional classics course:

(a) Too much emphasis was put on the lecture as a means of teaching.

(b) Lectures were overwhelmingly on a linguistic basis at the slowest pace.

(c) Set Books were the unit of teaching; and

(d) All students, whatever their interest, had to follow virtually the same course.

Such was the traditional teaching in universities and secondary schools. Professor Adkins introduced the system of putting on tape grammatical explanations and translations of certain texts. His method has been criticized by some classicists, but his analysis of what was wrong with the traditional course has

1. P. Walcot (1972), 'A Full Degree Course in Classical Studies', p. 45.
2. A.W.H. Adkins (1972), 'The Ghost of Classics Yet to Come', p. 17.

found partisans in every University.[1]

Now, it is of interest to see how J.G. Landels has tried to help students to "go through" difficult verse. As he explains, his method goes back to the very first 'commentaries' of the Alexandrian scholars. In fact, he has used some scraps of these commentaries. Mainly, it gives in short sections a prose paraphrase of the original verse: i.e. 3-5 lines of verse are followed by prose paraphrase, and so forth. The method has two advantages: (a) it gives a version in prose vocabulary and (b) it gives Attic forms for all the dialect words.[2]

But in universities the main change has been the move away from the languages; classical texts are studied in translation.[3]

Another innovation is the so-called interdisciplinary teaching: J.E. Gordon thinks it may be constructive and practical to try to exploit areas of mutual interest. "We can, I hope, teach science and technology to the classicists, not in the abstract and not in the context of modern devices but through history and archaeology itself". As he puts it, the laws of science operated in exactly the same way in the 5th century as today, even if they were not understood by men. So we can analyse historical events and historical devices in order to illustrate quite painlessly the principles of science and technology. In the same way we can lead the scientists to absorb a reasonable amount of history, by teaching engineering in a historical context. "It is wonderfully good for the scientists to have to explain what they really <u>mean</u> by, say, kinetic energy for the benefit of the classicist, and

1. M. Binyon (1972), 'Crisis of Classics as Applicants Grow Scarcer', p. 8.
2. J.G. Landels (1969), 'New Attempts by Old Methods', pp. 121-22.
3. Statistical data is given below and, particularly, in the chapter about the Classics in Scotland.

good for the classicists to try to explain to the engineers just why they are interested in Homer".

The very interesting article by Gordon, "Science, Technology and the Classics",[1] reminds us of that kind of material published in 'Didaskalos' which comes from areas of 'literature' other than classical scholarship. There is much evidence in 'Didaskalos' to show that the world it represents has little connection with 'narrow-minded' creatures; instead, it aims persistently at establishing as many relations between 'Classics' and other areas of knowledge as possible.

At this point, it is perhaps useful to get an idea of what has been going on in the Classics Departments of British universities. In the University of Sheffield, for example, the Latin language is taught by the Laboratory System, while Classics through translations are taken by students of English, French, German etc. Departments, who are also taking classical civilisation. On the other hand, in 1975 the Classics Department was prepared to put forward two courses on "Classical Civilisation" which will lead to the Single Degree and Double Degree. The former concerns the study of Classics through translations, the latter comprises the study of the languages, as well.[2]

In March 1975, the situation of classics in the above University was as follows:

First year	Latin	30 students	Greek	6-7
Second year	"	5 "	"	-
Third year	"	5 "	"	3

1. J.E. Gordon (1973), pp. 253-54.
2. Source: N. Voliotis, Ph.D. student in the University of Sheffield (6-3-75).

Also in the University of Glasgow a wide variety of subjects can be combined with Latin for an M.A. Honours Degree: English and Latin is a popular combination; Latin can be taken with a modern language - French, Italian, Spanish, Czech, Polish or Russian. It is now possible to take Honours in Latin and Mediaeval History or Latin and Scottish History. Latin and Archaeology is another combination worthy of note. Finally, Music and Fine Art are two other subjects which can be combined separately with Latin.[1]

Here are some further attempts for the promotion of Classical Studies at University level: University College, London, started a combined degree in ancient (Greek-Roman) history and Social Anthropology, in October 1973. "An anthropological approach implies a constant search for connections between different aspects of social life and culture, which means that the traditional boundaries between subject specialities in Classical Studies will constantly be overriden or called into question".[2]

Three new degree courses are to be introduced at Newcastle upon Tyne University, in October 1976. The Faculty of Arts is to offer two new B.A. Joint Honours degrees: one in English literature and Latin, and the other in English literature and Greek. The structure of the third course is not mentioned.[3]

The following University Departments of Education offer courses for graduates in Classical Civilisation: (a) without conditions: Birmingham, Hull, Leeds, London, (from '77), Nottingham, Sheffield, Wales (Aberystwyth); (b) with minimal Greek or Latin: Hull (from '77); (c) with good A-Level Greek

1. Classics Bulletin (No. 20, May 1975), p. 3.
2. S.C. Humphreys (1974), 'Classics and Anthropology', p. 439.
3. The Times Higher Educ. Suppl., 28-11-75, p. 11.

or Latin: Bristol, Cambridge, Exeter, Wales (Swansea); (d) with Greek or Latin beyond A-level: Lancaster (St. Martin's); (e) as subsidiary method only: Wales (Cardiff). Scottish Colleges of Education under present regulations cannot train students to teach Classical Studies without the languages.

Mr. W.B. Thompson, of the Department of Education of Leeds University, who kindly supplied this information, apart from the fact that he has tried to show the relevance of Classical Studies at secondary school level,[1] considers the whole business of classics teaching from a very interesting angle: there is a real treasure of classical fiction, he remarks, and those who do not use some of it in their teaching are missing one opportunity of arousing the interest of their pupils in the study of Classics.[2]

This is by no means an exhaustive account of what has been going on in British universities with regard to the development of Classical Studies. Certainly, the matter would provide material for a separate thesis, but even from what has been presented above briefly, it is clear that a move away from traditional teaching methods has been adopted, there is a tendency for 'interdisciplinary' teaching and, most important, translations are no longer considered inferior sources of learning the Classics.

Due to the changes introduced in British universities, the classical situation in them was not too bad in 1971-72:[3]

Full Time Students in the U.K.[4] (who entered for the first time in 1971-72)	Total	Overseas
- Undergraduates	63,576	3,765
- Postgraduates	21,471	7,345

1. W.B. Thompson, (1974-75), 'Classical Foundation Courses - Towards a Rationale', p. 16.
2. W.B. Thompson (1964), 'A Second Supplementary List of Classical Fiction', p. 138.
3. More recent data is given in the chapter about the Classics in Scotland (ch. V).
4. The Statistics of Education 1971, 6, (1974), pp. 14-15.

Of them, the following population entered for the first time (at 31-12-71) on the study of language/literary subjects,

Table 2. U.K. Universities, 1971-72: entrants

(a) At Undergraduate level:[1]

Subject	First Degree		First Diploma		Other Courses		Total
	Men	Women	Men	Women	Men	Women	Men & Women
English	971	1,320	-	-	68	78	2,437
French language + Studies	281	910	-	-	16	100	1,307
French + German lang. + Studies	166	179	-	-	-	-	345
German	162	378	-	-	-	-	540
Russian	90	115	-	-	-	1	206
Classical Studies	346	197	-	1	2	-	546

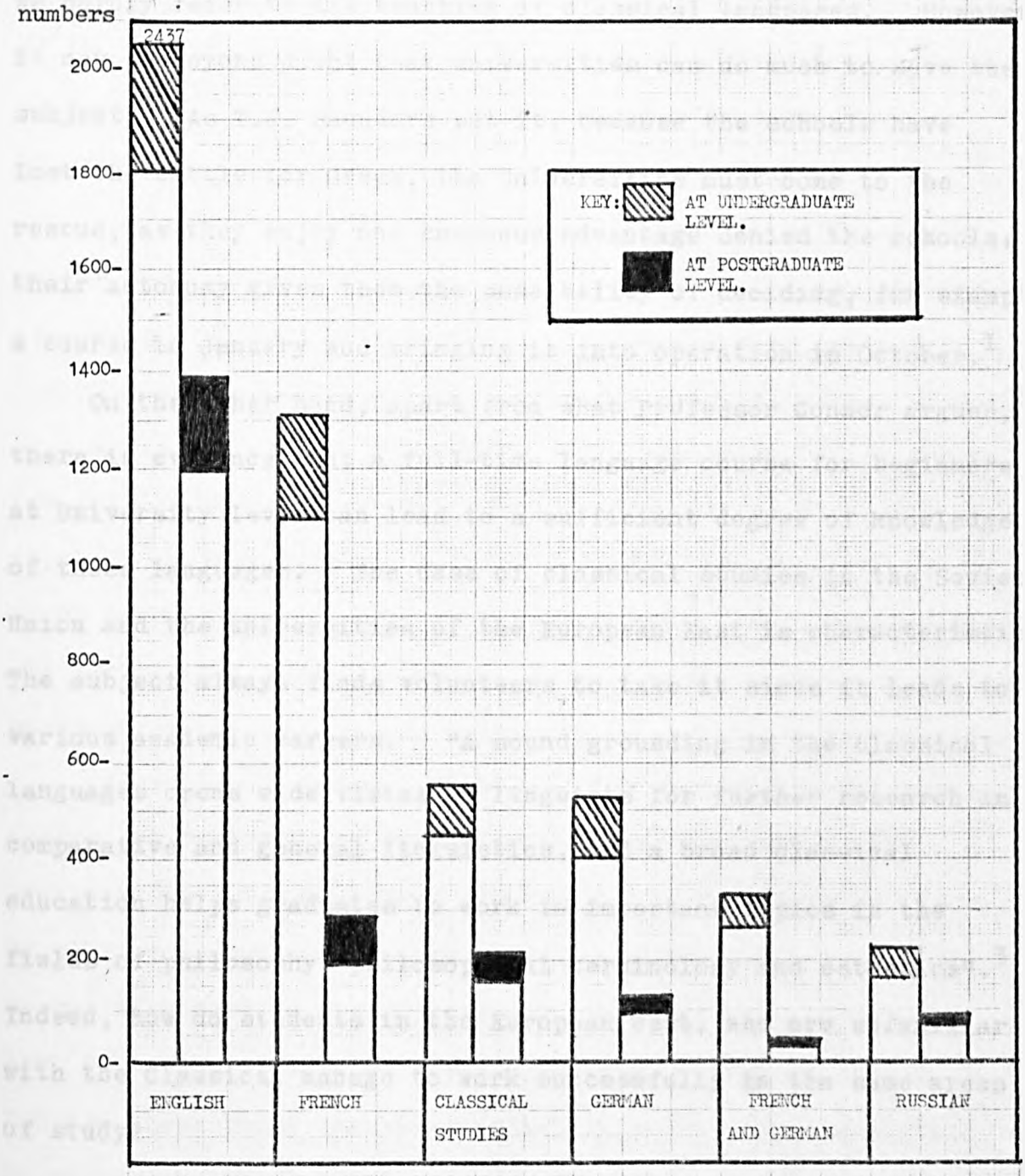
(b) At Postgraduate level:[2]

Subject	Research work for a higher Degree		Taught courses for a higher Degree		Other research and taught courses		Total, M. & W.
English	552	304	216	135	123	64	1,394
French lang. + Studies	127	108	17	23	7	9	291
French + German	13	1	1	1	-	-	16
German lang. + Studies	56	47	9	6	4	5	127
Russian lang. + Studies	23	15	20	9	18	11	96
Classical Studies	124	48	12	9	6	4	203

1. Ibid. p. 23.
2. Ibid. p. 33. See also statistical graph No. 1.

1. NUMBER OF STUDENTS TAKING LITERARY/LINGUISTIC SUBJECTS IN BRITISH UNIVERSITIES.

(Data of 1971-1972)



It can be seen that the position of Classical Studies in British Universities is better than French + German, German, or Russian Studies - particularly at postgraduate level. But the reader is reminded that by saying "Classical Studies" today we hardly refer to the teaching of classical languages. However, it may be beyond doubt that universities can do much to save the subject. As T.J. Saunders put it, because the schools have lost the battle for Greek, the Universities must come to the rescue, as they enjoy one enormous advantage denied the schools: their autonomy gives them the possibility of deciding, for example, a course in January and bringing it into operation in October.[1]

On the other hand, apart from what Professor Connor argues,[2] there is evidence that a full-time language course for beginners at University level can lead to a sufficient degree of knowledge of these languages. The case of classical studies in the Soviet Union and the universities of the European East is characteristic. The subject always finds volunteers to take it since it leads to various academic careers. "A sound grounding in the classical languages opens wide vistas to linguists for further research in comparative and general linguistics, and a broad classical education helps graduates to work in important topics in the fields of philosophy, philosophical terminology and esthetics".[3] Indeed, how do students in the European West, who are unfamiliar with the Classics, manage to work successfully in the same areas of study?

1. T.J. Saunders (1967), 'Greek: The Rescue Operation', pp. 23-25.
2. W.R. Connor (1973), 'Some Recent Changes in the State of the Classics in the U.S.A.', pp. 354-56.
3. Aza Takho-Godi (1970), 'Classical Studies in the Soviet Union', p. 123.

2. Experimentation at secondary school-level.

(a) The case of translations. Those classicists who advocate the use of translations do this on the following grounds:

(i) The Classics can no longer be propounded as a 'mental discipline' etc. Now it would be enough to preserve the spirit of the Classics and to spread it as far as universal secondary education will allow us. For this purpose translations and interpreters are needed.[1]

(ii) What is missing in a classics paper in contrast with an English or Modern language Paper is principally the testing of powers of literary criticism. The pupils will learn to apply literary criticism to the Classics chiefly by reading works as a whole and authors as a whole, with attention to content in the fullest possible sense. Such reading can be done only with the help of translations, "and it should be linked with the study of outstanding works of scholarship".[2] We also read that the pupils should be directed to consult certain parts of certain books which may be original documents in a suitable translation.[3]

According to another statement, the English educational system has been slow to recognise the need for courses in translation. The same need, in the U.S.A. for instance, is met by courses at university level. Also in Denmark a course in Greek literature in translation and Greek art is a compulsory part of the curriculum of every Gymnasium. England should imitate these countries by establishing courses in translation at secondary school level, because the study of Classics in the

1. C. Pecket (1955), 'Why Teach Classics?', p. 66.
2. L. Leather, A.C. Reynell (1964), 'Classics Without Prose Composition', pp. 28-29.
3. A. Kilgour (1969), 'Towards the Teaching of Classical Civilisation', pp. 135-40.

original does not offer sufficient knowledge of the classical world.[1]

Finally, in the opinion of G.F. Else, it is fortunate that most of the texts which the teacher of Classics in translations "is called upon to read with his pupils are full of humanity, good sense and inspiration so that they can resist even the most foolish mistranslations".[2]

(b) Modern approaches to the original. Classics teachers well know that not only the beauty of classical literature but also the profession of classics teaching has always been linked with the study of classical languages. The reformers are also well aware of the need for this link. As a result, a good deal of recent experimental work relates to the teaching of classical literature in the original. But today the sterile linguistic approach to the subject has given way to a more stimulating and attractive treatment of the Classics in some schools. Basically, we can establish the following two trends:

(i) linguistic material is framed in para-linguistic material;

(ii) 'reading with understanding' is substituted for thorough analysis of the original texts, composition and even grammar.

With reference to the first point, J.G. Stow, of Winchester College, explains: The merits of the traditional approach were considerable, since it resulted in a pretty sound knowledge of the Greek and Latin languages. But many who had acquired this linguistic foundation never went on to build on it; they dropped

1. C. Handley (1967), 'The Future of Greek in Schools', p. 14.
2. G.F. Else (1968), 'Teaching the Classics in Translation', pp. 77-78.

the Classics when they left school. For such "there was something reminiscent of Sisyphus in their labours".[1] Because of the deficiencies of the traditional system, Stow introduced the following changes in his school: linguistic training remains the basis; to this are added: assessment of the works as literature, the handling of historical sources and the understanding and criticism of philosophical ideas. He attempts to produce through language, literature, history and philosophy an educational course complete in itself, "shaped and rounded". So, he explains, for the man who drops Classics when he leaves school, a training and an experience complete in themselves have been provided.

It seems to me, however, that despite its possible intrinsic value the course recommended cannot come into operation easily because it demands a sufficiency of time not available in English schools. But, undoubtedly, such an integrated course would and should be taken by A-level 'classicists'.

As far as 'reading with understanding' is concerned, the attitude of those who recommend its extensive use can be summarized as follows:

(i) The only way for the Classics <u>to command respect and a reasonable central position</u> in the secondary curriculum is to be taught in the original. But the method of learning must now be directed towards accurate, fluent and appreciative reading.[2] It is better to cut out composition and spend the time on reading. It may happen that candidates might no longer be successful at O-level, but they should be able to read some pretty good Greek.[3]

1. J.G. Stow (1971), 'The Sixth Form: Classics', pp. 7-8.
2. E.J. Kenney (1964), 'A Theory of Classical Education, p. 4.
3. A.T. Collins (1967), 'A Case for Greek', p. 28.

(ii) Among the early partisans of 'reading', F.W. Garforth outlines the following aims of a reading lesson:[1] (a) practice in the language, (b) to pass through the language to what it says, (c) to kindle the pupil's interest both in the content of what is read and in the process of discovering it by translation, (d) to give the pupils the confidence and sense of mastery which come from successful work; but, unfortunately, the outcome of too many reading lessons is the reverse of this. "If a reading lesson is to justify its name, at least a full page or two should be read". Garforth asserts that what occurs in practice is that the class is taught a dozen lines without having any idea of the content of the passage at the end of the lesson.[2] But Latin is to mean more than a linguistic jigsaw puzzle and for this reason it must be read fast enough to maintain continuity of interest. The author remarks that the majority of text books make it impossible for pupils to read with interest. It would be much better, he argues, for them to read simplified Latin with fair fluency and some interest than "to plod laboriously through a few lines of difficult text".

The 'Direct Method' is also attacked on the ground that if reading ability is the aim of a course, it must be a reading course from the very first day. So, little or no time should be wasted on speech.[3]

(iii) Bullock-Davies seems to be more 'revolutionary' in her ideas about 'reading'. In her opinion, 'reading' Greek or Latin means reading without translating. She wants the teacher to train the pupils to read these languages for personal

1. F.W. Garforth (1954), 'The Latin Reading Lesson', p. 250.
2. This is the great complaint of many Greek pupils, as will be seen in chap. 8.
3. W.R. Lee (1969), 'Quid Novi? A Review', pp. 66-68.

pleasure. And she stresses: "One cannot read a foreign language perceptively in any other way".[1] (However, the language and the style of many original works of classical literature appear far more complicated than is the case with many literary works written in modern languages). As far as prose composition is concerned, Bullock-Davies goes on, it is a factor that aggravates the problem of translation in the classroom, given that such work calls for a degree of mastery in English and Latin, as well, which few pupils possess. The problem of classics teaching cannot be solved through translating in the classroom, she argues. (Then, where will translation be pursued? where will to-morrow's translators of the Classics be trained?) She holds that there is no hope, for instance, of understanding the 'Aeneid' as it was understood in its own time. Therefore, any translations of it since Virgil's day are interpretations made at a particular moment in time. So every generation produces its own translation of the Classics in a vain attempt to 'improve' upon those of the past. This fact obliges us to 'wean' our pupils from the habit of translating and train them to read with understanding.

The method of comprehension is also favoured by D. Karsten, on similar grounds: Any passage set for straight translation at O-level has to be doctored in order to be brought within the limitations of candidates. So it becomes hardly pure Latin. By contrast, "a passage for comprehension suffers no such handicap: we may set our author just as he has come down to

1. C. Bullock-Davies (1968), 'Perceptive Reading', p. 281. See also Didaskalos , 1970, pp. 343-47.

us".[1] Comprehension is of more use motivationally than translation. It is well known how 'slow analysis' has effectively killed the lesson. We never read a book in our own mother tongue trying to analyse every part of each sentence, but rather tend to 'skip over' vocabulary and sentence structure, if we do not fully comprehend its meaning. Must we not do the same with Latin and Greek? He thinks it must be so, as over 90 per cent of pupils will never proceed beyond O-level. However, Karsten 'flirts' with translating as well: "If we want to be able to translate or comprehend Latin", we have to work from Latin. It is said, of course, that translating sentences from English into Latin helps one to know the language and to translate from Latin. But this may be so at a higher level of learning, where all skills - literary, grammatical and syntactical - are more interdependent.

(iv) F. Dennis in his review of the two books, 'Principia' and 'Pseudolus Noster', argues: The books should aim to give a sound working knowledge of the language. This equips the pupil with the ability of writing, speaking, and, above all, reading the language with reasonable ease.[2]

M. Balme also appears enthusiastic about 'reading'. After he has described the Greek course at Cheltenham and his method of teaching, he claims that those pupils, who consolidated their

1. D.M. Karsten (1971), 'Teaching Comprehension', p. 493. According to Karsten, a passage on ancient text can be treated from the following viewpoints: straight translation from it, comprehension through questions, idiomatic versions - translations, alternative meanings, short paraphrase of general meaning, deduction and filling gaps in the story, general historical/social background knowledge, relationship with today's world, general characer/ tone/mood of the passage, objectivity, the character of participants, diagrams, maps, drawings from the text, derivations, words and their use, style, grammar etc. (Ibid. pp. 499-506).
2. F.B. Dennis (1969), p. 76.

knowledge soon after this course that lasted 9 days (!), were brought to a point from which with assistance they could advance rapidly in the ability to read a simple text. He admits, of course, that no one was in a position to read Homer or Plato without considerable assistance from a teacher.[1]

To sum up, the main arguments of those in favour of reading-comprehension are: 1. The subject commands professional respect if taught in the original. 2. 'Fast reading' maintains continuity of interest. 3. Comprehension is of more use motivationally than translation. 4. We save time by teaching the Classics through comprehension. 5. No translation can substitute for the original.

*

The most representative reading course is the Cambridge Latin Course.[2] It began in 1966-67 helped by a grant of £80,000 from the Nuffield Foundation.[3] In September 1970, parts of it were first published. The main features of the C.L.C. Project are:

(a) introduction of new points through a carefully graded programme of Latin sentences based on the learning method of the structural approach, and aided by line drawings and a tape.

(b) the minimalisation of conscious reference to grammar; no composition. Formal paradigms and sets of inflections "receive more realistic assessment". The sentence itself is always viewed in its immediate context of the paragraph, sentence

1. M. Balme (1970), 'The Greek Course at Cheltenham', p. 293. See also 'Aestimanda: An Apologia' (Latin Teaching, 32, 3, 1966), p. 125.
2. David Morton was the Director of the Project and John Wilkins its linguistic consultant.
3. W.G.G. McLeod (1973), The Scottish Education Department Experimental Latin Course: An Evaluation, p. 58.

patterns are compared with one another, and "all the other parts of the language from clauses to inflexions are treated with reference to their typical place in the sentence structure. Meaning also is seen as an integral part of the grammar".[1] Grammar is no longer introduced by categories of declensions and conjugations but in sentence patterns which employ the same forms "from across all the different categories": e.g. the accusative singular is met in all its variations from the very beginning. Also regular drills aim to show the differences in sentence structures and thus facilitate reading skills. The maxim, "Do not explain, drill", is followed as being invaluable in linguistic exercises.

(c) reading passages of made-up Latin which regularly rehearse new and old points and invite other approaches to elucidation besides that of translation.

(d) the study, 'pari passu' with the language, of ancient civilisation, aided by a series of colour slides.[2]

The Cambridge course aims at developing a reading skill in its pupils that enables them to comprehend and appreciate the works of classical authors much earlier than was usual in the traditional teaching. Ricketts claims that few of those who have used the project materials show any inclination to return to the traditional type of Latin course. But "the most pleasing feature of the C.L.C. is the obvious enjoyment of the pupils and their complete involvement in it".[3] Ricketts argues that

1. The CSCP, "Latin Course", p. 8 (Pamphlet).
2. R.W. Prescott (1970), The Changing Role of Classics in English Secondary Education from 1860 to the Present Day, p. 76.
3. M. Ricketts (1972), 'The Cambridge Latin Course, An Appraisal', p. 166. Also: Didaskalos , 4, 2, 1973, p. 320.

because the immediate introduction of continuous Latin reading develops confidence in the reader, he expects to be able to see the meaning of a passage quickly. There is no gibberish in the work of the pupils, because now they concentrate on the meaning of a sentence rather than on a literal translation.

It may be so but the C.L.C. has not avoided strong criticism, as will be seen later.

The Westfield Greek Course of J.E. Hunt is another interesting classical experiment in this country. Basically, it is a reading course and its novelty lies in the wide range of passages, illustrations, "and the refusal to take for granted the grammatical concepts so familiar to previous generations".[1] Edwin Hunt claims that teachers, freed from the restrictions of University matriculation requirements, "are now in the happy position of being able to dig into the bag entitled 'Classics' and extract anything which may suit their purpose".[2]

The first half of the course deals with reading material that is closely linked with learning about Greek life; in the second half the reading and the background tend to diverge "because of the exigencies of the O-level 'Greek with Classical Studies' examination (J.M.B.) in which the topics for study are changed at intervals".[3]

The course, which consists of 8 Books, begins with the teaching of the alphabet "in an enjoyable way": the teacher tells the class stories in which the characters' names are written in Greek on the board or shows slides and pictures of typical

1. Tessera, 2, 1975, p. 15.
2. J.E. Hunt (1974), 'Greek as the First Classical Language in a Comprehensive School', p. 442.
3. Ibid. p. 445.

Greek things with the name in Greek underneath. This provides an opportunity for talking about them as well and at the same time the first reading-material is introduced through short phrases explaining the pictures. Questions and answers in Greek follow based on the reading-material. This method is also useful for teaching word-order later on. From the beginning the importance of reading Greek aloud is stressed since a visual impression of a word is often inaccurate. In addition, a knowledge of ἔχω and εἰμί admits a very wide range of reading. Syntax is presented through the familiar picture of sausages, in the early stages.[1] Reading material "is always attractive".

The deviser of the course explains that it has been written from inside the classroom situation "with an eye firmly fixed on what is workable" since the children enjoy what they can do, and enjoyment is the key to learning. I know from a demonstration attended that Mr. Hunt does not hesitate to accompany his teaching with modern popular Greek music or to vary it with made-up Greek songs performed by the chorus of his pupils. As he informed me, he also organizes 'Greek Afternoons' since he feels that he has to 'educate' not only his pupils but also their parents.

Hunt's course, written to meet the demands of the comprehensive school, has now been adopted by 50 English, Scottish, Irish and even Australian schools, as he informed me. Finally, he claims that although the course was written so that twelve-year-olds with no knowledge of Latin could begin it, it has been very successfully used as a one-year course to O-level in the Sixth form.[2]

1. Ibid. pp. 444-50.
2. Ibid. p. 451.

As far as one can judge from what Edwin Hunt claims, his course does not, of course, prepare 'classicists' in the traditional sense, but based on experience derived from the C.L.C. Project, the Scottish "Ecce Romani", the long known Direct Method and from personal teaching experience, makes a contribution to the survival of ancient Greek in the secondary school.

In addition, one would mention 'Artes Latinae', a huge American Latin Course which basically is a programmed text book in four volumes. The writer of the course is W.E. Sweet, professor of Latin in the University of Michigan. W.B. Thompson points out that "bulk by bulk" the relationship of 'Artes Latinae' to the C.L.C. Course is something of the order of 2.4 to 1, without taking into account the tapes (54 against 5!).[1] However, Thompson argues, the quantity in this course does not seem to keep pace with quality.

Another American 'Greek Course' is highly criticised by G. Zuntz,[2] professor in Manchester University. It is not real language presented to the pupils, he argues, but artificially devised combinations of words ...

Finally, we refer to the J.A.C.T.'s Greek Project, still at an experimental stage. In the Director's report to the Greek Committee (October 1975) we read that the revised sections of the course will look something like this: "S.1: a narrative based on Aristophanes and Thucydides, set up in 429 B.C. Dicaeopolis journeys by boat into Peiraeus and walks up between the Long Walls to the agora. He observes Athens at war and the effect this has upon the people ...." etc.

1. W.B. Thompson (1974), 'Artes Latinae: A Review', p. 504.
2. G. Zuntz (1974), 'Ancient Greek: A New Approach: A Summary Review', p. 511.

The important thing is that overseas advisers have volunteered to use and/or read and comment on project material. These are: Professor A.S. Henry (Monash), Dr. D. Sieswerda (Holland) who is keeping the J.A.C.T. in touch with the Dutch Greek Project, and Mr. S. Ebbensen (Copenhagen). Another interesting detail is that the course is typed into the university computer for the sake of the morphological analysis of ancient Greek.[1]

Before we go on, it would be worth drawing the reader's attention to the following point: Teaching method and school text book are closely linked in the above mentioned modern approaches. As a classicist has put it, "one of the most powerful weapons in the armoury of a teacher is the course-book he uses".[2] This is an important point for the Greek aspect of the present study since in Greece, although the role of the text book is not ignored, philologists seem to base all their hopes on teaching method.

*

Related to the teaching of Classics in the original is the so-called structural approach. Basically, it differs from the traditional teaching in the following points: All the readings are taken from Latin authors and are not constructed ad hoc; drills are almost entirely in Latin; grammatical explanations are structurally oriented; there are tapes to be used optionally with the pattern practices.[3] Obviously, the Cambridge Latin Course has benefited from the structural approach.

1. Source: J.A.C.T. (Nov. 1975).
2. Didaskalos (3,2, 1970), p. 348.
3. W.E. Sweet, (1967) 'The Continued Development of the Structural Approach', p. 150.

John Wilkins, the linguistic consultant for C.L.C. Project, speaks about survival by evolution: proposals currently being made in theoretical linguistics, psycholinguistics and the philosophy of Language are of the highest relevance to the whole problem of classics teaching. "The liberalizing effect of an insistence upon explicitness and standards has led to a kind of 'experimental linguistics'. What we now need is an 'experimental Classics'".[1]

An approach to the Latin language is now attempted through Audio-visual aids. Teachers applying this method claim that so many possibilities are offered to the pupils that everyone has something to do within his own limits. Children make hardly any spelling mistakes while enjoying the lesson. An apparent disadvantage is thought to be the small amount of grammar covered in the early stages, but in the second and third years the course will work with considerable speed, it is claimed.[2]

'Stave analysis' is a linguistic method of translating from Latin into English. According to this method, a complex Latin sentence is presented on a five-line stave enclosing four spaces. The main sentence or main 'block' is placed in the top space of the stave. For instance, the Latin sentence, "rati castra in alteram partem esse translata", along stave lines, is analysed as follows:[3]

	rati					
	CASTRA		ESSE		TRANSLATA	
		in	partem			
			alteram			

1. J. Wilkins (1970), 'Teaching the Classical Languages', p. 409.
2. A.M. Binns (1965), 'Audio-Visual-Aids: a demonstration', p. 41.
3. H. Schofield (1966), ''Stave' Analysis, a linguistic method of translating', pp. 114-18.

The need for using tape-recorders is stressed by Thomas Curran. As he explains, the daily use of the machine will enable the pupil to hear Latin spoken well. With the tape-recorder in use pupils will criticise and correct the answers of fellow-pupils. A further use of the tape-recorder is in connection with visual illustrations replacing the printed word of the text.[1]

But Curran complains teachers of Classics have been all too slow to avail themselves of such devices; they think the Latin language and the traditional methods of teaching in the classroom "will stand up to all weathers". In fact, he stresses, the interest of pupils in Greek and Latin languages is today a commodity that has to be bought by the teacher and often at a very high price.

However, we must not forget, T.W. Melluish - a champion of the technique of composition - argues, that education is the product of the impact of mind upon the mind and for this reason machines can only do this "at second hand".[2]

So much about the teaching of Classics in the original. But 'progressive' professional classicists have not stopped here. Apart from the linguistic approach they have provided for the so-called literary/cultural approach.

(c) Classical non-linguistic Studies is now another reality in the world of classics teaching. The term tends to imply the study of Greek and Roman civilisation without the ancient languages. The subject "has quite a long pedigree. Many people who were at school in the 1930's will remember excellent courses on 'The ancient world', usually given in the last year of elementary school or at 11+ or 14+".[3] But until 1950, the emphasis was still

1. T. Curran (1965), 'The Spoken Word', p. 43.
2. T.W. Melluish (1966), 'A Presidential Address', p. 89.
3. Schools Council (1975), Teaching Classical Studies, pp. 11-12.

mainly on the Greek and Latin languages and their literature; ancient society, with its history, art and culture, tended to be treated as background to the literature. "Now the balance has changed. For various reasons the emphasis today is on the study of classical civilisation in the broadest sense: not merely history but myth and legend, not merely art but technology".[1]

We are informed that interest in Classical Studies has become much more widespread and active in the past five years and twenty British universities have now introduced the subject. This development is not confined to universities. Seven examination boards have introduced O-level G.C.E. syllabuses in Classical Studies, it is widely available as a subject for C.S.E., "and there are now three A-level syllabuses".[2]

The value of Classical Studies in the school curriculum is considered by the Schools Council Classics Committee from two points of view: "first, its general educative value for all; secondly, its specific value for those who wish to go on to higher education in a university, polytechnic or college of education".[3]

It is claimed that "many secondary schools have realised the possibilities for Classical Studies as part of a common course for all pupils in the early years before external examination work necessitates the provision of optional subjects in the curriculum".[4] The Cambridge Foundation Course is a classics project entirely in English for pupils aged 10-13. The course intends to provide a collection of teaching resources in a highly flexibile format which covers important aspects of ancient Greece

1. Ibid. p. 7.
2. Ibid. p. 12.
3. Ibid. p. 12.
4. A. Forrest (1969), 'C.S.E. Classical Studies and the Cambridge School Classics Project', pp. 154-55.

and Rome. The material is to be used by children of widely varied abilities. The Greek Foundation Course consists of 5 Folders: Troy and the Early Greeks, The Gods of Mount Olympus, Greek Religion, Athens-Sparta-Persia, and Greek Festivals. "Items used are from the best classical material (Hesiod, Homer, Vase-painting), the text is clear, presentation is simple".[1] L. Churchill speaks about the enthusiasm of the pupils taking a non-linguistic course.[2]

The rationale of Classical Studies as a school discipline and its content and method of presentation at the various stages of study, are given in the recent publication of the Schools Council entitled "Teaching Classical Studies". Further information about the non-linguistic course is found in our chapter concerning the present position of Classics in Scottish schools.

(d) Other modern forms of teaching. Progressive classicists in trying to give the subject an impetus have not ceased to seek new methods and techniques of presentation of material. Projects, for instance, propounded in 'Didaskalos' have little connection with traditional teaching. Projects sprang basically from the teaching of Dewey in the U.S.A. They were devised to be a method of learning through personal interest and involvement. According to Dewey, the school must be an active, dynamic society, in which learning is carried out through experience. This method has considerable advantages, but it is also true that not all school learning can be based on such work. For example, children cannot learn a foreign language by Project methods. M. Long holds that it does not seem profitable and possible to devise a syllabus

1. The C.S.C.P., Foundation Course (a pamphlet), pp. 2-4. The Roman course is still at an experimental stage under the auspices of the Schools Council.
2. L.F. Churchill (1969), 'C.S.E. Classical Studies and the East Midlands Regional Examinations Board', p. 151.

based entirely on projects. "The project should be used as a form of variety in teaching method".[1]

Another method is the so-called Group Learning which is the organisation of a class so that the pupils work in groups of about five, while the teacher is free to move among them, giving attention to each group. It is claimed that "unlike competition, collaboration can bring success to each and every member"; we must not forget that on the whole people seem to prefer working by forming companies, unions, gangs etc. In this method the teacher's task is to instruct the pupil in the skills needed to carry the work out, but who will do what and how the results will be co-ordinated to achieve the desired target, this is for the group to decide. Teachers are responsible for deciding when group-work is appropriate and when not. Decisions whether or not to adopt this method of teaching "may well be a matter of life or death for the school". Nevertheless, we are reminded, not all subjects appear at first sight to lend themselves equally well to the range of activities and the diversification of achievement which are part and parcel of group-work.[2]

Independently of weaknesses, it seems that one of the most important possible values of the above method is its social function in the cultivation of the feeling of co-operation among pupils. From the point of view of the teacher, all the modern approaches mentioned so far demand, of course, a behavioural change but, more or less, he continues to be the king of the class. The great sacrifices on his part begin from the moment he is bound to share his power with others; for there exist also teaching

1. M. Long (1970), 'Projects', pp. 315-20.
2. J. Watts (1972), 'An Introduction to Mixed-Ability Group Learning', pp. 138-54.

methods which impose such sacrifices on the teacher. Team Teaching is one of them. This system is a kind of common organization. A Team can consist of a classics teacher, a historian, a social scientist, and an art teacher, who work together on a first or second year Classical Studies Course. It is held that the great advantage of this method is economy of valuable teaching time. Team Teaching also facilitates the use of special skills or specialized knowledge by individual teachers. The third point is that it makes better use of educational technology.

However, despite all these possible advantages, Team Teaching is criticized as having been organised on the basis of large-group lectures which are its weakest point. Another weakness is that it encourages a very passive pupil-role. Some tests have shown that Team Teaching produces learning that is no better and no worse than conventional class teaching.[1]

The Integrated Curriculum constitutes another 'danger' for classics teachers with traditional ideas. According to J. Higginbotham, the relevance of the Classics to other branches of knowledge can often be demonstrated within a framework which he describes. The author argues: "Classics can no longer 'go it alone' in the present climate" in which everyone takes us for dead[2]... The Integrated Curriculum is also favoured by N. Whines who would like to see the Classics incorporated into a humanities scheme; such a solution would save teachers and time, and would make possible an integration of the various fields of knowledge that the child explores, which does not at present occur under

1. D. Lawton (1970), 'Team Teaching', pp. 326-29.
2. J. Higginbotham (1970), 'Classics and the Integrated Curriculum', p. 335.

the subject-based system of organising study. "The child would more easily be able to carry understanding over from one field to another".[1] But, it is argued, such obvious internal integration within clearly related areas of knowledge is left for the pupils to make it if they can, "and the evidence seems to be that most of them do not".[2] Finally, it is held that breadth of knowledge and not depth can become a more usual aim and that we find a widespread development in schools of integrated programmes entitled General Studies, Modern Studies or Social Studies. But Musgrave's complaint is that this movement is encouraged by few universities - and it's well known that "universities control access to tertiary education".[3]

However, one should not forget that innovations such as the Integrated Curriculum and similar systems require that a specialist, the classics teacher in our case, becomes a generalist. As a consequence, "his present identity may not be fitted to cope with this insecurity".[4] Reactions to such modern approaches should be seen particularly from this angle. In other words, a classics teacher working far from the classical languages would hardly feel professionally safe and, perhaps, socially comfortable. But it is worth stressing that a number of classics teachers seem to compromise with the idea of an incorporation - at least partly - of their subject into a humanities scheme, regardless of the 'sacrifices' required.

Finally, in these days of the enormous expansion of knowledge and of the limitation of time, Programmed Learning is introduced on the basis that no teacher can do everything for the student.

1. N. Whines (1971), 'The C.S.C.P. non Linguistic Course', p. 518.
2. D. Lawton (1973), Social Change, Educational Theory and Curriculum Planning, p. 140.
3. P. Musgrave (1973), Knowledge, Curriculum and Change, p. 45.
4. Ibid. p. 58.

There is a certain amount which the latter must learn by himself. "Programmed materials seem to offer the biggest opportunity since the invention of printing".[1]

To sum up, modern approaches to the "Classics" concern the teaching of classical languages-literatures and classical civilisation, as well. A wide range of teaching methods and techniques have been introduced and it is claimed that they can give the subject a new impetus.

3. Between tradition and change: A note on the Direct Method.

It will be worth remembering that in the latter half of the last century Latin teaching had come under the influence of German scholarship interested in the exceptional rather than in the common features of the language. Reacting against this dead weight the Direct Method "brought a refreshing breeze into the classroom".[2]

W.H. Rouse[3] who is regarded as the father of the Direct Method in Latin teaching in schools was motivated by the fact that Latin was a living language in Europe until almost modern times.[4] Also in devising his method he took a good deal of his techniques from the teaching of modern languages. So he brought Latin and Greek to life again as spoken languages in his own classroom. His work proved to be a complete revolution in the teaching of Classics. Since then his method has undergone further developments and adaptations, special text-books were written for it, and out of all this grew the 'Direct Method' in Latin and Greek teaching. Teachers who have applied the Direct Method claim the pupil learns and likes learning, because he is never quite sure that he is being

1. Didaskalos (2, 2, 1967), p. 158.
2. Latin Teaching (28, 4, 1953), p. 98.
3. He died in 1950.
4. For instance, one would remember that Montaigne was taught Latin by the D.M.

made to do so.[1]

The main arguments on behalf of the Direct Method are: (i) the speaking makes the lesson much livelier, more attractive to the pupils, and so facilitates the teaching; (ii) the pupils become conscious at a very early stage that the unit of a language is the phrase, not the single word.[2]

But in spite of its possible advantages, the Direct Method has not avoided criticism. It is attacked on the grounds that it requires a sufficiency of time not available under present conditions; nowadays there is need for more economical ways of teaching. "Our subject cannot afford not to avail itself of modern research findings".[3]

The decline of the Direct Method is perhaps demonstrated by the fact that since 1964 there has not been any article published about it in the two main classical journals, 'Latin Teaching' and 'Didaskalos'.

4. The traditional view. Of all modern approaches reviewed above that of 'through translations' and that of 'reading-comprehension' have been most attacked by traditionalists. The explanation is very simple: both approaches being convenient and not requiring considerable charges, have been applied more easily in schools while others still are in an experimental stage. Also the abolition of the subject from many colleges and schools has been highly criticised.[4]

To begin with, Berwick argues that no translation can be permanently used; each generation needs its translators.[5]

1. Latin Teaching (27, 5, 1950). Also: 28, 2, 1952, p. 36; 31, 3, 1963, p. 78; 31, 4, 1964, p. 133, etc.
2. Latin Teaching (31, 4, 1964), pp. 133-37.
3. Latin Teaching (32, 2, 1966), p. 115.
4. S. Morrison (1955), 'American Angle', p. 34.
5. J.M.H. Berwick (1964), 'The Art and Practice of Translation', pp. 32-35.

Translating in the classroom is a first class training of the mind.[1]

The Classics cannot be approached through translations: what is said cannot be separated from how it is said.[2]

The thoughts of the 'Narrow-minded Linguist' are of interest: at least, the minority of students who are interested in the working of language and not in History, Archaeology or literary criticism, must have the possibility to avail themselves "of the old pill unsugared", as they would do, if they were diabetics ...[3]

Extremely severe is the criticism of 'reading-comprehension' stated by R. Coleman: Literature communicates through linguistic patterns, and this makes it necessary for one to master as far as he can the vocabulary and grammar that a writer has used. Nothing can bring the study of literature into greater disrepute than the notion that all we need is "to gather the general sense of a passage" or that speed is as important as accuracy.[4]

Bad news for reading-comprehension comes from a Public school. It is explained that the recent tendency to ignore detail has increased alarmingly. The result is that after 3 or 4 years' Latin, "amo-amabant-amabuntur" are too often one and the same thing. It is argued that it would be ridiculous not to start with the basic grammar, essential to the comprehension

1. D. Binyon (1964), 'Reply', p. 65.
2. R.S. Peters (1967), 'A Theory of Classical Education', p. 8. The moral attitudes of the Greeks, he says, their modes of explanation, their attitude to life and death are all connected with a family of concepts for which there are no precise English equivalents. However, some translators face the problem Peters raises by printing the ancient words in italics and by explaining their meaning (in English) in footnotes.
3. Didaskalos (2, 2, 1967), pp. 100-01.
4. R. Coleman (1967), 'The Study of Language and the Study of Literature', pp. 117-25.

of simple Latin.[1]

Another classicist, Professor H.H. Huxley, holds that the Classics are no longer taken seriously. As a consequence, even in works of scholarship it is not unusual to meet bad Latin and atrocious Greek. The expert in Classics is ignored and 'creative' writers take his place. "Illiteracy predominates" from wireless and television programmes to responsibly published translations.[2]

5. A personal viewpoint. To begin with translations, the traditional view is that "each generation needs its translators". One would remark, however, that this does not necessarily mean that everyone who takes the subject should be trained to become a translator. Also to the argument that translating in the classroom is a first class training of the mind, one would reply that, even if this is true, other languages would also lead to the same goal. Finally, the traditional opinion is that "what is said cannot be separated from how it is said". But this is an argument which has been repeated so many times by so many people - even some Greek pupils repeat this - that, one might say, it is now repeated automatically. According to this argument, those who would wish to read Dante or Shakespeare or Tolstoy or Goethe are bound to learn the language in which each of these authors has written. But experience shows this is not necessary.

That translations have serious disadvantages it is difficult for even the most eager adherents of their use to deny. Especially, in the case of poetry "the choice arrangement, and music of the

1. P. Attenborough (1971), 'Latin in the Preparatory Schools', p. 455: "Theories of reading that are not at some stage based on precision and knowledge of grammar .... will fail, for they are built on shifting sand".
2. H.H. Huxley (1972), 'Letters to the Editor', p. 206.

words are as much part of the art as colours are of painting".[1] It has been pertinently remarked that an anthropologist who studies a new people by learning their language becomes able to know them better and understand their ways.[2] However, one should remember that an anthropologist is a specialist whereas the vast majority of pupils do not intend to become classicists.

The above mentioned classics teachers who advocate the wide use of translations do not appear aware of current sociological views of the curriculum which urge the establishment of a common course, but may be wise enough in considering what has been going on in other modernised countries in the area of Classical Studies. True, translations have been highly criticised by authorities such as T.S. Eliot.[3] But if this criticism carries a weighty message, it concerns the translator's onerous task to produce better translations of the Classics. If the general public has shown its interest in approaching the Classics through translations, then why should the school hesitate to make a wider use of them?

But it seems to me the problem is not so much whether the teaching of Classics through translations is a 'legitimate' way of learning. Teaching through translations does not seem to be an easy task. For if the difficulties of the language have been removed by the translator, the thoughts of the ancient author remain: classical literature has been written for mature people, not for children. Apart from this, the isolation of the pupil within the pages of the translated text book may be as boring as

1. C.P. Lewis (1969), The Aims of Teaching Classics in the First Four Years of the Secondary School, p. 51.
2. Ibid. p. 64.
3. G. Highet (1959d), The Classical Tradition, p. 489.

traditional classics teaching is thought to be by many. Let us remember what is argued above: teaching through translations "should be linked with the study of outstanding works of scholarship". Particularly, in the early years of secondary school, translations, perhaps, can only exist within a Classical Studies scheme encouraging more empirical and pictorial approaches to classical civilisation. It may be worth mentioning here that not only the British teachers in our sample but also the pupils reject the idea of learning the 'Classics' just through translations. This evidence carries its particular message for the Greek aspect of the study.

Another crucial problem which the extensive use of translations would raise is this: Even if we would accept that the educative value of translations cannot be disputed, then the profession of Classics will find it painful and disastrous to base its future on the use of translations. Classics teachers seem to be well aware of this danger and hesitate to make generous concessions to the para-linguistic approach, a change which would also demand a radical change in teaching behaviour, at least among the older classics teachers.

Therefore, if the teaching of Classics through translations is desirable, then:

(a) Classical students should be trained how to teach the classical authors through translations. (The reader is also reminded of what has been argued in the previous chapter about the teaching of Classics in Greece). If it is true that reading produces curiosity and curiosity produces questions, pupils should be encouraged to read as much as possible in order to ask as many questions as possible. But also tomorrow's teacher should be

trained how to face these questions and, in general, how to involve himself and the classroom in the new scheme of Classical non-linguistic Studies.

(b) Translations should leave the way open for the teaching of classical languages not only in the interest of the profession of classics teaching but also in the interest of classical literature. The ideal would be a combination of the two approaches, and this has been already put forward in several schools, but the suggested coexistence is always confronted with the limitation of time available. So much for the teaching of Classics through translations.

Let us now focus on comprehension: Whereas we do not intend to dispute its value, we cannot see why this should be the only reasonable approach to the subject, as some of the moderns seem to suggest. If the general public, as it is claimed by classicists, has shown its interest in reading translations of classical authors, this means that translating is not a 'vain attempt' and that the school should continue to provide the translators of tomorrow. And we leave aside other, at least, possible, linguistic merits deriving from the process of translating. With regard to this, Foss holds that it is not easy to come to any conclusion, just as it is difficult to come to any conclusion about higher mathematics.[1]

As for the C.L.C. Project, which makes a wider use of comprehension than other courses, it may be of interest to point out the following:

(a) The Course has been criticised as neglecting the teaching of grammar and syntax to such an extent that Latin sixth-formers

1. B.M. Foss (1966), 'Transfer', p. 90.

are bound to go back to the traditional approach in order to tackle successfully difficult original passages. This is precisely the view of a number (16) of classics teachers we have interviewed. It is also said that much of the material included in the Course cannot be mastered easily because of the limitation of time available. These deficiencies have forced some English teachers to escape towards the Scottish 'Ecce Romani'.

(b) According to the data of the questionnaire study we have conducted in English schools, the pupils continue to regard Latin as an unpopular subject in spite of the fact that many among them were taught by the new methods: No particular enthusiasm seems to spring from the Cambridge Course. Yet this does not necessarily mean that the responsibility lies with the Course.

It was, however, accepted by the teachers with whom we discussed the matter that the C.L.C. Project has been proved particularly helpful to pupils of lower abilities up to the O-level stage. In other words, the 'less gifted' children benefit from the Course linguistically at some cost to the most promising of their schoolmates. Although this fundamental detail would suffice to justify the new reading courses, the classicists reviewed above avoid stressing the need for a simplified classics teaching that would apply to as many pupils as possible at a time when the subject is under so much pressure. Instead, the writers find it wiser to appeal to arguments which lie beyond the interest of the profession and welcome the new methods, particularly on the grounds that they are much more complete than the traditional ones. It may be so, but if we really want to be honest, comprehension may be another interesting, useful and 'legitimate' method of approaching the original Classics;

but it is dangerous to generalise, especially when we think in terms of tomorrow's classicists' training. One should not forget that both classical languages/literatures are the product of a culture far remote from us. It is well known how uncomfortable classical scholars with long experience do feel whenever engaged in the interpretation of the ancient texts.

Another problem arises with comprehension: what would happen if the pupils should learn the content of a passage read in the original through some translation at home? Does this advance their creative powers?

At any rate, the warning given by J. Watson-Wemyss may be constructive: "The technique for testing the understanding of a passage by means of comprehension questions should be the subject of serious research. At present one has the impression that the whole approach is amateurish and that there is a strong element of randomness about the questions asked".[1]

But our purpose here is not to attempt any detailed evaluation of the C.L.C., whose advantages are obvious, and of the method of comprehension. We intend just to establish some of the weak points of the new approach, and no more. That the composers of the C.L.C. Project might be regarded as the pioneers in the innovation of Classics teaching cannot be disputed easily.

Similar experiments have been tried in some other countries. For instance, the objective of reading with competence underlies important research carried out abroad, at Liège in Belgium at the Laboratoire d'Analyse Statistique des Langues Anciennes (L.A.S.L.A.). The programme is conducted by Professor de Latte

1. J. Watson-Wemyss (1973), 'A Survey of O-Level', p. 309.

and inspector Lecrompe: Helped by a computer they have made an exhaustive analysis of the vocabulary and the grammatical structures in the works of authors read in Belgian schools. "Thanks to this research it will be possible to incorporate vocabulary and structures which will be directly relevant to the particular texts read in schools".[1] There will also be changes in the order in which the grammar is introduced; for instance, it is clear from the analysis of Nepos and Caesar that the third declension and the perfect tenses should be taught first on the basis of frequency in these authors.[2]

Let us note briefly what has been going on in other European countries in the same field:

1. Austria: Experiments have been made to programme parts of the first year of Latin. Language laboratories are used to a certain extent.

2. France: Development of Latin lessons by radio and records.

3. Ireland: No substantial change.

4. Italy-Greece: No change in teaching method.

5. Luxembourg: The question of teaching method is being studied.

6. Netherlands: Some change in terminal classes.

The above data concerned the teaching of Latin language exclusively[3] and may now be outdated. Until 1969, the traditional analytical method continued to be practised widely but also the inductive approach was gaining in popularity. By that time the latter was officially prescribed in Belgium. The principles of the inductive method are as follows: "Morphological and syntactical

1. The system is now adopted by the J.A.C.T., as mentioned previously.
2. E.P. Story (1969), European Curriculum Studies, p. 13.
3. Ibid. p. 23.

features should be induced from the Latin text. The exploration should proceed in 4 stages: observation, analysis, comparison, generalisation. The pupil will himself discover what the examples in front of him have in common, before formulating the rule". These principles are also central to the Danish 'nature method' and to methods of Latin teaching such as the recent movement in France called 'le Latin vivant' and the long established Direct Method in the U.K.[1] Finally, it would be an omission not to mention that also in Greece thanks to C. Georgoulis the inductive method is used widely in the teaching of grammar and syntax.

6. 'Assessment'. What is the outcome of all the modern approaches mentioned above? Before an answer is attempted it must be made clear what we mean by the term outcome. If we imply the number of pupils taking the classical languages, it has not increased. The figures are as follows:[2]

Table 3. LATIN

A. Passes at G.C.E. O-Level 1962, 1965 to 1972 - Summer Examination - Boys and Girls									
1962	1965	1966	1967	1968	1969	1970	1971	1972	Percentage change 1962-72
31,627	33,396	32,574	31,270	30,128	29,060	27,811	28,073	26,944	- 14.8
At A-Level (during the same period)									
5,319	6,012	5,911	5,341	4,873	4,530	4,134	3,855	3,515	- 33.9

Here is also Didaskalos' assessment after ten years' of reform: "In some respects the situation today is far worse than it was in 1962. Less Latin is being learned and much less Greek".[3]

1. Ibid. p. 12.
2. Statistics of Education, 1972, p. 78.
3. Didaskalos, vol. 4, 2, 1973, p. 274.

The evidence available indicates that the crisis in the Classics, a phenomenon produced by many and various socioeconomic and other factors, cannot be faced only by innovation in teaching method.

As far as the quality of the new methods is concerned, it is very difficult to attempt an evaluation in theoretical terms. Irrespective of this, however, again we must make clear what we mean by saying quality here. For if we imply Classical non-linguistic Studies much can be claimed on behalf of the new scheme, and probably not unreasonably. Should we proceed to the treatment of the original classical languages-literatures the situation is rather complicated. If one believes those classics teachers who appear to support and propound the reforms introduced, one will form a bright but, maybe, deceptive picture. The safest way would be to look at the following concerns:

(a) today's candidates' performance in the examinations in comparison with the performance of older generations. It is argued by a number of classicists that the standards of accuracy have been lowered, but the matter has not been investigated conclusively. With regard to this point, R.S. Peters warns that there will be a need "to exercise vigilance for a long time" if we are to ensure that "the good in the new ideas is not achieved at the expense of the good in the old".[1]

(b) The attitude to the Classics of pupils who are taught by the new methods should also be taken into account. At the moment there is evidence (presented in the second part of this study) that children introduced to modern approaches do not feel more comfortable than their schoolmates who continue to study the

1. R.S. Peters (1967), 'A Theory of Classical Education', p. 11.

subject under traditional methods.

However, since much depends not only on teaching method but also on the teacher we cannot discuss the value of recent experimentation in classics teaching only on the above grounds. Apart from the fact that 'tempora mutantur', the reforms being attempted may be valuable enough:

(a) Psychologists of learning argue that motivation is as important as intelligence. The relation between intelligence and school performance, although high, "is not so high as to make anyone satisfied that intelligence is the only factor in schooling".[1] All educationists agree on the importance of motivation. It may be reasonable to assume that if teaching materials and methods were improved, learning would also improve. On the other hand, by saying "Classics" today we do not merely imply accurate translating, or studying the 'realia'. To take an example, the writer of this thesis was lucky enough to attend a project (in Allerton High School) carried out by Latin beginners whom he saw working happily and creatively on the topic of the Roman Bath. To the observer, such an approach has apparently much more to offer the majority of pupils than a routine Latin lesson.

(b) In these times of comprehensive education, the traditional rigid approach to the Classics is unlikely to survive. This threatens the profession of classics teaching with great dangers. What is desirable differs from what is possible. Nowadays, when not only the Classics but the Humanities as a whole are thought to be undergoing a crisis, it would be unwise to continue to "play around with footnotes to Plato".

1. D. Lawton (1973), Social Change, Educational Theory and Curriculum Planning, p. 59.

(c) As far as 'comprehension' and 'accurate translation' are concerned, the alternation of the two methods, apart from other possible advantages, would be justified on the grounds that "variety is the spice of life". Some of us teachers well know how the permanent application of one and the same method kills the interest of both teacher and taught. It may be that "in the teaching of Classics there is no single royal road to success".[1] Several Examination Boards may be wise enough in demanding both the approaches mentioned above.

(d) Teaching may be an art rather than a 'science' and nowadays few people, if any, seem to be keen to follow the theories of Herbart, Ziller and Rein, all of whom believed in formalism. Also it may be a fundamental mistake if the state exercises a high degree of control on teaching method. For instance, the Westfield Greek Course would never come into being under a highly centralised education system. In face of such an experiment - we do not discuss its quality here - one may well understand why, when a subject becomes optional, it challenges the creative powers of teachers ...

(e) Probably, the new methods can be justified not only because of their possible intrinsic value but also for other reasons: New methods imply independent thinking, hard work, love for the subject and interest in its future. Possibly, more methods mean more ideas, more techniques, more 'devices', more research and - why not? - more enthusiasm. More methods imply competition in the area of teaching and the display of ambitions which may lie beyond financial or professional targets.

Formalism cannot have any place in the classroom should the

1. The Teaching of Classics (1961b), p. VIII.

teacher's ambition be to train the free citizens of tomorrow who will be able to strengthen democracy and cultivate independent thinking. If it is true that the teacher's initiative is of great importance, it is not to be denied that initiative and formalism cannot co-exist.

(f) Perhaps modern approaches could be criticised as being nothing more than a desperate attempt by their inventors to save their subject, that is to say, their own profession. But even the most superficial glance should persuade us that Projects such as the Cambridge Latin Course are not arbitrary fabrications by amateurs. If there are deficiencies, they can be removed by trial and error.

We must admit, however, that the various modern classics projects were put forward quite recently, when the number of pupils taking the subject came to a very low level. But even if the reformers are motivated by exclusively professional incentives, they must be praised, for by trying to save their profession they are fighting against the death of a discipline with a long history, a discipline which may include considerable educational possibilities.

(g) Most important, the attempted reforms appear to keep pace with current curricular trends.

In conclusion, the traditional 'slow analysis' is not rejected here and no particular favour is shown to any teaching method. The many and various approaches to the subject are merely regarded as evidence of enthusiasm, interest, hard work, adaptation to the present realities, love for the subject and its future.

CONCLUSION. In defending the subject or in reacting actively to the crisis not all British classicists appear to follow the same,

or even a similar, policy. One would classify their responses as follows:

(a) those who speak about the subject with enthusiasm, as "an eternal treasure", and about the ancient world as the "world of harmony", immortality etc. The more one goes back to the past in tracing such opinions, the more idealistic views of the 'Classics' are revealed. In 1817, Hazlitt in his "Round Table" claimed that by studying the Classics "we feel the presence of that power which gives immortality to human thoughts and actions, and catch the flame of enthusiasm from all nations and ages".[1] But frequently, the same views are repeated in modern professional journals. The study of Classics, for instance, is regarded through the pages of 'Latin Teaching' as a "golden vision of the groves of Cypress in which gods and heroes walked".[2]

(b) those who no longer look upon the Ancients as the ideal world and stress that a study of the great mistakes of the past would be constructive, as well. Obviously, these people do not limit their interest to the study of classical literature but embrace the ancient culture as a whole.

(c) those who either depreciate the value of comparisons attempted between the ancient and the modern world, or, on the basis of evidence, attack old theories about the 'training of the mind' and 'transfer of training', aptitudes supposed to be attained through a systematic linguistic training in the two classical languages.

(d) those who claim that modern societies have emancipated themselves from the 'tyranny' of the Classics and regard the

1. Didaskalos (1, 2, 1964), p. 148.
2. G.M. Lyne (1949), 'Background - How Much?', p. 64.

subject as a school discipline of secondary importance.

But the majority of classicists reviewed appear keen to keep pace with current curricular trends which aspire to lead to a 'democratisation' of education in the sense that every effort should be made towards giving access to knowledge to as many people as possible. After the first stage of a common-foundation course in Classical non-linguistic Studies, the reformers have also provided for those who would opt to study the classical languages/literatures in connection with the study of the culture from which these emerged.

Contemporary classicists appear to think of the Classics in terms of <u>optional</u> study and give, more or less, the impression that they have, albeit reluctantly, accepted the idea that their subject has ceased to be a 'sine qua non' for the school curriculum. Moreover, many among the writers surveyed appear critical of their colleagues who resist change despite the dangers which are threatening the subject and the profession of classics teaching.

In conclusion, British classicists do not propose a uniform policy for Latin and Greek in schools: they differ in the values they emphasize and, accordingly, in the content and method they recommend. This can be most easily seen in the pages of 'Didaskalos' which publishes a wide range of often conflicting remedies, although the editor is generally in favour of generous changes in the teaching of Classics.

Finally, the reader's attention is drawn to another point: several classicists, without depreciating teaching method, point out that it is the teacher who will give his subject an impetus. Obviously, both disciplines and teaching methods flourish or fall

depending on the way they are treated by teacher and taught.

This is what has been happening in today's Britain where the Classics are now a mere optional school subject, where the study of the "old, grand fortifier" is now considered by many as a luxury or even a waste of time and where the national literature has reached a high level of self-sufficiency, long ago.

In Greece, the Greek Classics, at least, continue to be thought of as our spiritual 'daily bread', but in spite of this the present status of the subject does not seem to be good.

II. CREECE. The Greek scholars on the Classics

It has already been pointed out that ancient Greek as a school subject has been considered in Greece as responsible for the misfortune of Greek Education. The way in which the subject was taught had been severely criticised as early as the beginning of the 20th century and even in the 19th century, and since then it has never ceased to be under attack. It would be impossible and unnecessary alike to investigate all that has been written on the issue. It will be sufficient to limit our interest to the last 15-20 years, since the arguments propounded by the two sides - conservative and modern - are usually repeated with little variations. The demand for educational change has been always strong in Greece,[1] but conservative powers also have their arguments.

During recent years, the most interesting controversy on the status of the Classics in Greek Gymnasia occurred in 1961-62 due to the educational reform attempted by the conservative government of C. Karamanlis. Thanks to that dispute some of the weak points of the Greek educational system as a whole were detected. It also made clear that the political factor affects attitude to the Classics and to educational innovation, deeply.

The controversy between 'ancients' and 'moderns' went on with the 1964 reform which was put forward by the liberal government of G. Papandreou.[2] By then, J. Theodorakopoulos, professor of philosophy in the University of Athens, argued in

1. Dr. A. Dimaras has published a very interesting Anthology of various modern Greek documents demanding a substantial educational change: The Reform that is Still to Come (in two volumes, 1973-74).
2. Articles and reports on the issue can be found in the following newspapers: Kathimerini, 15954, 15955, August 1964; July 14, 1966; August 7, 8, 1966; and Sept. 25, 1966; Mesimvrini, 28 August; To Vima, 23, 25, 26, 27 and 29 August, 1964.

his articles published in 'Kathimerini' that the school is rightly a preeminently conservative institute and because of this any radical change would be harmful. C. Georgoulis through the same newspaper also attacked the reformers with a series of articles. But the reformers also attacked the conservatives fiercely.

The military regime of 1967 restored the traditional type of Gymnasium and any serious discussion on the subject stopped. But during the last 2-3 years preceding the fall of the regime some new articles, chronicles, books and comments were published and the demand for educational change was reanimated.

Today, paradoxically enough, the conservative government of C. Karamanlis is prepared to restore, more or less, the 1964 reform, at least as far as the first 3 secondary school years are concerned. Meanwhile, some of the leaders of the 'conservatives' have died and others have retired. Some reactions of Professor Theodorakopoulos and Professor Zakythinos[1] were not taken seriously by the Prime Minister in the Congresses on Education he organised.[2] We also read in a letter to 'Kathimerini' that the Schools of Philosophy keep silent.[3] All these features are unusual in the Greek reality. But, presumably, something has profoundly changed in Greek social life after the fall of the military regime (1974).

Anyway, in this section there will be examined the most important of the arguments used by both sides. The reader

1. Both these professors have now retired.
2. See Kathimerini, 8-2-76, p. 7; 10-2-76, 11-2-76, 12-2-76, 13-2-76, p. 6.
3. D. Katselis, 'Demotic and Katharevousa', (Kathimerini, 22-2-76), p. 9.

is reminded that the panorama of opinions considered in this chapter represents all the sectors of Greek intellectual life: professors, teachers, scholars, journalists etc.

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There are four main subjects of dispute between 'ancients' and 'moderns' in Greece:

(a) Classics in the original,

(b) Classics in translation,

(c) The type of modern Greek language,

(d) The need for a radical reform of the whole education system.

These four issues are closely interconnected and it is in practice difficult, if not impossible, to talk of any of them in isolation. Let us tackle the first point.

A. On the use of classical education

Conservative academic thought has always looked upon the Greek Classics not only as high status knowledge but also as a school discipline which contributes substantially to the preservation of the historical continuity of the nation and equips the national consciousness with confidence in its power.

The main arguments of the professional conservative side would be summarised as follows:

(a) The learning which the ancient Greeks developed aimed at the search for the truth as a power of life, and was not ephemeral. That kind of knowledge is ephemeral which aims at the confrontation of the daily needs of life.[1] Also it must be remembered that the success of the Russians with the first Sputnik is witness to the value of pure theoretical research,

1. S. Maginas (1961), 'The Matter of Learning in the Tragedy of Euripides', p. 1.

and this kind of research was conceived and promoted by the ancient Greeks.[1] The Ancients had created "a state of education", not a state-megatherium which squeezes individuals, and such is today's state. Because the Greeks saw man as a man, ancient Greek is a humanistic subject.[2]

For 3,000 years now, the Greek nation has been the pioneer of moral values and of spiritual achievements through the renewed humanistic tradition of its classical and christian civilisation.[3]

(b) Ancient Greek as a school subject is of national and international importance.[4] (It is characteristic that this point is stressed, first). We have survived as a nation thanks to the study of the Greek Classics. The Greeks of Italy were absorbed by the Romans because they lost their 'historical memory'.

(c) Unprejudiced research has shown that whenever humanity turned to the Classics, it derived considerable intellectual and cultural benefits; and whenever the study of Classics was neglected, society fell into cruelty, rudeness and barbarity.[5]

(d) Dictators hate the Classics since the subject makes 'free personalities'.[6]

(e) Modern Greek literature has still not matured. Solomos, Palamas and other poets are adequate just for the national education of our children; but Education needs also philosophical, religious and social content that modern Greek literature cannot supply.[7]

(f) The study of the ancient Greek language constitutes an excellent discipline for the intellectual development of our pupils

1. Ch. Floratos (4-11-61), 'Classical Antiquity as a Foundation of the European Spirit, and Greece', p. 1.
2. C. Georgoulis (1972), Special Methods of Teaching, p. 54.
3. P. Bratsiotis (1961), 'On the New Programmes of Secondary Education', p. 7.
4. C. Georgoulis, ibid. p. 47.
5. C. Georgoulis (1972), Special Methods of Teaching, p. 53.
6. Ibid. p. 54.
7. Ibid. p. 54.

and also a prerequisite for the study of modern Greek. The gap which separates, say, the Italian from the Latin language does not exist between modern and ancient Greek.[1]

(g) Translating in the classroom advances the creative powers of the mind. Such work cultivates critical thinking. Pupils who are trained to master difficult material become able to face the problems of life skilfully.[2]

Another argument which comes from outside the profession of philologist is as follows:[3] The fact that today's youngsters are in a position to derive a good deal of knowledge of technical civilisation through mass media and daily experience, should persuade us to try to save time for a more systematic teaching of the original Classics. Otherwise, the promotion and the isolation of technical from classical education will cause through time the amputation of the nation from the sources of its classical heritage, and this would be disastrous for the future of our people.

Another 'conservative' scholar shows a less emotional and more unprejudiced attitude to the problem of classical training: In order to enjoy the Classics you should posess maturity of mind and soul. From the romance of our times you cannot lift yourself to the world of Plato.[4]

But, in general, the conservative side seems to believe that, at least, the ancient Greek Classics should continue to be taken in the original by all pupils attending the Gymnasium and that any reduction in the time devoted to the subject at school would be educationally harmful.[5]

1. Ibid. p. 54.
2. N. Rebelis (17-3-61), 'Demoticism and the Translations of the Classics', p. 1.
3. A. Chourmouzios (7-12-61), 'Education and Language', p. 1.
4. C. Paraschos (28-11-61), 'The Concept of the Classics', p. 1.
5. S. Maginas (28-9-61), 'The Matter of Learning in the Tragedy of Euripides', p. 1.

As far as the attitude of the moderns is concerned, "their target is not simply the limitation of classical studies but their gradual abolition from the school curriculum".[1]

Given that the major arguments stated above have already been discussed in the British section of this chapter, we will focus only on certain points. Whereas this study does not intend to dispute the value of classical education, it may be that:

(a) If it is important to survive as a nation, it is also important to survive in prosperity. Education should take care of both.

(b) Despite the time and energy devoted to the teaching of Classics for a long time, Classical Studies have still not flourished in Greece and it is the opinion of a conservative scholar that "we must be ashamed of our slow pace".[2] "We ought to come and study in your country, not you in ours", the Europeans say, another conservative philologist points out.[3]

(c) It can be argued reasonably that not all dictators hate the Classics.

(d) It can be disputed that modern Greek literature is inadequate for the 'religious' and social education of the pupils; (however, it does not seem likely that it has reached a high level of self-sufficiency).

(e) The professional policy of maintaining the time devoted to the teaching of Classics is by no means sufficient to protect the subject from further decline or to improve its position in schools.

1. Ch. Floratos (4-11-61), 'Classical Antiquity as a Foundation of the European Spirit, and Greece', p. 1.
2. A. Chourmouzios (7-12-61), 'Education and Language', p. 1.
3. Ch. Floratos, ibid.

(f) It may not be enough to attack the reformers as threatening the subject or to support it just by theories and laws.

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The moderns do not appear so enthusiastic about the study of Classics. To take the case of a philologist, after he points out that the whole issue should be considered "far from any fear and passion", he argues:[1]

(a) We can no longer identify humanism with the study of Classics. Contemporary humanism consists of a great range of experiences. The inheritance of Greece, Rome, Jerusalem has been well incorporated in European civilisation. Hence, the Europeans can claim they no longer need the Classics.

(b) The 'training of the mind' is nowadays well served by an abundance of disciplines that, being living subjects, are more attractive to the pupils and more relevant than the Classics.

(c) The consolidation of democracy in our country has still not been achieved. As a consequence, economical and intellectual delay are features of Greek society. We have not built even <u>one</u> language.

(d) Finally, an intensive classics teaching for 150 years now has been proved "a perfect failure", and this is due to the fact that the language issue is still unsolved.

Despite all this the author concludes that Greece cannot abandon classical education: for if a 'minimum' of facilitating conditions must exist for any technological change, in the area of culture the 'maximum' is needed for a cultural emancipation, he explains.

1. C. Papanicolaou (1973), <u>Humanistic Studies</u>, pp. 8-9.

The above philologist has made a fair analysis of the problem of classics teaching in Greece. But his view that the misfortune of the subject is due to the language issue has the weakness of generalisation.

Let us now consider some more arguments of the moderns stemming from outside the profession of philologist:[1]

(e) The Classics can no longer be considered an 'educational panacea'. Moreover, many people believe today that the subject always was a barrier against the cultivation of the national languages which were regarded by classicists as vulgar.

(f) The spirit of classicism is a dogmatic spirit; it does not get in touch with daily life. The triumph of Marxism does not owe anything to the Classics (but probably Marx owes much to them!). Only fascism, a movement hostile to popular feeling, has emerged from the Latino-Roman spirit.

Such arguments as the above mentioned are discussed elsewhere in this study. Here, since we do not intend to criticise the author's views of Marxism and Fascism, we confine ourselves to pointing out that such 'illegitimate' references provoke the fierce attacks of the conservative camp whenever an innovation of the Greek education system is attempted.

In conclusion, the 'moderns' do not seem to compete with the 'ancients' by shaping a theory of classical education or taking the subject under particular protection.

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<u>Comparisons</u>. Conservative British and Greek scholars in defending the subject appeal, more or less, to similar arguments.

1. G. Fteris (17-9-61, 17-12-61), 'Classical Education: an issue that is discussed everywhere', p. 1.

The Greek theory of classical education has been under the immediate influence of the German philological humanism conceived by Werner Jaeger, whose monumental work 'Paideia' was translated into English by G. Highet. Modern British classicists are rather under the influence of the 'philosophy' of the comprehensive system of education and stress the need for the so-called sociological approach to the Ancients, a tendency still not particularly favoured by the Greeks, in general.

Greek 'progressive' scholars agree with the corresponding section of British classicists on certain major points: (a) the Classics should no longer be considered a 'sine qua non' for the school curriculum: the theory of the 'training of the mind' is rejected and the idea of humanism is not limited to the study of Classics.

Generally speaking, the arguments of the Greek moderns indicate a better awareness of current curricular trends in relation to the Classics than the arguments stated by the conservative side. The latter still seem to think of grammar as an excellent means of training the mind and to be attached to the doctrine of 'transfer of training'.

Let us now give an account of arguments and thoughts concerning teaching method.

B. <u>On teaching method</u>

According to the Greek philologists, there are two possible approaches to the 'Classics': (a) in the original by slow analysis, and (b) through translations.

To take the first view which is followed by the school of Georgoulis, by teaching ancient Greek we aim at living, once

again, the original feeling of the author in order to discover the roots of our spiritual substance and we can do so only if we become able to think and feel within the linguistic forms of those old times.[1] Georgoulis' school also argues that: Classics teaching should aim at finding out all these values of the ancient texts which make the real man.[2] The interpretation must not be static, but dynamic, an entelechy. It should not aim at the resurrection of the ancient language or at the slavish imitation of ancient life. For a sufficient interpretation of a classical text a combination of intellect, imagination, feeling, foresight and will is needed. There must be three phases in the process of interpretation: (a) linguistic 'smoothing', background information, and syntax where necessary; (b) penetrating the ideas, the content; (c) final translating into modern Greek.[3]

British and Greek traditionalists coincide on the importance of slow analysis of the original texts. Let us remember what G. Murray argues: "The things that we have called eternal, the things of the spirit and the imagination, always seem to lie in a process rather than in a result, and can only be reached and

1. C. Georgoulis (1972), Special Methods of Teaching, p. 54.
2. C. Kournias (1960), The Teaching of Philological School Subjects, pp. 11-17. Kournias is the architect of the 651/70 Educ. Law. In the Bulletin of the Federation of Greek Schoolmasters we read that this Law was proved "a burdensome and inhuman" fabrication for the teachers and for secondary education as a whole. (See: No. 400/25-10-73, p. 1; No. 404/1-1-74; No. 405/16-1-74). Generally, until July 1975, there was no issue of the Bulletin which did not attack the above law. The main reason is that Kournias as a general director of the Ministry of Education, through this law, reduced some substantial privileges of schoolmasters. The law has now been removed. Should one suppose that his 'philological humanism' was not accompanied by a professional humanism?!
3. The school of Georgoulis is followed by Dr. G. Dimitrakos (1972), C. Vertsetis (1962), A. Bouvis (1968) who have published articles or books on teaching method for ancient Greek.

enjoyed by somehow going through the process again. If the value of a particular walk lies in the scenery, you do not get that value by taking a short cut or using a fast motor-car".[1]

In addition, it is claimed that classical education offered in the above described way helps the pupil to develop to an 'integrated personality' and to overcome successfully the obstacles of life.[2] It is also argued that only the systematic teaching of the ancient Greek language can save the nation from the fever of specialisation in technical training[3] and that a revival of teaching grammar in depth is today indispensable: "contemporary wars need contemporary weapons".[4]

It would be unnecessary to attempt any critical approach to the above arguments and thoughts. Probably this much may be said here, that it may not be the exhaustive privilege of the Classics to create 'free' and 'integrated' personalities. Such exaggerated claims may harm the subject instead of strengthening its position. Further, it is indeed paradoxical to argue that only the systematic teaching of an ancient language possesses the power to fight materialism.

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Translations. The above mentioned philologists who advocate traditional schemes in classics teaching do not tackle the crucial problem of translating. This matter is discussed outside the various "Methods of Teaching". To take the case of Professor

1. R. W. Livingstone (1957j) The Legacy of Greece, p. 7.
2. C. Kournias, The Teaching of Philological Subjects, pp. 11-17.
3. D.G. Koutroubas (1974), The Teaching of ancient Greek Under the Turks, p. 125.
4. Ch. Dorbarakis (1972), Comment on T. Delis' book, Ars Grammatica ('Plato', 24/47-48, pp. 382-85).

Kakridis, a modern who has been recognised as an excellent classicist, he declares that translating an ancient author into modern Greek is an extremely difficult task. This is mainly due to the fact that the latter has not been cultivated sufficiently. What, in general, distinguishes the various translations into modern Greek is the lack of respect for the work which is translated and for the reader of translation. There are, of course, exceptions: Pallis, Theotokis, Chatzopoulos, Gryparis, Poriotis, Kartheos, Kazatzakis;[1] but all their production is nothing if compared with the wave of translations that has been flooding the bookshops. As a consequence, linguistic and intellectual anarchy has been harassing our nation. This situation has its roots in the school. "The language of school translation is not modern Greek; it is a lifeless, unsettled, comic language .... Being slavishly subordinate to the original it is fighting to preserve the complicated phrase of the ancient speech". Our philologists are rarely touched by the spirit of the language.[2] And he concludes that the problem of translating is of more importance than the endless theoretical discussion about the form of teaching.[3]

But the kind of translating Professor Kakridis recommends is destined to be carried out by the few, anyway.

Another major factor to which the low quality of translations is attributed is as follows: The Greek translator because of his uncontrolled admiration of Plato, Thucydides etc. does not dare to change even a comma of the ancient text when translating.

1. J. Kakridis (1966d), The Problem of Translating, in Preface. The author implies translations from modern languages, as well.
2. Ibid. pp. 5-10.
3. Ibid. p. 12. Allusion against Georgoulis' school.

The foreign translator because of working far from the influence of nationalism is bolder in facing the ancient author. As a result, the latter becomes sometimes unfaithful to the 'letter' but not to the substance, as well.[1] Another highly valued scholar, A. Terzakis, also criticises the Greek translations of the Classics.[2]

The important thing with the above three authors is that all of them are known as progressive people. One can now realise how conservative philologists face the whole issue of classics teaching through translations. To refer only to one of them, he holds no one has produced hitherto a good translation of the 'divine poet', Homer. The genuine popular linguistic feeling is quite unfamiliar with the vocabulary of translations attempted to date.[3]

As far as 'school translations' circulating in the trade are concerned, these 'terrible fabrications' are considered[4] to kill the interest of pupils in the subject.

However, a team of inspectors in their report to the journal 'Student' do not exclude the use of literary translations from the syllabus (Georgopoulos, Notaris, Sakalis).[5] But they do this in terms of translations' co-existence with the study of the original. Further concessions to translations are made by the architect of the 1964 reform on the grounds that:

(a) In all countries of the West the youngsters are studying the Classics in translation and know them better than us who claim

1. C.B. Paraschos (1961), 'The Problem of Translating the Ancient Greek Authors', p. 1.
2. A. Terzakis (1974), 'Stagnant Waters', pp. 1-2.
3. N. Rebelis (17-3-61), 'Demoticism and the Translations of the Classics', p. 1.
4. J. Notaris' (1972), report to the journal Student.
5. See Student (Salonica, 21-6-72 and 5-7-72).

that we are the descendants and the heirs of the Ancients. But we all of us need the light of ancient Greek literature.

(b) Few people possess the ability to take the subject in the original.

Finally, it would be of interest to quote Papanoutsos' thoughts on teaching method. This is what the architect of the 1964 reform argues: The methods of teaching being thought of great importance in the early years of this century, nowadays have given way to the fundamental question: what kind of man must the school build up? By changing teaching method we do not change anything. It is our goals, our targets that must be changed, if we want the school to become a focus of life.[1]

By contrast, G. Papandreou as a Prime Minister stressed in his speech delivered in Athens University that the existing methods of teaching and examining are defective. Radical and generous changes should be undertaken in this area. Today the student spends his precious time from early in the morning till late in the night in listening to endless lectures; he has no time for study and reflection.[2]

We have already tried to show that teaching method is of importance. The fact that the Prime Minister and his ministerial secretary appear to contradict each other on this point does not allow one to find out whether the reform of 1964 laid emphasis on teaching method. Probably what Papanoutsos condemns is teaching method as a 'prescription', not as a process. Otherwise, his phrase that "we have not trained young people how to think"[3]

1. P. Papanoutsos (1965), Contests and Anguish in the Interest of Education, pp. 102-05.
2. Ibid. pp. 571-74. (Date of delivery: 30-1-65).
3. Ibid. pp. 264-68.

remains incomprehensible.

Comparisons. Conservative people make great claims on behalf of teaching ancient Greek authors in the original by slow analysis. This teaching method is highly valued by the conservative side which seems to regard it rather as a science than as an art. The moderns do not appear to lay emphasis on teaching method. However, the problem of translating is discussed only by the latter and by scholars outside the profession of teaching.

Translations are regarded by both categories, in general, as having serious disadvantages. In spite of this, translations are welcomed by the moderns in schools for the sake of a wider acquaintance with the classical authors. But the proposed treatment of the texts does not seem to go far beyond their literary value: the so called cultural approach is rather ignored by both sides.

Teaching method for the British means principally using a course-book, as has been shown. Several philologists of the American College in Athens have now realised the importance of this and have produced some interesting manuals. But in the Greek Gymnasium no innovation in text-books has occurred.

Meanwhile, the present state of the subject in the school curriculum does not seem to be good.

C. On the present status of the Classics in the Gymnasium

The professional view of the crisis in the Classics can be summarised as follows:

(a) The way in which we teach the Classics in schools produces the abhorrence of pupils from the early beginning and the stable certainty that they are dead, useless languages which nobody can master. The study ofstructure of the language,

instead of being a highly motivating force, as examining the most important conquest of the human spirit, becomes a tedious prescription.[1]

As long as the ancient texts continue to be regarded as a field for the teaching of accidence, and no more, "nothing can save us".[2]

Particularly in the upper grades of many Gymnasia philologists because of lack of experience (is this the only reason?) do not go far beyond grammar, syntax and some background information. The University has not equipped them with any preliminary ideas about teaching.[3]

(b) The lack of enthusiasm on the part of philologists and the feeling of inferiority from which they suffer are serious reasons for the misfortune of the subject.[4] "It is painful to realise that many of us have compromised with the idea that nothing can save us".[5]

(c) The pupil, thinking that nobody can build a house or a bridge or manufacture machines by using the Classics, arrives at the conclusion that the study of the subject is irrelevant and useless.[6] The three upper grades of the Gymnasium no longer include pupils with the ambition to become really educated. Their goal is just to become graduates and they lay emphasis on

1. G.N. Babiniotis (now professor of Linguistics in Athens Univ., 1972), 'The Common Modern Greek Language', pp. 182-84.
2. N. Triantaphyllopoulos (a teacher, 1962), 'The Sower, the Seed and the Soil', p. 1.
3. A. Floros (inspector, 5-7-72)in his report to the journal Student.
4. N. Triantaphyllopoulos, ibid.
5. J.A. Nicolaidis (inspector, 1973), Problems in Teaching Ancient Greek, in Preface.
6. N. Triantaphyllopoulos, ibid.

utilitarian subjects.[1] Worse than this, numerous pupils face the Classics in an ironical mood. (Indeed, to what extent then is the 'spirit of classicism' nothing but a myth?).

(d) The utilitarian spirit of modern society is a major factor in the misfortune of classical education.[2]

(e) "Nobody never displayed any care for our students. Everyone saw them as a means of materialising his political plans".[3]

The important thing with the opinions presented above is that nobody considers the problem of the Classics in relation to the socioeconomic needs of the country and to its curricular context. Philologists, it seems, cannot think of classics teaching apart from traditional schemes and it is believed that the school population as a whole should learn the subject by the same method.

But if the failure of the subject is recognised from inside, one can now note what people say about the matter outside the school and outside the profession of philologist.

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The teaching of Classics is evaluated by various Greek scholars in the following ways:

(a) The Classical training we receive for years in the Gymnasium is for nothing. We complete our studies and we do not understand anything not only "about the ideals and the moral values but also about the simplest things".[4]

"Pedantry and lack of method predominate in us and the massacre of the Greek authors has been regarded as classicism and humanistic education".[5] So the only thing we can do in school

1. J. A. Nicolaidis, ibid.
2. A. Floros, G. Babiniotis, N. Triantaphyllopoulos, ibid.
3. E. Kalogeras (retired inspector; from his letter to me dated, 26-4-74).
4. J. Giannopoulos (in his letter found in G. Fteris' article), 17-12-61.
5. S. Sperantsas (Professor; dentist and a poet himself), Vima, 22-9-61, (letter).

about ancient Greek is to hate the subject since it is killed by syntax, grammar and by fear of the teacher.[1]

Most important is the impact of the pupil's mind with the mind of the ancient author. But the existing system does not achieve this.[2]

(b) What the school has been offering for 150 years now, is well reflected in our school text books: their content consists of more verbalism and less knowledge, of more mistakes and less truth.[3]

(c) Classics teaching is a nightmarish bugbear for the pupils who as soon as they become graduates of the Gymnasium refuse to give the Ancients a place in their library.[4]

(d) We continue with a journalist who interviewed a pupil aged 14. The pupil: "Xenophon. We have to prepare 7 lines for tomorrow. We write the passage, its translation, the vocabulary and exercises on grammar. In 20 minutes' time we have finished". "Was that all?" "It was all". And the journalist concludes: "The subject which ought to be of the highest importance does not encourage any personal response". In spite of this, the pupils are working hard, more than 8-10 hours per day.[5]

The situation described above is attributed by scholars to the following major factors:

(i) In the 6 years' time we spend for the teaching of ancient Greek one could learn even Chinese. But our great mistake is that we have not adopted Erasmus' system in reading the Classics.[6]

1. A. Karantonis (a critic-journalist), 'The Ancient Greek Lyrical Poets' (13-2-72).
2. A. Terzakis (novelist, member of Athens Academy), 'Stagnant Waters' (20-2-74).
3. C. Papanicolaou (1973), Humanistic Studies, p. 16.
4. G. Lampsidis (1973b), Open the Windows, pp. 22-24.
5. M.E. (1974), 'About Winds and Waters', pp. 10-11.
6. L. Tasolabros, a diplomat, (1962), 'Demotic and Ancient Greek Language', p. 1.

(ii) Foreigners know the Classics better than we Greeks do, since the subject is better taught abroad and also the foreigners possess an adequate knowledge of their own language before they are engaged in the Classics.[1]

(iii) Ancient Greek in our country does not function as a source of educating man. We must realise that education cannot flourish through prescriptions but it presupposes talent in the teacher.[2]

Before we go on, a brief comment on certain points is necessary.

Statement (c): If we accept that the Greeks refuse a place for the Ancients in their library, then how can we explain the absorption of the thousands of translations which circulate in the trade?[3]

Statement (d): The journalist makes the fundamental mistake of basing his argument on evidence supplied by one pupil. On the other hand, whereas he points out that the pupil does not spend more than 20 minutes for homework on ancient Greek, he concludes that pupils are working hard. Journalists tend to ignore such details.

Statement (i): If one can learn Chinese in six years' time, not everyone can master the Classics even after many years of study. With reference to the second point: It would probably be better to suggest: instead of dictating the texts, let us allow the

1. S. Sperantsas (from his letter to Vima, 22-9-61).
2. J.M. Panagiotopoulos (a highly valued scholar; from his letter to me dated, 17-3-74).
3. Unfortunately, it is extremely difficult to obtain complete figures. But apart from what Professor Kakridis points out, obviously the two major firms, 'Papyros' and 'Zacharopoulos', have been flourishing for many years now. It was possible to know that in 1974 the former sold a number of 15,105 copies of various ancient works, translated into modern Greek, and 2,266 sets.

pupils to work on a printed passage. The adoption of Erasmus' system, apart from sarcastic reactions by pupils, would cause further confusion in their mind, as they are under the immediate influence of modern Greek spelling.

Statement (ii): One would refer, for instance, to the British Latin beginners of the age of 12 who are unlikely to know their language very well. Probably, the possible success of the latter in the study of Classics is due to inclination, motivation and other relevant factors.

Statement (iii): Indeed, the talent of the teacher can overcome deficiencies stemming from the educational system, from the syllabuses etc. But whereas the talents are always rare, obviously something should be done officially for the improvement of the prevailing situation.

Such is the account of classics teaching in Greece according to various scholars. It can be said, however, that all these inexorable accusers, who have pursued their studies in the Gymnasium, do not give the impression of being semiliterate. On the other hand, not everything may depend on the teacher and teaching method, as many of them seem to believe.

Opinion from abroad. According to A. Hoskins, classics teaching in Greece tends to consist of formal class-lecturing followed by catechism or of translating ancient texts with grammatical, syntactical and "context analysis". But as long as Greece and also Italy "retain their identity", the subject has a secure place in their lives.[1]

Hoskins's forecast about Italy was proved very optimistic: "A major political storm broke last week with the announcement

1. A.J. Hoskins (1956), 'The Teaching of Classics in Italy and Greece', pp. 103-112.

that the new government is to re-introduce compulsory Latin in secondary schools".[1] As for Greece, the subject is now no less threatened, once again.

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Comparisons. A juxtaposition of what the two sides of Greek scholars argue, in general, with regard to the factors that have led the subject to the decline would be useful.

The conservative and the professional view	The view of the moderns and of scholars outside the profession
1. Society's attitude to the Classics is, today, extremely hostile; pupils lay emphasis on utilitarian subjects.	1.
2. The decline of the subject is due to the lack of teachers' training, to the loss of enthusiasm of teachers and, generally, to bad teaching.	2. Pedantry and lack of method predominate in us; Education cannot flourish through prescriptions; the school does not encourage any personal response.
3.	3. The school text-books are defective.
4. In Europe people wonder why classical education does not flourish in Greece.	4. The foreigners know the Classics better than we Greeks do.

1. Patricia Clough (1972), 'Latin in Italy', p. 7.

Therefore: The crisis is attributed by both categories, more or less, to similar reasons. The professional side stresses the social factor whereas the 'outsiders' prefer to make serious charges against school work by denouncing the spirit of pedantry which, in their opinion, dominates the curriculum. Today, the Ministry of Education[1] and the new administration of the Federation of Greek Schoolmasters claim that, precisely, one of their major goals will be to eliminate this spirit.[2]

Now, if we compare the factors to which British and Greek professional classicists attribute the crisis in the Classics, we establish some interesting common points: classics teachers have lost their enthusiasm or are of low qualifications, teaching method should be blamed, and, above all, society's attitude to the subject is nowadays hostile. It is particularly important that the Greek moderns avoid tackling the last point or speaking about the fashion of universalising a speciality (Bolgar's view), the pressure of other school disciplines to replace, even partly, the Classics in the school curriculum. This fact perhaps indicates that they would welcome a 'more relevant' school curriculum at some expense to the Classics.

D. <u>On the language issue</u>

This "fascinating story .... full of the most remarkable human passions and incredibly illogical behaviour",[3] is due to the two forms the modern Greek language has taken. The two most striking and frequent elements distinguishing D (= dimotiki) and K (= katharevousa) are points which involve both spelling and

1. <u>Bulletin</u> of Greek Schoolmasters No. 446/1-2-76, p. 5.
2. A. Zymaraki, 'Teachers Besieged', pp. 20-23, (1975).
3. W. Householder (1963), '<u>Greek Diglossia</u>', p. 109.

inflection. In the area of vocabulary D feels free to borrow any K item that it needs while K is "self-conscious" about borrowing a D word "without first somehow cleaning it up a bit".[1] In large measure the syntax of the two forms is identical.

The archaistic type of K has now given way to its simpler form which "mixes in a little bit of D, particularly D prepositions". Moderate D is the language which avoids using forms peculiar to demotic or to spoken Greek, or to dialects, and embraces a large amount of ancient Greek and K vocabulary. "But it does not adopt K vocabulary with K morphology".

This, as an introduction to the presentation of the controversy which follows below.

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To begin with the arguments of the conservative side on behalf of K:

(a) Still no grammar of D has been produced.

(b) People who have not been taught K cannot understand the terminology of science and the Classics.[2]

(c) The main difference between D and ancient Greek is that the former is an analytical language, whereas the latter is a synthetic one. K, being based on both, functions as a bridge between the two.[3]

(d) G. Babiniotis, a young Professor of Linguistics in Athens University, explains that K and D are not two different languages but two different styles of one and the same language; that the common modern Greek language will emerge, with the

1. Ibid. p. 115.
2. A. Chourmouzios (a critic, 30-1-61), 'Education and Language', p. 1.
3. Ibid.

passing of time, from these two forms, as occurred with the common Greek language of the Hellenistic times; that this language does not come out of a mixture between K and D but it is the product of a composition which is intrinsic and presupposes the element of option.[1]

(e) We will never build our language should we not exploit all those sources which would supply useful linguistic material. We must 'milk' K by teaching it to the wide range of people in order to cultivate the general linguistic feeling: languages are formed by the whole population, not in laboratories.[2]

One should remark that: (i) a Grammar of D was published as early as 1939 under the direction of M. Triantaphylidis, but conservative scholars regard this grammar as defective, improper for school use; (ii) the terminology of science can be incorporated in D, as in any other modern language; (iii) one should remember that K is a 'made-up' language.

To continue with the conservative side, it is accepted that, in spite of all the possible advantages of K mentioned above, the graduates of the Gymnasium do not possess an adequate knowledge of modern Greek language, but different people attribute this situation to different factors. Let us quote some statements:

(a) This is due: (i) to the limitation of time devoted to the teaching of modern Greek; (ii) to the shortage of teaching staff; (iii) to the fact that numerous pupils are of low I.Q.[3]

But: (i) In 1961, when these arguments were stated, modern Greek was taught for 3 hours per week while for some years now

1. G. Babiniotis (1972), 'The Common Modern Greek Language', p. 184.
2. A. Chourmouzios, ibid.
3. N. Rebelis (1961), 'Demoticism and the Translations of the Classics', p. 1.

it has been taught per 4 hours: however, it seems that no improvement has occurred; (ii) today the proportion is: 1 teacher for 28.2 pupils;[1] not a bad proportion, indeed. (iii) the phrase that "numerous pupils are of low abilities" implies that the Gymnasium is destined for the academically gifted. But should the many be deprived from having access to this school because of the language problem?

(b) The ignorance of ancient Greek grammar has already produced even illiterate teachers, Chourmouzios argues.[2]

(c) Finally, Professor Babiniotis finds that the main reason for the linguistic misfortune of our education is that the modern Greek language is not taught in both its forms at university level and our philologists do not know how to teach them.[3]

But one would ask: Should all pupils be involved in the study of 3 forms of one and the same language? It is well known how difficult it is even for specialists to absorb the whole linguistic tradition of the Greek nation. To take only the case of K, conservative scholars have argued repeatedly that even 'well educated' people make terrible mistakes in using it.[4] As far as D is concerned, not all conservatives coincide in assessing its features and peculiarities. On the one hand, it is held that "the D language has no grammar, no rules"; instead, it has innumerable types for one and the same thing. "The pupil

1. Bulletin of Print (1973-74), p. 6.
2. A. Chourmouzios (21-12-61), 'Education and Language', p. 1.
3. G. Babiniotis (1972), 'The Common Modern Greek Language', p. 184.
4. See for instance, the journal Plato, vol. 24, 47-48, Athens 1972, pp. 197-214; also ibid. pp. 300-26.

of the age of 7-9, if taught this language will be confused".[1] On the other hand, it is argued that the teaching of the grammar of D does not put forward any problem in the mind of pupils "who will laugh" if they listen to things well known by their own experience.[2] Meanwhile we have been told that both forms of the modern Greek language should be taught at University level.

Independently of such contradictions and weaknesses of arguments, conservatives believe, probably not unreasonably, that K constitutes an important source of enriching the 'common' (i.e. moderate demotic) Greek language. Beyond this lie irreconcilable conservative attitudes whose echoes one can establish in the journal 'Plato' of the Association of Greek Philologists.

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The main arguments of the moderns on behalf of D can be summarised as follows:

(a) It was a fundamental mistake that since the early days of our nationhood modern Greek speech has been neglected because of a feeling of inferiority in comparison with nations possessing more cultural property. By denying ourselves we have caused the delay of the development of our education, and this delay has had its fatal prolongations in the <u>political</u> sphere.[3]

(b) In the time when K dominated our intellectual life, Greek culture became synonymous with writing an essay without mistakes. But what, above all, we need is clarity and accuracy of speech. We can no longer serve the static concept of the language.[4]

1. Ibid. p. 378.
2. G. Kourmoulis (6-12-61), 'The Foundations of Education', p. 1. (He seems to identify formal grammar with the language).
3. J. Kakridis (1963), <u>Greek Light</u>, pp. 32-33.
4. K. Dimaras (1961), 'Language and Life', p. 1.

(c) The ideal would be to lead our pupils towards learning all the types of the Greek language. But nowadays there is no time for such luxuries. Meanwhile, our youngsters are unable to use either K or D, correctly. How then can they learn ancient Greek? An increase of the time devoted to the teaching of D would improve the situation. K should be left aside as being an artificial language.[1]

(d) It would be fallacious and misleading to look upon the language issue from the point of view of our high qualifications. The problem is not what will happen with the minority of 20% who attend the upper grades of the Gymnasium but with the majority of the leavers of the primary school who after the age of 12 do not receive further education. What language must the latter be taught?[2]

But, again, one would add, even the graduates of the Gymnasium are considered as not possessing an adequate knowledge of the modern Greek language.[3]

(e) To the argument that bilingualism exists in the social life of other nations and that there is always a distance between oral and written language the answer is: Bilingualism exists only in Greece and the written language of any nation is its cultivated living language.[4] But the upholders of D have always been regarded as communists.[5] Meanwhile, "our Venerable School of Philosophy ..... perpetuates an outdated situation".[6]

1. L. Tasolabros (1961), 'Our Language', p. 1.
2. B. Foris, 'On the Language and Education' (21 and 23 March 1962).
3. S. Margaritis (1964), 'Higher Education in Greece', p. 308.
4. C. Papanicolaou (1973) Humanistic Studies, p. 16.
5. Ibid. pp. 14-15.
6. Ibid. p. 18.

(The truth is that some 'new blood' is now circulating in the veins of the School - Athens University, where several young professors lecture in a fluent demotic!).

(f) C. Tsatsos, now president of the Greek state, points out that since 1821 the rhetorical style in Greece has been identified with nonsense. As he explains, by translating several speeches of Demosthenes into demotic, he has tried to restore the real rhetorical style.[1]

Finally, the terms of demoticism are expanded by C. Dedopoulos, a critic, in an impressive way: "Demoticism is not a linguistic or an historical or a social phenomenon. Demoticism is the right of a new soul - of the Neo-Hellenic - for existence, for expression".[2]

This is what the moderns argue on behalf of D. Whereas they denounce K they do not appear hostile to ancient Greek as well. As early as 1930, A. Delmouzos, in his inaugural speech delivered in the University of Salonica, declared: we are accused that by using D we cut the links with ancient Greek. But what we are cutting is only the extrinsic, false relation between ancient and modern Greek.[3]

On the other hand, we are informed that in the Experimental school of the University of Salonica all graduates of the Gymnasium become able to use successfully both D and K because, it is argued, they have been well taught ancient Greek and D.[4]

One should take into consideration, however, that pupils and teachers are highly selected in that school. Nevertheless,

1. C. Tsatsos (year not mentioned), Demosthenes, p. 7.
2. C. Dedopoulos (1961), Life and Spirit, p. 209.
3. A. Delmouzos, pp. 21 and 25.
4. J. Xirotyris (from his letter to Kathimerini, Nov. 1962).

it is not reasonable to suppose that the foreigners who reach a high level of knowledge of ancient Greek achieve this goal by studying K first. Finally, it seems that the problem is not so much how a Greek student will be able to learn ancient Greek well, but how to learn modern Greek very well.

A comparative summary of arguments:

'ANCIENTS'	'MODERNS'
1. K functions as a bridge between ancient and modern Greek language and as a means of enriching D.	1. It is an extravagant policy to impose 3 languages on our pupils.
2. K and D are just two different styles of one and the same language.	2. Learning cannot be promoted through a 'made-up' language.
3. D has no grammar, no rules (this is partly argued).	3. Bilingualism exists only in Greece.
	4. Demoticism is the right of the modern Greek soul for existence, for expression.

As we intend to state some further personal thoughts at the end of this study we confine ourselves here to pointing out briefly what the perspectives are for a solution of the language problem.

In a recent article we read that, regardless of political

prejudices, the language issue has developed to a political one in the sense that a large part of the Greek community continues not to sympathise with the demotic language. And this is the crucial point, no longer are there simply the reactions from the fortifiers of conservatism.[1]

From our point of view, these fears are, to some extent, justified by the evidence supplied by our questionnaire study (part II): (a) no particularly optimistic message for the immediate future of D emerges from the replies of the teachers; (b) the great majority of beginners appear fond of K.

Nevertheless (up to January 1976), there were signs that the linguistic 'status quo' will change soon: (a) the Greek 'O-level' respondents to our questionnaire appear definitely in favour of D; (b) the Greek general press tends more and more towards embracing D; as does the Television and Radio Service; (c) the new administration of the Federation of Greek Schoolmasters has set as one of its major goals to make D the language of the school; (d) the present government has committed the study of the language problem to the newly established Council for Educational Research (K.E.M.E.).

Finally, it was in January 1976, that the Greek Prime Minister, after successive meetings with various personalities he organised on the issue, announced that Demotic becomes the language of the school.

For the scope of the present study it is important that the language issue is always considered by both sides in relation to the study of the ancient Greek language. As a result K has survived because it is said to be not only a source of

1. C. Dimaras (1975) 'Political Issue', p. 1.

enriching D but also a 'Bridge' between ancient and modern Greek language. Meanwhile, the identification of demoticists with the leftists[1] has facilitated for the conservatives the imposition of K on social life. How the political factor has affected the whole business of education in Greece is also shown in the section that follows.

E. On the educational system

In 1958, an education counsellor[2] declared that the reformers had already tried to falsify secondary education, by planning to expel ancient Greek and Katharevousa from the Gymnasia, and to introduce the demotic language. As he argues, the real purpose of the 'moderns' has been not the improvement of education but the amputation of the nation from its tradition and the creation of the proper conditions for the corrosion of the socio-political order.

The counsellor does not seem to have any doubt about the quality and relevance of work that is carried out in the Gymnasium.

From his viewpoint Professor Kourmoulis admits that something is wrong with this school, but he attributes this to the historical adventures of the nation and other factors lying outside the school. He points out the following:[3]

As soon as the boundaries of the new Greece were widened, the school was called upon to undertake a huge task without possessing sufficient staff and buildings (1912-13). In addition, after the disaster in Asia Minor (1922) and the consequent settlement of 1,500,000 refugees in the homeland, Greek education was required,

1. Even the Greek Prime minister confessed this in the above mentioned congresses. (See: Kathimerini , 10-2-76, p. 6). The reader is also reminded of what is pointed out in Chap. III.
2. G. Karydis (1958), from the Records of Educational Congresses of Schoolmasters, (Tripolis, 1-5 June), p. 54. He refers to the attempts of the 'Education Club', mentioned in Ch. III.
3. G. Kourmoulis (3-12-61), 'The Foundations of Education', p. 1.

once again, to absorb the thousands of new pupils. At the same time, since the First World War, the demand for generalisation of education has been universal. For all these reasons, even today (1961) the number of schoolrooms[1] and teachers is inadequate for the 1½ million pupils. But the state, in its inability to look after the 'great poor', believed in the educational panacea which "new men"[2] suggested. As a consequence, the nation was dragged through successive educational reforms of which every new one was worse than any other in the past.[3] Greek education in itself does not need reform. This is what Professor Kourmoulis argues.

It has been explained already that the military and political adventures of the nation exercised a negative influence on the development of Greek education. But not everything depends on school-rooms and on the number of teachers. The generalisation of education should precisely persuade the state that the majority needs a less academic school curriculum. On the other hand, the corrosion of the social order may be accelerated under an educational system which has been virtually unchanged for many generations now, in its 'backbone' that is called the Gymnasium.

But, in the interest of the Classics, what do all these people who abandon the Gymnasium (50%, at least) learn about the glory that was Greece? What kind of 'classical bread' do the students of technical secondary schools receive who in 1972 reached the figure of 112,311?[4] The existing syllabuses indicate that they

1. The same complaints are stated in a recent article published in 'Vima', 21-12-75: the journalist asserts that by 1977, in the Athens area the number of pupils who will not have classrooms will reach 350,000.
2. Allusion against left wing educationists (members of the Education Club etc.).
3. For details concerning these changes, see Appendix A.
4. Source: Ministry of Education (1974). More recent figures are given in Appendices A and C.

do not learn anything more than elements of ancient history. However, a programme of Classical non-linguistic Studies would offer them even technical knowledge.

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Let us now come to the moderns. The existing educational system was called, 'An Unburied Dead' as early as 1925 by D.A. Glinos, a member of the left wing of the Education Club.[1] Forty years later, E. Papanoutsos, the architect of the 1964 reform, appeared no more clement as he described this system as "an open national wound".[2]

Here are also Palaeologos' views, those of a highly valued journalist: "The hardening of the arteries must be galloping - the only gallop of our Education - if this linguistic corpse (Latin) can still exist at the desk".[3] The Gymnasium is the school of illiteracy. But "if you dare to say even one word, they regard you as a heretic", a communist.

Assessment from abroad: Education in Greece continues to be dominated by the classical literary tradition.[4] "The spirit of classicism has pervaded the society so much that any programme or course which has a strictly practical or vocational bent is considered unworthy of Greek youth".[5] As far as the activities of University students are concerned, "friction between leftists and rightists has been carried over from the war years".[6]

Nevertheless, there are signs, mentioned sporadically in

1. D.A. Glinos (1925), An Unburied Dead.
2. E. Papanoutsos (1965), Contests and Anguish in the Interest of Education, pp. 38-39.
3. P. Palaeologos (8-6-61), 'Travelling by Tortoise', p. 1. Indeed, what a gulf between opinions on literary subjects! (compare with Dorothy Sayers).
4. A.M. Kazamias - B.G. Massialas (1965), Tradition and Change in Education, p. 172.
5. B. Massialas (1971), 'Greece', p. 192.
6. S. Margaritis (1964), 'Higher Education in Greece', p. 308.

this study, that the 'spirit of classicism', though present, no longer determines career prospects. On the other hand, now the two parties appear to come closer to each other, thanks to the resolution of the present conservative government to reintroduce, to a considerable extent, the 1964 reform.

Since this is the case, it would now be of interest to close the present chapter with the thoughts on education of the architect of the 1964 reform.

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The educational belief of E. Papanoutsos is as follows:[1] A new system should value national civilisation and the belief in the possibility of the attainment of a universal understanding and the creation of a better society. The fusion of the values of the past with the demands of the present would be the best educational policy.[2] It is no longer enough to produce 'good Greeks' and 'good Christians'.[3] A new reform should adopt the demotic language and should pursue: the acquisition of substantial knowledge, the cultivation of critical thinking, the development of personal response and the promotion of the spirit of co-operation. As for the teacher: we need a new type of philologist: "one cannot become a real teacher by studying just pedagogy".[4] The new Faculties of philosophy, particularly the School of Ioannina,

1. E. Papanoutsos (1965), Contensts and Anguish in the Interest of Education, pp. 11-15.
2. (See, Vima, 14-11-63).
3. A very thin irony.
4. E. Papanoutsos (1965), Contensts and Anguish in the Interest of Education, p. 99.

should provide for him.[1]

A final note on the 1964 reform. The main points of the 1964 reform have been given in chapter III. Here so much will be added, that Papanoutsos stressed: "Now or never; this, not only for reasons of political expediency but also in terms of prudence ....[2] The opponents of our reform are not fighting against it, but against the free man whom we inspire to produce: the citizen of Greek democracy".

His (and L. Akritas' - minister of Education) Decree No. 4379 was passed in September, 1974. The reformers claimed that they aim at the creation of a "new type of Greek",[3] and this was an open challenge to the right wing. According to the German 'Die Welt', the opposition[4] criticised particularly the "Farewell to the Ancients".[5]

E. Papanoutsos, speaking about the first reactions to the reform, declares: "The partisans of petrified doctrines are still foaming from the columns of the reactionary newspapers, having been defeated due to their stupidity and inertia. But their voice has no longer an echo".[6]

He appears rather an adherent of the comprehensive school, as one can see in his article entitled 'Technical Education'[7] and

1. How new the new type is, one may realise through the following lines of a letter addressed to me from the Univ. of Ioannina: "It is not reasonable to teach the Classics through translations in the Classics Dept. of the School of Philosophy. It would be salutary to teach the subject through translations in the Gymnasia, but not in a Philosophical School". (G. Giannakis, 27-2-75). Professor Connor (1973) and others would be upset in front of this inconsistency.
2. Ibid. p. 255.
3. Ibid. p. 274.
4. P. Kanellopoulos, C. Tsatsos and others.
5. A.M. Kazamias points out that the Papandreou/Papanoutsos'/ Akritas' reforms sparked a debate that has few parallels in the history of Greek education. (Compar. Educ. Rv., 11, 1967), p. 343.
6. E. Pananoutsos (1965), p. 314.
7. Ibid.

elsewhere in his writings.

Obviously, despite the possible positive elements which his educational belief includes, he did not avoid involving himself in the whirl of political passions. One wonders whether the vocabulary he uses, in certain cases, can lay the foundations for the creation of the 'new type of Greek' his reform aspired to produce. Conservative powers are perhaps distinguished for their blind fixing on the classical past but they are not necessarily less democratic than their opponents.

However, no other educator in Greece seems to be better aware of current educational problems, systems and trends prevailaing over the world.

Comparisons. Both British and Greek scholars are, more or less, in agreement that 'humanities' can play an important part in the education of youngsters. But different people give a different content to the term 'humanities'.

The Greek moderns attack the Greek education system fiercely as being outdated and irrelevant. They argue that the classical Gymnasium has failed completely in offering even the Classics. They also claim that they are able to bring about educational change without betraying the classical-national tradition.

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Now, if we frame the picture of the Gymnasium as it has been ideally conceived by the two categories, we will find that the main features of this school should be:

According to the ANCIENTS	According to the MODERNS
1. Classics teaching in the original.	1. Classics teaching mainly through translations.
2. Katharevousa the main language.	2. Adoption of demotic language.
3. No serious concessions to utilitarian school subjects.	3. Utilitarian subjects should not be excluded.

Therefore: It can be said that it is classics teaching which determines educational policy. Behind the scheme "ancient Greek in the original" and "ancient Greek mainly through translations" there has been going on a war between tradition and change, a war that has divided the Greek nation politically, not just educators and philologists. One can now realise why any innovation of the Greek educational system has become particularly difficult.

Conservatives have so far found it painful to bring 'utilitarian' subjects into the school curriculum at some expense to the original Classics or to Katharevousa. In their view, ancient Greek can hardly be taught through the demotic language. By contrast, the moderns tie demotic speech directly with ancient Greek or prefer translations; they remove katharevousa, and appear to look forward rather than back. That is, ancient Greek has become synonymous with conservatism and the demotic language with educational change. Nevertheless, both these could co-exist in a harmonious combination.

The war between tradition and change has occurred over the Gymnasium since this school is attended by half a million pupils and prepares people for leadership posts. Technical schools have been left aside and it is doubtful whether even the eager adherents of the classical tradition are interested in spreading the ancient light over all these schools.

Indeed, how wide is the gap which exists between the two sides? Not so wide as it may seem at first glance. The two parties coincide on several important points:

1. Something is wrong with the existing education system as a whole.

2. Highly qualified teachers are needed.

3. Care should be taken to provide better school text-books.

4. The graduates of the Gymnasium do not possess an adequate knowledge of modern Greek language.

5. Traditional classics teaching is blamed by both categories.

6. Katharevousa is not entirely excluded by the moderns from the Gymnasium (see below, No. 12).

7. The teaching[1] of modern Greek literature is approved by 'ancients' and 'moderns'.

8. Classical authors are welcomed by both in the curriculum.

9. General education should not yield to the pressure for premature specialisation.

10. A co-existence of ancient Greek in the original and through translations is not excluded. For instance, the Analytical Programme of school subjects which is followed today[2] provides for the teaching of some ancient literary works through translations. On the other hand, ancient Greek was imposed by the 1964 reform as a compulsory subject (taken in the original) for all pupils attending the three upper grades of the Gymnasium (= Lyceum). Also the reformers imposed ancient Greek as an entrance requirement for all candidates for entry to universities and higher educational institutes. Such an extrinsic strengthening of the subject has not been undertaken by any conservative government so far. On the contrary, the military regime in 1974 abolished Latin from the School of Law and ancient Greek from Teachers' Training Colleges (Primary educ.), as an entrance requirement. And all this, under an educational policy that has been criticised as suffering from a nostalgic classicism.

1. See for instance, A. Chourmouzios, (21-12-61).
2. Royal Decree, No. 723/1-11-69.

11. In fact, conservatives and moderns coincide in another, crucial, point: The reformers (1964) imposed ancient Greek only in the 3 classes of the Lyceum. The conservatives welcome, in general, the establishment of more technical schools and seem not to care about those who drop their Gymnasium studies. This implies that the latter are, in fact, in favour of a reduction in the number of pupils who follow a tentative linguistic training in the Classics.[1] The fact that only 40-50% of pupils reach the top of the Gymnasium indicates that conservative education authorities would welcome relief for this school from the thousands of youngsters who have flooded its classrooms. It is rather amusing to discover that the 'ancients' are not fighting against the reduction in numbers of pupils but against the reduction of time devoted to the teaching of Classics. Therefore, conservative people seem to admit that the subject should be taken in the original by the few. This is an element of great importance for the study of the problem under investigation.

12. Finally, there is a mutual 'respect' between the two sides: Conservatives, for some years now, have been sponsoring a wider use of translations.[2] The 1964 reform took care of the teaching of Katharevousa in equal shares with demotic; the moderns did not abolish the former although many of them would wish to do so.

This was the situation which prevailed until recently (1974). After the fall of the military regime many things seem to have changed in Greece. From our viewpoint, it would be untimely to draw further conclusions or to state recommendations for a

1. H. Skassis, Prof. of Latin, held that the classical Gymnasium should be strengthened, but the number of classical Gymnasia could be reduced. (Records of the Congresses of Athens Academy, 28-5-64), p. 22.
2. In 1975-76, more translations were introduced into the classical syllabuses.

possible solution of the Greek educational problem and the improvement of Classics teaching, particularly. At the moment, we do best to argue only so much, that any change should start from inside.

GENERAL CONCLUSION

The British and Greek classical responses to losing the curriculum battle have been similar in some ways and different in others. Both sides tackle the problem from the following major viewpoints: (a) value of the subject, (b) reasons for its decline, (c) possible remedies.

The various pressures have led the British to make the subject look attractive at some expense to the traditional concept of Classics and, consequently, to the profession of classics teaching as a specialisation. Meanwhile, there are those who still insist on the merits of traditional classics teaching and appear to close their ears to the warning "we must adapt or perish". (This will be better seen in the responses of classics teachers to our questionnaire).

In Greece, the 'ancients' are attached, more or less, to the traditional concept of classical education. Also they have not omitted to appeal to the national interest in order to maintain the central position of ancient Greek in the secondary curriculum. However, due to the social pressures demanding a more relevant training of pupils through modern disciplines, especially science, even conservative governments, despite the protests of conservative academic thought (1960-62), have proceeded to slow but successive concessions[1] to these subjects at some

1. We mention: the increase of time devoted to maths and physics which occurred in 1962; the abolition of Latin from the third grade of the Gymnasium (1962) and from the practical courses of the upper grades; the abolition of ancient Greek from many higher educ. institutions as an entrance requirement (1967), and from the School of Law and Teachers' Colleges (1973).

expense to the original Classics. The moderns appear keen to reform the school curriculum as a whole but not to define or redefine the Classics as a school subject; this has been left to the conservatives who hold steadily that only a classical education makes the real man. But it is also true that the subject has been 'attacked' only by educators and scholars who are outside the profession of philologist.[1]

In Britain, traditionalists and moderns never appeal, at least directly, to reasons of professional expediency, in stating their arguments. Instead, their energy is absorbed by their 'care' to discuss the problems raised in the light of the pupils' interest. However, Ancients and Moderns think of the Classics as an optional school discipline.

Most important, in controversies aired in 'Didaskalos' and other professional journals the question of classical education has not developed to a political issue, although the political factor is not entirely ignored.[2] Usually, the writers do not transcend the terms of teaching method and theories about the Classics as a school discipline are kept far from political passions. Marxist approaches to the classical world can hardly be established in British classical journals. But the reformers' attempts to keep pace with comprehensive education through the 'democratization' of classics teaching may be a political decision.

1. However, recently the Bulletin of Greek Schoolmasters endorsed the abolition of ancient Greek (language) from the first cycle (Gymnasium). (No. 450-51, 1-15 April 1976), p. 1.
2. For instance in Didaskalos (3, 2, p. 414) the following dialogue written by Alberto Moravia is reproduced: "Is philosophy taught in Chinese schools and universities - Plato, Aristotle, Spinoza, Descartes, Kant?" "Philosophy is not taught, but the history of social development is". "And Greek and Latin?" "Very little. They are dangerous literatures". "Why?" "Because they corrupt".

In Greece, the war over the curriculum has taken a predominantly political character and the problem of the Classics as a school subject has been closely linked with the language issue and the education system as a whole. The 'spirit of classicism' is a conservative spirit in the view of the moderns and the attempt at innovation is an attempt at the corrosion of the social order, according to the 'ancients'. It can, therefore, be seen that the solution of the Greek educational problem, where the position of Classics is central, has been so far aggravated because of the intervention of the political factor.

The fierce Greek political conflicts over the curriculum have their easy explanation. Greece, being a small country in the cross-roads of the foreign interests and hardly maintaining her unification as she is surrounded by countries disputing parts of her territory, has suffered much from war and from civil war motivated by ideologies quite alien to the "Glory that was Greece" and to the orthodox religion. As a consequence, innovation has become very difficult. To discuss the matter in comparative terms, the distance that exists in Greece between right and left wing people can hardly be found in Britain where communism has still no power and most socialists do not transcend the boundaries of the Labour Party.[1] As a result, whereas in Britain educational projects of the Labour Party are, on occasion, realised by conservative governments, in Greece until recently the educational plans of the one party were 'a priori' rejected by the other. Despite all these, however, both sides in Greece consider the study of Greek classical authors a necessary discipline for all pupils.

1. The same thing occurs with the Greek reformers who have always put forward their plans under the flag of the Centre (liberal party). But conservatives, in general, have so far regarded the reformers as leftists.

Perhaps it is worth adding that the British 'phlegmatic' character has little similarity to the Greek temperament. We Greeks, usually, acting under the strong influence of emotions have always found it difficult to discuss the important issues at a round table. This has been true in the past, but there are now clear signs, however, that something has changed in Greek political and social life.

CHAPTER V

The Present Situation in Classics Teaching in Scotland

Introduction. Thinking that it would be an omission not to bring into this study the Scottish classical voice, since in that country the academic tradition has always been strong, we now try to answer the following major questions:

(a) Is the present state of the Classics better in the Scottish than in the English schools?

(b) In any case, what has been the response of classics teachers to the rising system of comprehensive education in that country?

The position of Classics does not seem to be better in today's Scotland. The following lines graphically describe the decline the subject has been undergoing within the Scottish educational system: "The room where once Virgil and Ovid and Nepos were construed and the oval examination hall, are empty now. There remain only pages and pages of spidery copperplate handwriting - sometimes smudged, sometimes with unusual spelling or grammar - to tell the tale of Adam Gibson and his battles long ago".[1]

Translated into figures the position of Classics in Scotland during recent years appears as follows: The proportion of certificate pupils studying Latin in the first year at secondary school fell from 39.37% in 1955-56 to 28.2% in 1964-65; in the sixth year during the same period the proportion fell from

1. W.R. Napier (1972) 'Decline and Fall of a Classics Master', pp. 672-75. The author refers to the story of the elegant old building of the Royal Academy of Tain which remained in use until 1969, when a new Tain Royal Academy was opened.

25.91% to 10.67%.[1] One should bear in mind, however, that sixth year in Scottish schools almost certainly changed considerably over this period: that the bulk of sixth year pupils are probably in the main taking extra 'Highers' or re-sitting. With increasing numbers staying on in Sixth, the drop though probably significant is not as dramatic as the figures indicate.

The following data also give a picture of the situation.

Secondary School Population:[2]

Year	SIV total	Latin total	%	SV total	Latin total	%
1960-61	16,747	4,221	25.20	12,443	3,809	30.61
1969-70	41,747	6,174	14.79	31,280	2,437	7.79

In addition, the Scottish presentations in the main school subjects range as follows:

Table 4. All Candidates Presentations[3]

SUBJECT	'O'-GRADE			HIGHER GRADE		
	Year			Year		
	1968*	1972	1973	1968	1972	1973
English	37,664	46,233	49,968	26,109	35,662	36,525
Maths	26,139	32,708	34,257	10,938	16,535	17,400
Geography	14,210	17,026	17,719	6,144	8,566	9,239
French	19,763	23,959	25,701	11,716	12,825	12,716
History	13,515	17,153	18,360	6,910	10,174	10,547
Physics	13,990	19,132	19,571	4,753	11,411	11,918
Chemistry	13,405	19,169	20,845	4,460	10,743	11,409
LATIN	6,311	6,130	5,987	2,834	2,720	2,567
German	4,215	5,311	5,698	2,776	3,119	3,213
Spanish	1,147	1,278	1,340	626	800	822
Italian	362	591	578	284	393	184
Russian	348	371	301	229	210	184
Ancient Greek	284	242	201	229	206	184

1. C.P. Lewis (1969), The Aims of Teaching Classics in the First Four Years of the Secondary School, p. 12.
2. Ibid.
3. Scottish Educational Statistics 1968, 1972, 1973, p. 54.
* p. 36.

According to these figures:

(a) Latin has been losing ground continually, at both levels, and ancient Greek is lowest among all subjects.

(b) Other academic disciplines like Geography, History etc., have left the Classics far behind. However,

(c) Latin still appears in a better position than modern languages such as Spanish, Russian and Italian, at both 'O' grade and Higher. The position of Latin is also better than German at 'O' grade though not at Higher. But whereas the number of Latin candidates always diminishes, the figures in modern languages, generally, increase from one year to another.

Now if we compare those youngsters who, in summer 1972, entered for the same subjects in England and Wales, we find interesting data:

Table 5. English and Scottish Entries - Presentations: 1972

SUBJECT	English[1]		Scottish	
	G.C.E. O-Level	G.C.E. A-Level	O-Grade	Higher Grade
English language	347,733		46,233	35,662
English literature	218,146	61,288		
Maths	236,274	64,395	32,708	16,535
Geography	166,728	33,210	17,026	8,566
French	144,864	24,925	23,959	12,825
History	130,061	36,439	17,153	10,174
Physics	116,825	41,796	19,132	11,411
Chemistry	92,727	33,371	19,169	10,743
LATIN	38,947	4,321	6,130	2,720
German	36,531	7,400	5,311	3,119
Spanish	11,729	2,539	1,278	800
Italian	3,817	943	591	393
Russian	3,137	756	371	210
Ancient Greek	1,800	753	242	206

1. Dept. of Educ. and Science, 1972 School Leavers C.S.E. and G.C.E., pp. 69 and 71.

From the above figures one can draw the following conclusions:

(a) Despite the differences that exist between the two school systems, the percentages[1] range, approximately, in the same way.

(b) The position of Latin appears slightly better in Scotland than in England and Wales, especially at Higher level; one should not forget, however, that A-level courses are highly specialised.

(c) Ancient Greek tends to vanish from both school curricula.

Therefore, any particular optimism on the future of Classics in the Scottish secondary school is not justified so far.

*

At University level, the Scottish classical situation appears to be as follows:

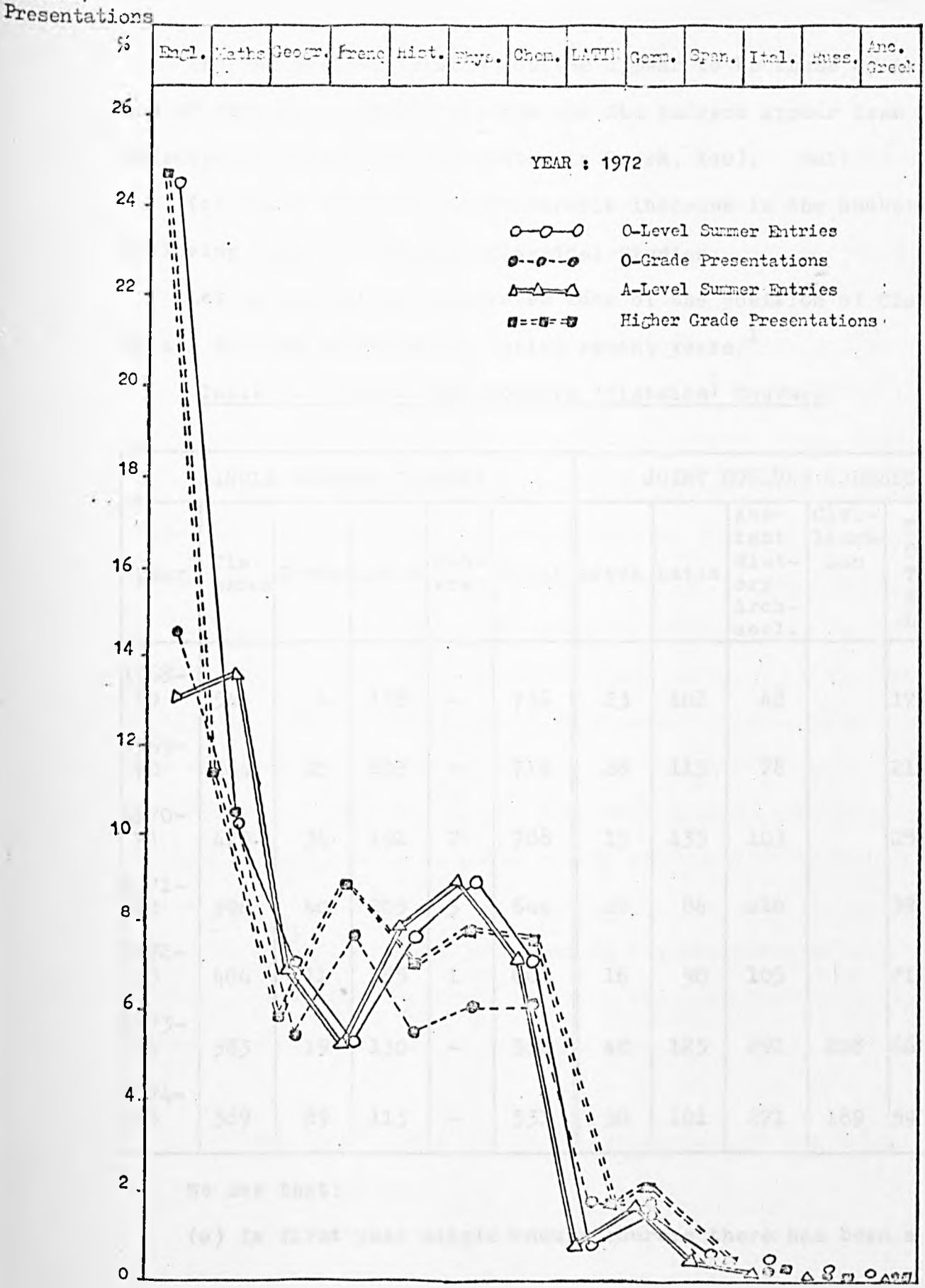
Table 6. First Year Enrolments[2]

UNIVERSITY	LATIN			GREEK			CLASSICAL CIVILISATION				
	Year			Year			Year				
	1968-69	1970 71	1974-75	1968-69	1970-71	1974-75	1968-69	70-71	72-73	73-74	74-75
Aberdeen	36	22	15	8	4	2				22	36
Edinburgh	45	49	21	26	19	14		24			23
Glasgow	82	55	48	33	19	16			41	50+ 19[3]	92+ 27[3]
St.Andrews	96	72	71	50	47	37	34[4]	54[4]			106

Hence:

(a) Both Latin and Greek have been losing ground steadily in all four universities. The average drop in Latin from 1968-69 to 1974-75 is 44.79% and in Greek 49.66% for the same period.

1. See also statistical graph, no. 2.
2. The investigator is indebted to the following for supplying the above figures: Professor A.J. Beattie of Edinburgh University, Prof. W.S. Watt of Aberdeen, Prof. P.G. Walsh of Glasgow and Prof. K.J. Dover of St. Andrews University. (Data passed to me in July-August 1975).
3. Latin Literature in Translation.
4. Ancient History.



2. A Comparative Statistical Graph

(b) The most vulnerable courses appear to be those of Aberdeen and of Edinburgh, whilst Glasgow and St. Andrews appear less affected in Latin (and the latter in Greek, too). But:

(c) There has been a considerable increase in the numbers following various schemes of Classical Studies.

Let us now get an integrated idea of the position of Classics in all British universities during recent years:[1]

Table 7. First Year Honours 'Classics' Courses

SINGLE HONOURS COURSES						JOINT HONOURS COURSES					
Year	Classics	Greek	Latin	Others	Total	Greek	Latin	Ancient History Archaeol.	Civilisation	TOTAL	Total all first year Honours
1968-69	544	4	188	-	736	23	102	48		173	909
1969-70	484	25	203	-	712	28	113	78		219	931
1970-71	475	34	192	7	708	15	135	103		253	961
1971-72	396	40	205	3	644	25	86	210		321	965
1972-73	404	11	185	1	601	16	90	105		211	812
1973-74	383	19	130	-	532	40	125	291	208	664	1,196
1974-75	389	29	113	-	531	30	101	271	189	591	1,122

We see that:

(a) In first year single Honours courses there has been a drop

1. Acknowledgements are expressed to G.B. Kerferd, professor of Greek in Manchester University, and to Professor O.A.W. Dilke of the Classics Department of Leeds University, for supplying these figures and giving permission to make use of them.

in the numbers taking annually Greek and/or Latin (27.85% since 1968-69), but not in Joint Honours as well.

(b) An impressive increase is demonstrated in the numbers of students who opt for ancient History and Archaeology since 1968-69. We are also informed by the Council of University Classical Departments (Statistics of Students) that: (i) the number of undergraduates other than Honours students taking some Classical Studies increased from 2,815 in 1968-69 to 3,225 in 1972-73 but dropped to 3,148 in 1974-75. At any rate, there has been an increase of 11.82% since 1968-69 to date; (ii) the number of full-time students in Classics at postgraduate level has increased during the same period from 291 to 404 (+38.83%).

It appears that Latin and Greek have been on the decline at University level, too, in Scotland and in Great Britain taken as a whole, but various schemes of Classical Studies have attracted more and more students over Britain (including Scotland).

Therefore, the present position of classical languages does not appear much better or worse within the Scottish education system than the English. Consequently, this constitutes an answer to the first question stated at the beginning of the chapter. But with regard to the Scottish classical response to the crisis, much can be said and argued.

*

Scottish classicists attribute the decline of the subject to the following factors:

(a) Pressures often operate against the pupils' continuing with Latin after SIV. Pupils are no longer selected and graded, in most areas, in S1, and the most promising of them do not automatically take Latin any more. This is, however, partly

counter-balanced, in some Education Authorities, by the provision of a 'Classical Studies' Course in S1 within the comprehensive system.[1]

(b) Today's pupils may fail to see the usefulness or relevance of Latin in the modern world.[2]

(c) It is accepted nowadays that attention depends upon interest and motivation and that it is fallacious to claim that drudgery is in itself valuable. "Where drudgery is unavoidable it should be shown to be a means to an end".[3]

A campaign of progressive Scottish classicists for a revival of the subject or, at least, for its protection from further decline started precisely from the above third point. It has been pertinently remarked that "it is on the survival of Latin that the future of Greek in schools depends".[4] On the other hand, as McLeod puts it:

> "It is depressing and unjust that classics teachers should always be on the defensive, always rationalising their very existence. Perhaps a new image can be shaped by the new courses".[5]

It seems that this is not just an opinion found in a thesis but the guiding lines of a whole educational policy exercised in professional terms. This is the impression one receives from considering the Scottish response to the crisis in the Classics.

AN ACCOUNT OF CURRENT CLASSICAL ACTIVITIES IN SCOTLAND

1. Towards reforming classics teaching

The initiative undertaken for the reform of classics teaching appeared almost simultaneously in England and in Scotland. When

1. W.G.G. McLeod (1973), The Scottish Educ. Department Experim. Latin Course, pp. 11-12.
2. J. Mooney (1970), An Inquiry into the Reasons Why Some Generally Able Pupils Are Successful in the Study of Latin While Other Generally Able Pupils Are Not, p. 5.
3. C.P. Lewis (1969), The Aims of Teaching Classics in the First Four Years of the Second. School, p. 35.
4. C.P. Lewis, ibid. p. 16.
5. W.G.G. McLeod (1973), p. 30.

the Scottish Education Department Working Party was formed, in 1967, to write a new course, "information filtered through to Scotland about the English course and it was decided to send two members of the S.E.D. Working Party to examine the rationale and pedagogic method of the Cambridge experiment".[1] Thus from the beginning the Scottish felt bound to turn their eyes to what was going on in the area of classics teaching in England.

Meanwhile (1967) a County Classics Committee was established in Lanarkshire. The Committee concentrated on teaching methods and appointed working parties to consider reading material, Classical Studies in the early stages of the secondary course, audio-visual aids, sixth year studies and background material.[2]

The Committee put forward the following aims:

(a) an understanding of Greco-Roman civilisation with a special emphasis on its contribution to the Western way of life;

(b) the ability to read and appreciate Greek and Latin literature;

(c) a training in Latin as a valuable basis for the study of English and other languages.

With respect to Curricula and Methods, the Committee found that 'O' Grade and even 'H' Grade candidates could pass the examinations with very little knowledge of Greek or Roman civilisation. "Such general questions as were contained in these papers could be answered with the aid of a few notes on isolated topics".[3]

1. Ibid. p. 58.
2. County of Lanark (?) Modern Approaches to the Teaching of Classics, in Preface.
3. Ibid. p. 1.

The Committee also felt that there was substance in the criticism of the traditional method of teaching accidence, particularly as it related to:

(a) the severely limiting effect which the method had on the amount and quality of Latin that could be offered at an early stage;

(b) the practice of giving "undue prominence to minor deviations";

(c) the practice of introducing beginners to the Latin noun and verb by learning paradigms which appear to attach equal importance to all persons and tenses of the verb and to all cases of the noun.

It was, however, agreed that in any elementary Latin course book a summary of grammar in the traditional form should be available for reference at any stage.[1]

In addition, the Committee's report on Reading Material found that too often the beginner was offered a rather dreary collection of facts, presumably on the assumption that they must be interesting because they are in Latin. But if reading must be enjoyable, "we would look for greater intrinsic interest in the reading material".[2] Requirements for an 'ideal reader' were listed in the following order of preference:[3]

1. Interest.
2. Variety.
3. Wide vocabulary, accessible and skilfully repeated in use.
4. Subject material which illustrates facets of ancient life.
5. Sensible progress in language.
6. Good presentation.

1. Ibid. p. 2.
2. Ibid. p. 5.
3. Ibid. p. 6.

On the other hand, the Committee's Report on Classical Studies stated:[1] "It is very desirable that all pupils should have some knowledge of the origins of Western Civilisation. For this reason, as many first and second year pupils as possible, irrespective of their course of study, should be given an introduction to Greek and Roman civilisation". The Working Party endorsed the above view by explaining that it would be quite indefensible to deny to pupils in Lanarkshire schools "the educational advantages to be gained by contact with Classical culture".[2] The introduction of Classical Studies should take the form of a course designed to meet the needs of pupils of all ranges of intellectual ability and should be non-linguistic. "To be effective, it should be allocated no less than two periods per week". The Working Party drew up six such courses.[3]

Finally, the Committee's Report on Audio-Visual Aids found that it is in the study of Language, that wide experiment in the use of these aids was both possible and necessary. It was explained that the continuing reduction of time available for the subject and the current shift of emphasis from composition to reading and also the early appreciation of literature require greatly accelerated assimilation of the basic elements of the language.[4]

So much on the initiative undertaken in the Lanarkshire area for the reform in Classics (Latin) teaching and for the creation of Classical Studies.

1. From The Teaching of Classics in Schools. (Fullwood Report, 1967).
2. Ibid. p. 13.
3. Ibid. pp. 14-16.
4. Ibid. p. 28.

The previously mentioned S.E.D. Working Party which was formed to compose the "Scottish Education Department Experimental Latin Course" produced the first material which was tried out in the 'pilot' schools as early as 1968. The new course has got away from the idea that Latin deals solely and predominantly with military matters. It lays strong emphasis on passages related to Roman social and daily life. The course, which has been given the title 'Ecce Romani', consists of successive, very short books, written in 'made-up' Latin and is centred on the activities of a Roman family. "It was very successful and cleverly done", C.P. Lewis argues.[1] It also includes quotations of translated passages from various Latin authors which specifically mentioned the topic under discussion. It is important that Catullus, Ovid, Seneca, Pliny, Curtius, Petronius and Apuleius are incorporated in the new approach instead merely of Caesar and Cicero.

The new course lays emphasis on comprehension and background knowledge, but "schools would be unable to implement their recommendations without drastic changes in the content of both 'O' and 'H' Grade examinations". So, as will be seen in the next chapter, a new 'O' Grade Syllabus was introduced in 1971 and this was followed in the next year by a new Higher examination. In the new examinations the comprehension and essay-type questions on Latin history and civilisation were innovations proposed in the Fullwood Report.[2] But also what was proposed by the County

1. C.P. Lewis (1969), The Aims of Teaching Classics in the First Four Years of the Second. School, p. 51
2. W.G.G. McLeod (1973), The Scottish Educ. Dept. Experimental Latin Course, p. 44. The Fullwood Report is entitled, The Teaching of Classics in Schools (HMSO, Edinburgh, 1967). The Report tackles problems of aims of classics teaching, reading, oral work, vocabulary, the study of accidence and syntax, Greek and Roman history and civilisation, background studies for non-Classics pupils, etc.

Classics Committee of Lanark seems to have matured within the same climate. Moreover, emphasis on background knowledge, stimulation of pupils' interest and reading original Latin with appreciation are common British features in the area of classics teaching during recent years. In the words of W.S. Wilkie, "the years 1966, 1967 and 1968 are significant in Scotland and England because it was around them that a determined effort began to be made to ensure a revival of classics teaching in this country".[1]

Probably, the 'dangerous' drop in the numbers taking the subject over all the country in combination with the rising comprehensive school forced the pace of classicists in Britain towards almost simultaneous, similar and generous changes in the teaching of Classics. For this reason it is difficult to say who has borrowed from the other albeit it is more than clear that the various Committees and Working Parties benefit from each other.

Probably, the Scottish follow their English colleagues but they are far from doing this slavishly. How it is being done can be comprehended particularly through the following cases:

(a) The Scottish rejected the idea of copying outright or even of following faithfully the English Cambridge Latin Course, feeling, above all, that excessive suppression of grammar undermines the confidence of the Nuffield class and for them, at least, this aspect of the course was a failure. As W.G.G. McLeod puts it in his thesis, "I myself taught the Nuffield class and I found that during the time between the end of the Course and the examination, my class demanded much more grammatical

1. From his letter to me, dated 30 June 1975.

information than had been given them in the Nuffield material".[1] (Echoes of the same demand can be found in the replies of English beginners to our questionnaire). But the objectives of the Scottish course were, more or less, similar to those of the C.L.C. Project.

(b) Both Scottish classical journals, 'Classics Bulletin' and 'Tessera', have presented with enthusiastic comments the Westfield Greek Course of Mr. Edwin Hunt. The former finds it reasonable to explain that the approach is to some extent similar to that of 'Ecce Romani', in that a great deal of reading is possible before the systematic presentation of grammar and syntax is attempted.[2] The journal 'Tessera' after it speaks about those who were lucky enough to hear Mr. Hunt at his conference and "went away fired with a new enthusiasm for the subject", puts the question: "Could Greek be offered instead of Latin at S2 level, as Mr. Hunt is doing?"[3]

However, the welcome given to this new Greek course in Scotland does not necessarily imply that everything 'made in England' is automatically adopted by the Scottish. For instance, the above journals have attacked JACT for its decision to favour "an as yet unwritten" course for S6 beginners. "The J.A.C.T. has launched an appeal for £40,000 needed to finance the making of this course". In the Scottish (adviser's in Classics[4]) view, "when they indicate that they will take account of the successes and failings of the Cambridge Latin Course, this should give us satisfaction. Yet one wonders about the wisdom of a Cambridge

1. W.G.G. McLeod (1973), p. 58.
2. (Glasgow) Classics Bulletin, No. 17, May 1974, p. 16.
3. Tessera, No. 2, Jan. 1975, p. 34.
4. About the role of the adviser in Classics, see below.

style Greek Course for mature students in the 16+ age group. Time will tell".[1]

Another detail which concerns the Scottish independent way of thinking: Though Hunt's course has already been introduced to several Scottish schools, the Adviser in Classics makes a special appeal for volunteers to join a committee "which is being set up" to consider the revision of Mr. Hunt's course for Scottish needs, or, "alternatively", to produce material for a Greek course similar to "Ecce Romani".[2]

At any rate, the Scottish in trying to strengthen the position of the subject have felt bound to turn their eyes to what has been going on in the area of classics teaching in England and, in general, to communicate with the English 'classical forces'. Hence:

(a) Programmes and lectures are often organised, by the Glasgow and West Centre Classical Association,[3] for instance. Professors of English Universities are welcome to refresh Scottish minds by delivering lectures on various topics. Thus Professor R.D. Williams, of Reading, addressed the Association on Virgil's Aeneid, Professor Wasserstein, of Oxford, on Sophocles' Electra, Professor Barron, of London, on Greek Mural painting.[4]

(b) Refresher courses organised in England, such as that held in Arlt Summer School at Lincoln, Bishop Grosseteste College,

1. (Glasgow) Classics Bulletin, No. 16, Feb. 1974, p.2.
2. Tessera, No. 2, Jan. 1975, p. 35.
3. About Scottish Classical Associations see below.
4. (Glasgow) Classics Bulletin, No. 16, Feb. 1974, p. 13.

Lincolnshire, are paid particular attention by the Scottish.[1] The course included demonstrations and discussions on subjects related to literary appreciation, comprehension, Drama/Models, prose composition, and seminars on questions arising out of the Cambridge linguistic and non-linguistic course in Classics, etc. The 'Glasgow Classics Bulletin' declares, perhaps not without some nationalistic self-complacency, that the C.L.C. came in for some sharp criticism and that 'Ecce Romani' was clearly winning an increasing number of adherents.[2]

2. Classical Studies: an area of Scottish experimentation

Several Glasgow History teachers - history, not classics teachers! - have raised the question what Classical Studies is all about. R.M. Orr, the adviser in Classics in Glasgow, took the opportunity to attempt an interesting rationale of the course by explaining that the subject matter at S1 (Greek literature and Legend combined with some archaeology and history), seems to be rarely taught, either by the History or by the English departments.[3] On the other hand, it is argued that history is not suitable for children in the early years of the secondary school. Pupils at this stage are generally incapable of thinking of the past in terms of cause and effect, and to attempt to convey to them any appreciation of the ancient world by a chronological approach would prove to be a thoroughly fruitless exercise.[4]

1. The Classics Bulletin (Series II, No. 1, Nov. 1975, p. 4) also mentions: (a) The JACT Summer School in Greek which is an intensive study course for pupils over 16 who have had no opportunity to learn Greek in school; (b) the London Summer School in Classics offering Latin, Greek and Classics in translation for pupils over 16. The latter is a non-residential course and will be held from 26 July to 6 August, 1976.
2. Ibid. No. 18, Nov. 1974, pp. 11-12.
3. Classics Bulletin, No. 15, Nov. 1973, p. 6.
4. Tessera, No. 2, Jan. 1975, p. 18.

According to another view of Classical Studies, a course would comprise suggestions for an 'environmental' approach to the subject, and it is proposed that the teacher should begin in the modern world as it is known to the pupils, take some feature of that world as the starting point, and encourage pupils to investigate for themselves all its aspects and find out the classical contribution. "Stimulate their interest in the classical world as an aid to understanding our own civilisation".[1] But in the view of other classicists, the material appears to have a particular appeal to younger children in its present form and introducing modern parallels might prove a disadvantage.[2]

Irrespective of content and approach, Classical Studies was until now disregarded by the S.C.E. Examinations Board. It was, however, this fact that afforded classics teachers the opportunity of experimenting with various approaches to the subject. To take the case of Columba High School, they "have dabbled a little" in the C.L.C. non-linguistic Project, by presenting the "Foundation Course" material to several S2 classes. It is said that the basic test of the value of any educational project must surely be the extent to which it is appreciated by the pupils. In this case the reaction has been very favourable, if we believe the teacher: "In fact, I can honestly say that there is a chorus of bitter complaints when the bell rings for play-time".[3]

The "Foundation Course" material consists of 5 folders (mentioned in the previous chapter).

1. County of Lanark Educ. Dept., Modern Approaches to the Teaching of Classics, p. 24.
2. Classics Bulletin, No. 15, Nov. 1973, p. 6.
3. Patrick Sweeney (1975) 'Laying Foundations', p. 17.

These contain cards divided according to their colour into 4 packs:

(a) Information cards, written in a lively style with appropriate illustrations;

(b) Drawings depicting various scenes and objects referred to in the story;

(c) Photographs of surviving works of art and archaeology which shed light on the period;

(d) Imaginative work-cards, giving scope for drawing, colouring in and creative writing.[1]

The project is available to pupils of every level of ability, "since the operations on the work-cards range from colouring in a Greek warship to paraphrasing a passage from Hesiod's "Works and Days".[2]

The author explains that for this project to be successfully used at least one double period per week is required. He also points out that it is impossible to teach anything in a meaningful way to groups of 30-35. "Be that as it may, given more time and smaller classes, a serious attempt could be made to integrate the Cambridge Classics Project into the curriculum at either S1 or S2 or indeed both".[3]

In the Glasgow area various Panels have produced interesting material for use in Classical Studies. For example:

- S2 Classical Studies Panel completed the following topics: The Roman Forum, Dangers of City Life, and Roman Women.

- S3 Classical Studies Panel produced a course on Fifth Century Athens and Sparta.

1. Ibid. p. 19.
2. Ibid. p. 20.
3. Ibid. p. 21.

- S4 Classical Studies Panel was engaged in a project on Rome from the War with Pyrrhus to the early Empire.[1]

Another topic, "The Legacy of Rome", was also under consideration in 1975. Its purpose is twofold:

(a) to impress on pupils the relevance of their Classical Studies;

(b) to provide teachers with useful material "for stimulating an interest in Latin among first year pupils".[2]

Finally, it is claimed that Classical Studies in Glasgow has never been a "talk and chalk" subject. The courses have shown it to be a subject which is very dependent on Audio Visual Aids and dramatised tapes lessons.[3]

3. The role of Professional Associations

The Scottish classicists maintain the following Associations:[4]

(a) Edinburgh and District Association of Classical Teachers,

(b) North of Scotland Association of Classical Teachers,

(c) Tayside Classical Association (established in 1968),[5]

(d) West of Scotland Association of Classics Teachers (established 1966).

How active are these associations in practice? The Edinburgh and North of Scotland Associations do not produce any publications.[6] Moreover, the Secretary of the latter confesses frankly: "My Association, I regret to say, has been inactive for almost two years now, although I hope that there may soon be a revival of interest". And he suggested that I should contact the Adviser

1. Classics Bulletin, No. 13, Feb. 1973, pp. 4-5.
2. Ibid., No. 19, Feb. 1975, p. 5.
3. Classics Bulletin, No. 19, Feb. 1975, p. 9.
4. Source: J.A.C.T., 6 March 1975 (from a letter to me).
5. The Tayside Classical Teachers' Association was established in Sept. 1968, and the name was changed to 'Tayside Classical Association in May 1970 (Mr. J.J. Wilson, 26 July 1975).
6. From their letters to me, dated 15 March 1975 and 21 March 1975, respectively.

in Classics for Glasgow.[1]

Tayside Association gives the impression of assiduous activity. The Association acts, inter alia, as a bridge between the academic classical world of the universities and the schools (pupils and teachers). It does not, in fact, publish any pamphlets or journals but it arranges some meetings of interest where professors and other classicists lecture on topics such as "Greek Sexual Morality", the 'Roman Archaeology of Tayside'. Also the Association organises Classical Afternoons for senior school pupils who can enjoy films on Greek and Roman civilisation or attend lectures of related content.

Most important: The Association runs a Greek and Latin Recitation Competition for schools, held in St. Andrews University, in June. The first year that the schools' recitation competition was organised by this Association was 1971. "Before that Professor Dover of the Department of Greek in the University of St. Andrews had been Chairman of a small Committee responsible for it".[2]

In this Competition there are 4 sections: Junior Latin, Intermediate Latin, Senior Latin and Greek. In all except Junior Latin candidates have to: (i) recite a passage of verse from memory, and (ii) read a seen passage of prose. Those reaching the finals have to read a different passage; in Intermediate Latin and Greek this too is a prepared passage, but in Senior Latin it is an unseen.

1. 21-3-75, ibid.
2. J.J. Wilson (from his letter, dated 26 July 1975).

With respect to all these, Mr. J.J. Wilson, the Secretary, feels: "I could not say that Classics was flourishing in this part of Scotland, but the position is not disappointing: there are very few schools indeed which do not offer Latin, usually from SII, sometimes not till SIII. It can also be said that Greek still manages to survive ...".[1]

Similar activities have been developing under the auspices of the West of Scotland Association of Classics Teachers.

These events may imply that some of the Scottish classicists have now strengthened their 'social' activities in their determination to protect the subject from further decline.

4. The function of the post of Adviser

The Scottish 'rescue operation' of the Classics has taken definitely an official form. Some favourable attitudes to the subject still prevail in the West of Scotland where Local authorities have tended not to interfere and the strength of the Roman Catholic element has done much to help the Classics.[2] As a result, 3 Classics Advisers have been appointed, all in Strathclyde:

(a) Glasgow Division: The appointment of R.M. Orr as a part-time Adviser became operative in 1st December 1969. In April 1973, Mr. Orr became a full-time Adviser and since then he continues to hold this post while also continuing to teach one day a week.

(b) Lanark Division: Lanarkshire came next and appointed W.S. Wilkie from August 1974 as full-time Adviser for the County.

1. Ibid., 21 March 1975.
2. R.M. Orr (from his letter, dated 2 July 1975).

(c) Renfrewshire, a smaller county, appointed Douglas Gunn as part-time Principal teacher and Adviser from August 1974. In 1975, he became full-time Adviser.[1]

With reference to the professional aspect of the new post, Mr. Orr points out that "the exact question of contract terms and salaries remains unclear and you can see there is a problem here".[2]

The Adviser's role is "to further curriculum development" in his area, to assist the Director of Education with staffing, and to organise lectures and exhibitions for pupils. In addition, Mr. Wilkie regards it as part of his function to keep in touch with other areas in the county, attending conferences and delivering lectures "where invited to do so".[3]

As far as one can judge from the two classical journals, referred to below, the implication of the phrase "to further curriculum development" is:

- to keep abreast of the latest developments in the subject;
- to disseminate new ideas among teachers, and
- to try to mobilise opinion in support of the devised changes.

It is more than clear, however, that Mr. Orr and Mr. Wilkie[4] are in support of proposed changes in so far as they do not betray the traditional academic standards of classical education.

> "I find myself sharing in the general concern and sympathetic towards a new form of 'traditionalism', if it can be called that",

Mr. Wilkie explains.[5]

1. Classics Bulletin, Nov. 1975, p. 9.
2. R.M. Orr (from his letter, dated 5 Jan. 1976).
3. W.S. Wilkie (from his letter, dated 30 June 1975).
4. We are not in a position to know Mr. Gunn's opinion on this.
5. From his letter dated 30 June 1975.

On the other hand, a radical educational change, that is, new trends such as a 2-year common course with mixed ability classes; the steady reduction in numbers of 'O' and 'H' grades to be attempted by pupils; the increasing emphasis on non-certificate courses in the curriculum, all these are considered by R.M. Orr as posing "grave threats for the future and so we have to be on the alert".[1]

All this may imply that, whilst the two Advisers are trying to promote their subject in the schools, they also resist a radical educational change and wish to maintain subject boundaries in school. Nevertheless it has been understood that "the comprehensive school is here for the present and we must adapt or perish".[2]

Of these two classics advisers, Mr. Orr is the editor of the 'Classics Bulletin' and Mr. Wilkie publishes the classical 'Tessera', a new bulletin (established in 1974).

Both journals tend to be concerned with practical matters and omit theoretical discussions on either the nature of Classics or the justification of the subject in the school curriculum. However, from time to time we meet in these publications articles tackling problems connected with the need for the formulation of the rationale of the 'Classics' as a school subject.

For example, Miss E. McLellan argues in one such publication: Many people follow the doctrine that Homo Sapiens is indeed a splendid fellow, "a self made man who has no need of a cultural hinterland, who owes no debt to anyone, one before whom the

1. From his letter dated 2 July 1975.
2. Ibid. p. 2.

frontiers of knowledge shrink, and who is all powerful, able to put out a hand and catch the moon". The Greeks had a word for such an outlook, she remarks: hybris, and they knew that hybris is inseparable from nemesis. She concludes that we need to educate not only the child, but also those at the top in educational administration.[1]

Finally, it may be of interest to point out that the two Scottish classical journals, mentioned above, have always been written in an optimistic way and, in certain cases, in such an enthusiastic tone that the reader, unknowingly, is reminded of Virgil's famous words: "spem voltu simulat".

5. Cooperation with the universities

R.M. Orr, answering the investigator's question if there is now more cooperation between the schools and the universities in the area of classical policy, claims: "There is no doubt at all that the liaison between schools departments and the University has never been stronger. In this we are much helped by the sympathy and encouragement of the professors in Greek and Latin".[2] The Adviser refers to links with the University of Glasgow. His colleague of Lanark also states that "there is now greater liaison between Scottish Universities and schools, but in the West at any rate this may partly be due to a change of personalities on both sides".[3] Mr. Wilkie points out that the new professors are proving to be of great assistance to the subject, and "we would be silly not to take up this generous and most welcome offer of co-operation".[4]

1. E. McLellan (1974), 'Classical Studies and the Proposed 'O' Grade Paper', p. 20.
2. From his letter dated 2 July 1975.
3. From his letter dated 30 June 1975.
4. Tessera, No. 2, Jan. 1975, p. 4.

There is evidence that these claims are not merely empty words:

(a) One would mention the Open Day[1] organised by the Glasgow University for senior pupils. This occasion aims at stimulating an interest in the Classics among the students and encouraging them to take Classics at University.[2] In addition, the Adviser in Glasgow receives regular communications from the Careers Advisory Department at the University whenever any questions arise. As he claims, "over and above we keep a watching brief on any developments which may threaten or alternatively serve to promote Classics and we proceed with the appropriate joint action".[3] Finally, we are informed that Professor Walsh, of Glasgow, "is at present contemplating a letter to Head Teachers to point out the value and interest of a Classics course at the University ...."[4]

(b) Members of the Greek Department of Glasgow University are expected to participate in the revision of Edwin Hunt's course.[5] This work is to be carried out in cooperation with a branch of the Syllabus and Methods Panel.[6] This panel is, "like all our panels, a joint of teachers working voluntarily...." Mr. Orr explains in his letter.[7]

(c) During the summer holidays in 1974, St. Andrews University held a refresher course for classics teachers. Lecture topics

1. It started in 1973 and the average attendance has been between 200 and 250. (Letter of Prof. Walsh, dated 14 October 1975).
2. Classics Bulletin, No. 19, Feb. 1975, p. 16.
3. R.M. Orr, letter dated 2 July 1975.
4. R.M. Orr (from his letter dated 2 July 1975).
5. Tessera, No. 2, Jan. 1975, p. 35.
6. Classics Bulletin, No. 16, Feb. 1974, p. 2.
7. Dated 5 Jan. 1976.

included Myth, the Presocratics, Approaches to Latin poetry, Orators as evidence for Athenian Society, the Peloponnesian War, Roman Comedy etc. Summaries of the various lectures held have been available to classics teachers through their Adviser.

(d) The Recitation Competition is another popular classical activity in Britain.[1] With regard to Scotland, apart from the competition which is held in St. Andrews University, mentioned already, there is the annual Prose and Verse Speaking Competition in Glasgow University. In May 1973, about 240 pupils from the West of Scotland took part in such a competition.[2]

The Recitation Competition is not more frequent than 10 or 15 years ago (once a year). The Glasgow Competition started in 1953, when the position of the subject was still strong, and continued almost unbroken until 1963. The fact that it was revived again in 1968,[3] may allow one to connect it with the effort undertaken since then for a revival of the subject. To the investigator's question if the competition is now a more popular event, the two Advisers have replied as

1. According to information supplied by Mr. W.B. Thompson, Senior Lecturer in the Department of Educ. of Leeds University, the Recitation Competition started in Britain round the 1950's; it is now operating in the following areas: Bangor and North Wales, Birmingham and Midlands, Bristol, Cambridge and District, Cardiff and District, Gloucestershire, Hull and District, Kent, Lancaster and North Western, Leeds and District, London, Manchester and District, Northumberland and Durham, Nottingham, Oxford, Reading and District, Shropshire, Southampton and District, Sussex, Teesside, Wiltshire (Salisbury and District). (Source: Proceedings of the Classical Association, 1974, vol. LXXI, pp. 66-71).
2. Classics Bulletin, No. 14, May 1973, p. 10. Also: Tessera, No. 2, p. 40.
3. W.S. Wilkie (from his letter), 30 June 1975.

follows: Mr. Wilkie cannot say if more pupils now participate than used to, but in some ways, he guesses, it is a livelier event.[1] Mr. Orr appears more enthusiastic, as he claims: "The number of competitors has steadily grown: thus the speaking of Latin and Greek is definitely undertaken by a wider range and a greater number of pupils here".[2]

All these events indicate that some stronger links have now been established between schools and universities in the area of classical education in Scotland. Probably it has been understood there that, apart from the reform of the subject, the success of classicists' attempts to attract more people into classics teaching would depend on joint action by school and University staff. Professor Walsh, of Glasgow, has promised that he would be willing to assist or advise in any way possible towards this end.[3] The welfare of the subject in St. Andrews University should be connected with the name of Professor Dover.

6. Keeping in touch with teachers of minority subjects

Cooperation has also been adopted by Scottish classics teachers with teachers of minority subjects. To take an example, teachers representing Classics, several modern languages, Religious education, and Speech and Drama, shared in a residential weekend course at Seamill, together with the Advisers in the respective subjects. The course tackled particular problems that affect minority subjects in schools, especially those represented by one non-promoted member of staff.[4] Another,

1. From his letter dated 30 June 1975.
2. From his letter dated 2 July 1975.
3. Classics Bulletin, No. 17, May 1974, p. 15.
4. Classics Bulletin, 19, Feb. 1975, pp. 8-9.

very interesting, aim of the course was to consider possible subject integration which involved groups of combined subject teachers working on a theme. The groups were asked to express the idea of Creation in as many ways as possible using a variety of techniques and finding material in classical and other myths. Under how difficult conditions these teachers are working in their schools one can detect through the following lines: "The teachers taking part had many grievances to air as regards their lack of recognition in school".[1] But these teachers do not seem to 'compromise with their fate', as others may do in other countries.

7. A further list of Scottish activities

The Scottish classical response to losing the curriculum battle is also reflected in the following activities:

(a) The Classics section in the Bell Resource Centre (Hamilton) is "growing fast". There is a comprehensive display of models made from scrap materials and many illustrated books, charts, and long-playing records for borrowing.[2] The collection of models can be made by pupils. All sorts of scrap materials, such as match boxes, margarine tubs, pie cases, cocktail sticks etc. constitute raw material "for making arches, aqueducts, blocks of insulae, town houses, temples, theatres, and even a model of Rome".[3] This, as an answer to those who always appeal to economic difficulties when they are asked to do something more than "accurate translating".

(b) The Adviser in Classics in Lanarkshire organised in

1. Ibid. p. 9.
2. Tessera, No. 2, Jan. 1975, p. 7.
3. Classics Bulletin, No. 17, May 1974, p. 18.

the summer term (1975) an illustrated talk, entitled 'Crete', for younger classes. He also tries to stimulate pupils' interest in the Classics by publishing in 'Tessera': Quick Latin Crosswords, Jumbled Words, How to Make a Portico, etc.

'Tessera' No. 3 includes the following interesting material: a crossword for "Ecce Romani" Book 4, plans for a model of Roman Bath, a full account of the colour slides for the C.L.C. Course etc.

(c) Pupils are invited to attend lectures like that addressed by Professor Rudd of Bristol University in Bellshill Academy.[1] An audience of over 300 pupils of Higher standard attended "and there was much to enlighten them and assist them in their preparation for the examination". Subject presented: "Dido's Culpa".

(d) Panel members[2] have been involved in preparing and grading passages for Greek comprehension. 'O' and 'H' Grade Topics have been produced on the basis that they will be taught, not simply issued to pupils. It is explained that while all information relevant to a topic has been included, it is being left to the discretion of the individual teacher to make his own excisions or expansions "as he may see fit".

(e) Special weekend courses are organised. The purpose is to highlight and discuss problems which may affect teachers who are relatively new to a position in schools or "who may face special problems confronting a one man or small department".[3]

1. Tessera, No. 2, Jan. 1975, p. 31.
2. Classics Bulletin, No. 17, May 1974, p. 4: "Syllabus and Methods Panel;" convener: Mr. R.R. Grassom, North Kelvinside Secondary.
3. Ibid. No. 18, Nov. 1974, p. 5.

(f) "Tapes in the Classroom" are advertised as another possible tool in classics teaching.[1] Also a production of slide sets has been put forward by R.M. Orr, which will tie in with Topics/Themes in Classical Studies at S2, S3, S4.[2]

(g) Classics teachers' attention is drawn to the wide range of programmes relating to Classics which appear in connection with the Open University.[3]

(h) Audio-Visual Aids are no longer viewed with contempt. It is gradually recognised that machinery "which is still regarded with some awe by teachers" is taken for granted by pupils.[4]

(i) In the field of the historical novel works of value are propounded properly through classical Bulletins. To take a specimen, J. McGregor's "The Snake and the Olive" is considered a vivid reconstruction of the life and times of Hippocrates.[5]

(j) In addition to all these and for the sake of more active and pleasant learning, pupils are sometimes taken to selected sites around Roman Britain, illustrating: the military aspects of the occupation, the civil aspect, continuity and the significance of museums for recording and consolidating evidence. Pupils who during this venture carry out work individually or within their own groups, are considered to derive the fullest possible advantage from the excursion.[6] Also, excursions to Italy and Greece are organised by some schools.[7]

Finally, the Scottish do not fail to derive courage and optimism from articles such as 'Latin is not so Dead' which

1. Ibid. No. 13, Feb. 1973, pp. 14-18.
2. Ibid. No. 16, Feb. 1974, pp. 6.
3. Ibid. No. 16, Feb. 1974, p. 9.
4. Tessera, No. 2, Jan. 1975, p. 12.
5. Ibid. No. 2, Jan. 1975, p. 9.
6. Classics Bulletin , No. 16, Feb. 1974, pp. 17-18.
7. Ibid. No. 14, 1973, p. 13 and No. 18, 1974, p. 23.

appeared in 'Pulse' - a journal for members of the medical profession (7 Sept. 1974). The author, Dr. Ivor Felstein, deplored the ignorance of a new Latin-less generation of medical undergraduates who "must surely start off at a disadvantage in the mere remembering of basic terms". Both Scottish classical journals present the article and one of them takes the opportunity to recommend: "Show it to Guidance teachers".[1]

8. The problem of staffing

In the West of Scotland there has been a grave staffing shortage. Staffing remains a critical problem and the Training Colleges offer little comfort. In 1974, Jordanhill had only 8 (7 Honours + 1 Ordinary) students in training while Notre Dame had one Honours student in Classics, one in Latin/English and one Latin/French. This is an entirely crucial problem for Mr. R.M. Orr who has not ceased, through the pages of his Bulletin, to address his desperate messages to very wide audiences. As a result, the American Classical League noted his 'bleatings' for staff in the Glasgow Bulletin and inserted a paragraph on the subject in one of its Newsletters. After this, it was hoped in Scotland that several of the American teachers were "not at all likely to be put off".[2]

We are also informed that staffing is a problem in the County of Stirlingshire. Dr. Kilgour in his talk 'Classics in Scotland' struck some pessimistic notes concerning a shortage of teachers in some areas.

9. The outcome of the new attempts

Both Scottish classical journals are not far from claiming

1. Ibid. No. 18, Nov. 1974, p. 21.
2. Ibid. No. 17, May 1974, p. 1.

that a new era in the area of classical education is beginning in the West of Scotland. In fact, from the point of view of certificate presentations, first, in 1974 they were about the same as in 1970 in O-grade Latin, but a rise of about 200 in Higher can be detected (2,437 to 2,646).[1] Greek appears to be the most vulnerable subject in the Comprehensive School, but it is argued that even where the figures show a slight drop, the subject has very definitely survived, at least in the Lanarkshire area.[2] The Adviser in Classics points out also that of the 43 secondary schools in the area 36 have a Classics Department.

The Classics Adviser in Glasgow claims that there has been a widespread adoption of Classical Studies in comprehensive schools. Of 54 comprehensive schools only 6 do not offer Classics. 42 schools offer Classical Studies at S1; that is, almost 11,000 of the city's 14,000 pupils (Glasgow) were in 1974 introduced "to their classical heritage". Also 42 schools offer Latin, and the standard time to start Latin remains at S2. On the other hand, the struggle to keep Greek in the curriculum was continuing in 1974 and some 85 pupils were taking the subject, "all too often under difficult conditions which demand special sacrifices of the teacher".[3]

Finally, the mood in the University Department (Glasgow) appears optimistic, since an increase in numbers taking Classics is reported: In 1975-76 first year students in the Classics numbered 73. Of them 56 attended Latin and 17 Greek.[4] Although this is not an important increase, it is an increase, anyway.

1. See also Table 4. The above data concerns Scotland as a whole.
2. W.J. Wilkie (1974), Lanarkshire In-Service Course: An Inaugular Speech, p. 1.
3. Classics Bulletin, No. 18, Nov. 1974, p. 4.
4. Data offered by Professor Walsh, 14 Nov. 1975. Compare with the figures given in Table 6.

The editor of the 'Classics Bulletin' remarks: "There is no doubt in my mind that the Open Day has contributed very much to this encouraging recovery in student numbers."[1]

The classical situation in the West of Scotland seems to be better than in other parts of the country. Here are some more figures we have borrowed from Alan Donald (1974):[2]

8. West of Scotland

Year	1969	1971	1974
Latin O-Grade presentations	912	868	959
" Higher Grade presentations.	330	304	375

Donald admits that these figures are not, of course, conclusive, but they indicate that the new courses and new syllabus are enabling Latin to hold its own.

The last lines of his thesis, characteristically enough, are both apposite and optimistic; this is indeed a common feature of theses written so far by British classicists. The author asks: "Can the classics teacher in Scotland not hope for the fulfilment of a promise such as the ghost of Creusa gave to her husband Aeneas amidst the ruins of Troy?"

"et terram Hesperiam venies ...
illic res laetae regnumque

There in the West you will find a land where all things prosper and a kingdom awaits you."

In addition to all this, the 'Classics Bulletin' claims that pupils who have voluntarily chosen Latin are proud to declare that "it is a privilege" and - of course! - "we should

1. Classics Bulletin, No. 18, Nov. 1974, p. 19.
2. A. Donald (1974), The Classical Situation in the West of Scotland.

do everything we can to foster this attitude".[1]

With respect to the new methods in Latin teaching, it is remarked that they have made quite an impact upon the pupils, but the Scottish classicists are well aware of the deficiencies of these methods. For example, Professor Walsh has indicated that many 1974 students showed a woeful ignorance of grammar and syntax while the same warning comes out of the Examiners' Report on the 1973 S.C.E. Examinations. The new Latin courses, R.M. Orr stresses, provide much interest and inspire confidence by their manner of presentation. Yet there is great need for control: vocabulary and oral drilling of grammar should not be overlooked "or the end result could be disastrous".[2] This is the reason why W.S. Wilkie feels 'fascinated' whenever he is confronted with "thorough linguistic training" which in certain schools is carried out "despite the tenour of the new courses, and the use of slide and overhead projectors and video-cassette records".[3]

This is in brief the story of the Scottish classical response to losing the curriculum battle. The policy progressive classics teachers have been following in Scotland could be summarised as follows:

(a) Promoting social activities by maintaining professional Associations, publishing journals, cooperating with British and, particularly, Scottish universities, organising lectures, exhibitions etc.

1. Classics Bulletin, No. 19, Feb. 1975, p. 17.
2. Classics Bulletin, No. 16, Feb. 1974, p. 2.
3. W.S. Wilkie (1974) Inaugular Speech, p. 1. The Adviser also, in his letter to me, reveals that among Scottish classics teachers "there is a reaction to the less satisfactory grasp of grammar and syntax evident in many pupils who have studied Latin in schools for 3 or 4 years". (30 Jun. '75).

(b) Keeping themselves aware of the developments in the area of classical education in England, carrying out research in universities or through their Working Parties and Panels, reforming classics teaching and promoting Classical Studies, the last being done not only in the educational interest of pupils but also in the interest of the profession of classics teaching.

*

The Scottish 'classical situation' has been considered separately for two major reasons: (1) to show that probably the social crusade for a revival of the subject may be as important as the improvement of classics teaching; (2) to draw some more useful conclusions on behalf of the Greek Gymnasium. One should not forget that Scotland is almost as small a territory as Greece, that the two countries have always enjoyed a fairly strong academic tradition, that the Scottish educational system is distinguished by a greater centralisation than the English.

10. Comparisons and conclusions

Scotland, although its education system is different from that of England in its historical origins, its administration, its structure, in the training of its teachers and, perhaps, in its values, nonetheless has shared much in recent social and political pressures with England, the place of Classics in school and University being one example of this. Perhaps King is right when he argues: "In their island fastness the British peoples - the English, the Welsh, the Scots, and the Irish, - know that whatever family disagreements they may have at home, together they share something that makes them different from continental communities".[1] Within this climate:

1. E. King (1973d), Other Schools and Ours, p. 177.

(a) In both Scotland and England Classics in schools (and in universities) have been on the decline for similar reasons.

(b) Both Scottish and English classics teachers realised the gravity of the situation (from their point of view) at about the same time.

(c) Both sides have agreed that changes in the subject itself (both of content and method) are needed to improve the situation.

It must be made clear that the differences in size and organisation make direct comparison between "the Scottish" and "the English" responses difficult. Maybe the Scottish administrative set-up facilitates certain reforms. As a result, Classical Studies is now taken by the vast majority of S1 pupils, at least in the Glasgow school area, whilst the same subject is still fighting for a place in the English secondary school curriculum.

The Adviser functions, inter alia, as a factor of mobilising opinion in support of the devised changes, while his capacity to do so may depend, to some extent, upon his perceived ability to affect career prospects. In England, the post of Adviser in Classics has still not been adopted. So the Scottish 'rescue operation' of the Classics has taken a definitely official form thanks to the Adviser's role and to the greater centralisation of the education system.

At this point it is worth noting that the ambition of the Scottish Adviser (Glasgow area) is not simply to contribute to the appointment of a Classics Adviser in Lothian Region and in Stirlingshire, but also to explain to the J.A.C.T. Council in

London his interpretation of the work expected of a Classics Adviser.[1] In other words, the Scottish aspire to lead their English counterparts, in this respect.

(d) Though both Scottish and English 'modern' classicists agree that changes in the subject are needed, there are differences in what changes are required. On the whole the Scottish proposals, as far as classics teaching in the original is concerned, are more 'conservative' (i.e. in the sense of retaining more formal grammar and translation) than the English - at least as evidenced by contrasts between 'Ecce Romani' and C.L.C.

At the same time, the Scottish have been promoting Classical Studies in order to meet the demands of a comprehensive education system that has been growing faster in Scotland than in England. "The terrific growth of non-language Classical Studies would seem to indicate the degree of our successful adjustment", R.M. Orr claims.[2] "We in Scotland are grappling with the challenge of Comprehensive education more than in England where this phenomenon is not yet so widespread".[3]

Thus, on the one hand the Scottish try to maintain the linguistic standards for the minority of pupils who are involved in the original and, on the other, they are adapting the subject to the demands of a new era.

As for England, the adoption of the Scottish 'Ecce Romani' by several schools and the criticism exercised on the C.L.C. Project indicate that the Scottish response is considered by some people to be preferable to that of Cambridge.

1. Classics Bulletin, No. 19, Feb. 1975, p. 1.
2. From his letter dated 2 July 1975.
3. W.S. Wilkie, from his letter dated 30 June 1975.

(e) Most important: The Scottish did not slavishly follow any new English Classics project, although from the early beginning they found it reasonable to become aware of the English reforms devised.

Influence is hard to determine in most social matters, anyway. While Scottish and English are separate at school level, they are not (officially) at University level and also some teachers will share "cognitive worlds" through nationwide subject associations and their journals. The matter has two aspects for the scope of this study.

(i) Presumably, those teachers who are actively interested in these associations are the ones most likely to exert influence on professional policy and particularly on content and teaching method.

(ii) The Joint Association of Classics Teachers (J.A.C.T.) is a British Association and also it has been explained that the professional classical journals published in England are British, not English, in the sense that they publish articles, letters and comments which arrive from, and are read, all over the country. Within this climate, there has been exercised so much an interaction between ideas and trends that one could hardly determine who owes what to whom. All these trends and innovations are considered to be British, not English or Scottish, features. This may be the reason why the Cambridge course is welcomed in Scotland with the same ease as the Scottish "Ecce Romani" is adopted by English schools.

At any rate, Scottish classics teachers who seem to possess more enthusiasm than financial support do not appear keen to copy their English colleagues. On the contrary, they prove themselves

competitive by producing their own independent courses or by modifying to their own conditions and standards what they borrow in certain cases.

CHAPTER VI

Examination Papers

Introduction

This chapter deals, first, with the attitudes of the 'moderns' towards examinations in general and Classics in particular. It may be useful to begin with a brief account of the present educational 'climate' with regard to examinations, for it can be clearly seen that the Classics reformers in many aspects of their deliberations reflect the wider trend about examinations and the desire for certain kinds of change in examining.

In the second part of the chapter there is an analysis of actual examinations and an attempt to relate practice to the proposals of reformers, in order to see whether they have succeeded in exercising much effect upon examinations - this being a highly important target for any educational reform.

From the Greek point of view, the subject will be considered within the limits of its traditional approach, which is still prevailing.

1. Current aspects of examinations. Examinations are not a new feature of society. We know that ancient Chinese civilisation made an extensive use of them to appoint government officials. The Greeks tested knowledge by applying the oral method. Highet finds it interesting that in older times, "when people were well educated", the higher examinations were all oral. "The Greeks and Romans", he remarks, "had excellent schools, but when their children were being tested, they had to recite poetry or make speeches".[1] It is also known that the Roman lawyers had to

1. G. Highet (1951), The Art of Teaching, p. 118.

expound and to write to gain their qualifications. During mediaeval times until the 19th century, the early universities employed 'disputation' as a means of examining a standard of knowledge gained from a course of study. But it seems unlikely that any previous society in history was imbued with the examination system to the extent found in the civilised world today.[1] For over one hundred years, public examinations have played a large part in the lives of many secondary school children.[2]

Some serious charges against the traditional system of examining were heard in Britain at the beginning of the 19th century, when Charles Caleb Colton (1780-1832) held: "Examinations are formidable, even to the best prepared, for the greatest fool may ask more than the wisest man can answer".

In 1891, a Senate Committee of examinations in the University of Edinburgh found: "a continually growing complaint has been raised that the excessive employment of selective examinations is gradually subverting all that is best in the education of youth and a reaction is threatened which may bring the use of examinations altogether into discredit if remedies be not found for the most abuses of the system".[3]

In 1935, Hartog and Rhodes attempted a bold "Examination of Examinations" and since then the prevailing system of examining has not ceased to be criticised. In 1941, the Norwood Committee, after it investigated examinations, repeated the "well-worn refrain" that the curriculum ought to determine the examination but "at present the examination dictates the curriculum and cannot do

1. W.B. Rust, H.F.P. Harris (1967), Examinations: Pass or Failure?, p. 1.
2. D.L. Nuttall, A.S. Willmott (1972), British Examinations, p. 11.
3. Ibid. p. 11.

otherwise; it confines experiment, limits free choice of subjects, hampers treatment of subjects, encourages wrong values in the classroom".[1] Others also argued that the competition for some schools was exceedingly severe and the work in the preparatory schools became one long training for the examination, and that only the English passion for games etc. saved the situation.[2] There are still those who believe that the real 'business' of the primary schools is to get as many pupils as possible into the grammar schools and of the grammar schools to get as many as possible into the universities.

Some more recent complaints against the prevailing system of examinations in this country are as follows:

(a) Careers depend on examination results; consequently, the teaching is done with a view to the questions set by the examiners. "Strict concentration on the prescribed syllabuses and set books is demanded. The predominant methods are formal exposition, dictated notes, memorization, and reproduction".[3]

In the opinion of R. Whitfield,[4] almost without exception what is reflected in the publications of the examining Boards are the encyclopaedic 'topic-by-topic' syllabuses for the various subjects and details of the various administrative regulations for each examination; also in some cases the syllabus is so vague and the enquirer might be surprised at the lack of real guidance for the teacher, "who in many cases has only the past years' examination papers to inform him of the scope and depth

1. J. Watts (1968), 'Research into Exam Methods Oxbridge Unit Formed', p. 1269.
2. N. Catty (1953g), A First Book on Teaching, p. 137.
3. A. Pinset (1969c), The Principles of Teaching Method, p. 56.
4. R.C. Whitfield (1968), 'Improving Examining at Sixteen Plus', p. 109.

of treatment required for a given topic"; he might also justifiably wonder if the examining boards were interested in the mental development of adolescents or whether their main concern centred upon turning a "semi-automatic handle year by year which would stamp candidates with the appropriate grades". Whitfield holds that "examining boards are paddling in a backwater which is far removed from the ideal aims of education; their present policies are a real hindrance to progress in teaching, in learning and in equipping our youth for the needs of society".

Examinations for school leavers are also considered as 'chaos' and it is argued that the prevailing system has been inherited "from an untidy past".[1]

(b) Examination Boards suffer from 'antiquarianism': a recent inquiry has shown that in the preferences of secondary school pupils Shakespeare came well below Ian Fleming and Agatha Christie.[2]

(However, this does not necessarily suggest that the former should be removed. But, anyway, if Shakespeare is 'repulsive', one can realise what youngsters feel about Virgil).

(c) The present examination system does not really measure overall educational standards: many school leavers have not mastered the basics of reading, writing and arithmetic.[3]

(d) Because examination results are available conveniently, there is a tendency to use them without due regard to their relevance.[4]

The central criticism of external examinations, in general,

1. H. Judge (1974), 'Exams for School-leavers: Chaos and Change', p. 79.
2. N. Hidden (1974), 'Antiquarianism on the Examination Boards', p. 70.
3. The Times Educ. Suppl., No. 3142, 22 August 1975, p. 4.
4. Ibid. No. 3154, 14 Nov. 1975, p. 9.

is that they dictate the curriculum and, to some extent, the methods of teaching.[1]

Finally, it is held that the "time is now ripe for a long, hard scrutiny of the exam connexion".[2]

Examinations are also criticised in other civilised countries. In Japan, for instance, the Joint Committee of the central and the Social Educational Councils argues that the secondary school is not primarily concerned with life, but directed towards preparation for written examinations. "Cramming for a written exam at the end of the educational course leads young people to regard this as a 'finish' in every sense, whereas they should leave school with a burning desire for more learning". The Committee drew up its report after 3 years of taking evidence from all quarters.[3]

In addition, it is stated that in the U.S.A. there are teachers who are paid according to the marks their pupils gain in the examinations,[4] whereas in the U.S.S.R. "the joke has been made that marks can be more important than Marx".[5] We are also informed that in New Zealand exam exmphasis is condemned.[6] As for Sweden, the formal studentexamen was abolished in 1968 and replaced by records and school marks.[7]

In Greece, a Ph.D thesis was written as early as 1940 on "The Educational and Social Importance of Examinations",[8] but

1. Encyclopaedia Britannica, vol. 8, p. 935.
2. E. King (1974), p. 10.
3. C.H. Dobinson (1972), 'Exams Under Attack', p. 12.
4. L.C. Taylor (1972), Resources for Learning, p. 219.
5. E. King (1973d), Other Schools and Curs, p. 341.
6. The Times Educ. Suppl., No. 3067, 8 March 1974, p. 16.
7. E. King (1974) 'Time is Ripe for a Long, Hard Scrutiny....', p. 10.
8. N. Melanites (1940), Athens.

the author, as the title of his thesis shows, deals with the advantages rather than with the deficiencies of the existing examination system. More recently, in Greece there has been a recurrence of the demand by parents for the abolition of entrance examinations to Universities and it was decided in the recent Congresses on Education (Jan. 1976), under the presidency of the Prime Minister, that external examinations for entrance to higher educational institutions (age 17/18) be abolished and be replaced, in due course, by external examinations taken at the age of 15/16 and leading from the Gymnasium to the Lyceum. Meanwhile, school examinations are criticised by various people in the general press as disastrous for the health of pupils; for they demand an endless and exhausting memorising of innumerable facts, dates and other quite unimportant details.[1] If we believe G. Lampsidis, the school text book of Botany, taken (until 1974) by pupils attending the first grade of the Gymnasium, devoted 45 whole pages to teaching about beans.[2]

In Greece, there has still not been any responsible research on the problem of examinations,[3] but if one scans the complaints published in newspapers and magazines one finds that the main charges against the external examinations, which candidates sit in September of every year are, in brief, as follows:

(a) Several questions are thought to be vague and some mathematical problems without solution or extremely difficult;[4] some passages from ancient Greek authors are also considered

1. Such complaints abound in journals and newspapers of wide circulation: 'Gynaeka', 'Tachydromos', 'Epikaera', 'Vradyni' etc. See, for instance, A. Damigou, 'Mark, this Bugbear' (Epikaera, No. 298/19-4-74, pp. 16-18).
2. G. Lampsidis, Open the Windows (1973), p. 34.
3. It is of interest to mention that in the University of Dundee A.G. Makrygiannis carried out research recently on, Anxiety and Examinations - a study of some characteristics of pupils in primary schools in Greece. (1973-74, M.Ed.).
4. A.Ph. Pallas (1965), Annual Bulletin, pp. 1 and 6-7.

extremely difficult.[1]

(b) Often candidates, when examined in modern Greek, are called upon to discuss ancient Greek maxims - riddles.[2]

(c) The graduates of the Gymnasium are examined on material they have never been taught in school.[3]

(d) Teachers dictating the questions and other topics to candidates sometimes make mistakes.[4]

(e) Even the computers which work out the results of examinations are thought to be responsible for the failure of a number of candidates.[5]

Generally speaking, examinations - and particularly their traditional type - are under criticism on an international scale and people demand, if not their abolition, at least "examinations without tears", whilst D. Lawton makes clear that "examinations are good servants but poor masters".[6] In a two-day conference conducted in 1968 by the Scottish Certificate Examination Board it was argued that: examiners should not be afraid that they may lose power if they proceed to simplification and to a new orientation of the questions they set; it must not be forgotten that we live in an educational world where instant opinion, creativity and the 'permissive approach' are highly valued; memorising is not necessarily in danger if creative work is demanded. It was also stressed in the conference that effective

1. For instance, Thucyd. VI, 24, dictated to the 'Philosophical Cycle', in 1971.
2. This unlucky inspiration has been avoided during the last 3 years or so.
3. Unfortunately, almost no school can cover the material demanded as entrance requirement to higher educational institutes. It is here that private enterprises intervene to serve as preparatory schools.
4. One of them was severely punished by the Minister of Education, in 1968. Also in the external exams of 1965 the title of such a subject was not conveyed to candidates correctly. (Vradyni, 24-9-65).
5. A.Ph. Pallas, ibid. p. 7; also Vradyni, 23,24,25,27,28 Sept. 1965.
6. D. Lawton (1973), Social Change, Educational Theory, and Curriculum Planning, p. 69.

memorising occurs most frequently when it involves a strongly motivated interest "in the matters at hand", when the compulsions are inner and when judgment is exercised. Finally, the following bold suggestion was made: "Open book examinations and computer method might dry some of the tears of candidates and examiners alike".[1]

H. Macintosh, secretary of Southern Regional Examinations Board, finds it surprising that despite the strength and longstanding of the criticism to which they have been subjected external public examinations still survive.[2]

This is presumably so because of the following major factors:

(a) It is claimed that teachers have looked to examinations from early days for curricular guidance. As F. Stevens put it in her Ph.D. thesis, "examinations have on many occasions not only maintained, but set and raised curricular standards.[3]

(b) The public at large places high value on the examination system as an independent check on the school. Public examinations should never turn into private ones, the editor of Times Educational Supplement warns.[4] Also H. Judge remarks that whether we wish it or not examinations play a central part in the preparation of youngsters for roles in society "and determine who should have the chance of doing what".[5]

At this point one would ask: Why do examiners - who presumably are well aware of the function of examinations - not try to avoid criticism by improving the system as much as possible? A fair

1. The Times Educ. Suppl. (1968), 'Examinations Without Tears', (19 April), p. 1297.
2. H.G. Macintosh (1974), 'The Role of the Examining Boards - possibilities for change', p. 64.
3. F.M. Stevens (1967, Leeds Univ.), English and Examinations, p. 36.
4. No. 3146, 19 Sept. 1975, p. 1.
5. H. Judge (1974), 'Exams for School Leavers: Chaos and Change', p. 79.

answer to this question is as follows:

> "Because in many countries the demand for particular forms of education exceeds the supply, competition for the available places results in a distortion of the teaching-learning situation in the period prior to the selection examination. The great majority who are not selected thus suffer on behalf of the few who are".[1]

This is, of course, not enough to lift the responsibility from the shoulders of those who devise the examinations. Not only the content but also the system is a matter of discussion. "Equally as important as the measurement of the child is the measurement of the system".[2] Douglas M. McIntosh, of Moray House College of Education (Edinburgh), finds, for instance, that the pass/fail examination is a weak measuring instrument given that all measurements of human ability are approximate; also a very large subjective element enters all aspects of examinations.[3] McIntosh makes clear, anyway, that some form of assessment is essential if teaching is to be effective.

The conclusion that can be drawn so far is that despite their serious disadvantages the examinations' function (educational and social) is of great importance. As J.G. Owen says, "curriculum development at the level of national projects can stem from proposed changes in methods of examining".[4] Hence, any effort at reform should be made for the improvement of the system from the point of view of content and administration alike. What has been done in this direction in Britain to date?

2. A brief account of English attempts at innovation. In the period prior to 1950 those who sat for external examinations came

1. Education in the Commonwealth (1970), p. VII.
2. Ibid. p. V.
3. D.M. McIntosh (1970), 'Examinations', p. 1.
4. J.G. Owen (1973), The Management of Curriculum Development, p. 35.

from a relatively small homogeneous group "who required certification for a comparatively limited range of purposes".[1] So it was not difficult to establish a consensus among those involved as to what were appropriate courses of study, and this situation was relfected in the examinations provided. But, it is explained,[2] since 1960 the homogeneous pattern of entry has disappeared; the numbers taking external examinations have vastly increased. "It was not surprising therefore that criticism of external examining boards increased in the early 1960's and accelerated rapidly thereafter as new developments in the curriculum took place".[3]

These changes are attributed particularly to four events: (a) the Newsom Report of 1963 (Half Our Future) whose message is, "education for all", in the sense that young people should receive a greater share of the national resources devoted to education;[4] (b) the creation of C.S.E. (Certificate of Secondary Education) in 1964; (c) the announcement in 1964 by the Labour government of its intention to raise the school leaving age in 1969; (d) in the summer of 1965, the publication by the same government of Circular 10/65 which required all Local Education Authorities in England and Wales to prepare plans for comprehensive school reorganisation at secondary level.[5]

In addition, between 1965-68, the G.C.E. Boards looked seriously, for the first time, at objective testing, a technique long and extensively used in the U.S.A. A number of Boards sent

1. H.G. Macintosh, L.A. Smith (1974), Towards a Freer Curriculum, p. 17.
2. Ibid. p. 17.
3. Ibid. p. 17.
4. Newsom Report (1963), p. XIII.
5. H.G. Macintosh, L.A. Smith (1974), p. 4.

staff to study American practice and to attend lessons on test construction. On the other hand, the University of Manchester in co-operation with the Joint Matriculation Board "initiated work leading to actual rather than theoretical improvements".[1]

It was in 1968 that the three Examining Boards associated with Oxford and Cambridge agreed to establish a joint unit aiming at developing new examining methods for all school subjects and carrying out wider research into examinations. The multiple choice test was the main line of research undertaken by the unit.[2]

On the other hand, the Nuffield Foundation's development projects in science were started as early as 1962. The so-called Nuffield approach was based on the following major premise: that science, hitherto taught in a rather rigid fashion which laid the major emphasis upon memorisation, should be presented to students as a process of enquiry. Further to science projects the N.F. funded projects at various levels in the following areas: junior mathematics, modern language teaching, linguistics and English teaching, Classics,[3] and Humanities.[4]

In 1966, the N.F. established the Resources for Learning Project "to study ways in which work could be organised in schools in order to make the best possible use of teachers' skills and of new developments in methods and equipment".[5] But since 1964, when the Schools Council for the Curriculum and Examinations was

1. Ibid. pp. 19-20.
2. J. Watts (1968), 'Research into Exam Methods Oxbridge Unit Formed', p. 1269.
3. The Cambridge School Classics Project (CSCP).
4. H.G. Macintosh and L.A. Smith (1974), Towards a Freer Curriculum, p. 6.
5. Ibid. pp. 6-7.

established, the N.F. gradually has reduced its work in the area of the curriculum. Meanwhile the Schools Council has funded more than 150 curriculum projects.[1]

In a recent Report the Schools Council considers that examinations can fulfil "a valuable function in providing a goal and a stimulus for pupils, in providing them with nationally accepted accreditation of their attainments and in helping to maintain educational standards". Therefore, the Committee suggests, progress should be in the direction of reform and improvement so that a flexible and adaptable exam structure may be established "which can better cater for the needs of those it serves".[2]

The Schools Council's Governing Council at its meeting on the 7th July, 1970, proposed that "there should be a single examination system at 16+ and that this should be under the Schools Council".[3] The above mentioned report deals with this subject and, it is claimed, is the product of more than 4 years of experiment and research, conducted not only by the Council itself but also by many teachers, pupils, examiners and by research workers in England and Wales.[4] The Committee suggests that the new examination system will have to cater for candidates of a wide range of age and ability and with a great variety of educational backgrounds; entries should be as is the current practice, "on a single subject basis, with no

1. Ibid. p. 7.
2. Schools Council, Joint Exam. Sub-Committee, Examinations at 16+ (1975), p. 6.
3. E. Randall (1974), 'A Common System of Examining at 16-plus', p. 77.
4. Schools Council (1975), Examinations at 16+: proposals for the future, p. VII.

requirements as to the number of subjects that should be taken".[1] The quality of work done by candidates should determine the grades awarded.[2]

The Committee explains that it is not intended to engage in debate with those who would wish to see public examinations abolished.[3] Instead, it finds it preferable to facilitate curricular change and encourage individual schools to make fullest use of their particular advantages of resources, situation of staffing, and to devise their own syllabuses.[4] The ambition of the above single examination system is to contribute towards this. It is explained that the examination will be concerned with measuring candidates' attainment and will not impose on the schools any particular pattern of organisation or teaching. In the Committee's view, the dual system of examinations[5] "reflects the bi-partite organisation of secondary education from which it originated and is not relevant today, when the character of many schools has changed".[6] It is worth observing that many pupils in secondary modern schools have taken and passed O-level, just as a number of grammar schools have supplied candidates for C.S.E.; but the dual system can cause administrative and organisational difficulties, "as well as imposing on the school a categorisation of pupils which many people would argue is unsoundly based and in any case unnecessary".[7]

1. Ibid. p. 58.
2. Ibid. p. 59.
3. Ibid. p. 6.
4. Ibid. p. 61.
5. G.C.E., C.S.E.
6. Schools Council (1975), p. 9.
7. Ibid. p. 6.

The existing dual system is not justified either educationally or socially, the Committee concludes.[1] Meanwhile, outside the report, H. Judge suggests that O-level and C.S.E. grades be assimilated, and this is "simple, cheap, uncontroversial and worth doing".[2]

These proposals, however, were highly criticised recently by the editor of the Times Educational Supplement,[3] mainly on the grounds that whereas society continues to look upon the G.C.E. system with confidence, there is nothing to guarantee that ordinary teachers are either qualified or experienced enough to undertake the heavy task of school leaver's assessment.

On the other hand, E. Randall in his recent enquiry has found that "an overwhelming majority of teachers thought that the 'combined' examination would not help the good G.C.E. O-level nor the poor C.S.E. candidate who presumably are well served by the existing two-examinations structure".[4] In addition, we are informed by the 'Times Educational Supplement[5] that of the comments the Schools Council has received on the new 16-plus exam "only about a fifth fully accept the plan". Particularly, the Cambridge Exam. Syndicate (G.C.E.) has criticised the Council "for proposing a common system that did not allow abler pupils to take extra or different papers". The heads of Classics of Public schools have also attacked the new proposals.[6]

1. Ibid. pp. 9-11.
2. H. Judge (1975), 'Things I would Rather not Have to Say About Exams at 16 plus', p. 2.
3. The Times Educ. Suppl. 'Editorial' (No. 3146, 19 Sept. 1975), p. 1.
4. E. Randall (1974), 'A Common System of Examining at 16-plus: some opinions of local teachers and students', p. 79. (The sample chosen was too small: 57 teachers, 337 students).
5. 12 March 1976, p. 5.
6. The Times, 30 March 1976, p. 2.

Regardless of such controversies there is also a movement for the introduction of the Certificate of the Extension of Education (C.E.E.) which is specifically aimed at those students gaining C.S.E. grades lower than grade 1.[1]

Finally, W. Clayton, chairman of the West Yorkshire and Lindsey C.S.E. Board and a member of the working party for reorganisation of the system of G.C.E.-C.S.E. examinations, stated his hope that "by 1981 opinion may have moved right away from the idea of a wide ranging external examination".[2]

This is, in brief, what has been going on over the system of examinations in England. From our point of view, it may be reasonable to expect that all this wind of change has had its influence upon classics examining.

3. Objectives of examinations. What, precisely, do examinations measure? According to Whitfield, "an examination is a form of measuring instrument, but we cannot at present say with any certainty what, in fact, most of our examinations are measuring! To what extent exams forecast future achievement is virtually unknown".[3]

Nevertheless, there have been outlined certain purposes which the examinations are thought to serve. The chief of these purposes have been defined as follows:

(a) An examination can measure what is being learned. Tests and examinations are a teaching tool; they are or can be a way of learning.[4] Good tests aim at revealing whether the objectives of instruction have been attained.

1. The Times Educ. Suppl. No. 3154, 14 Nov. '75, (Letters).
2. S. Cameron (1974), 'Exam Boards Differ on Changes', p. 3.
3. R.C. Whitfield (1968), 'Improving Examining at 16 plus', p. 110.
4. W.B. Rust, H.F.P. Harris (1967), Examinations: Pass or Failure? pp. 101-02.

J. Owen finds it puzzling that it has taken so long to see "that examinations and curriculum are bound together not in an unholy way but in a wedlock which should prove fruitful".[1] To identify this 'wedlock' is not considered enough, anyway, by Professor H. Grobman of the New York University:

> "In developmental projects, a broader evaluation is imperative if the project is to avoid the dilemma of knowing that students have or have not mastered the desired materials but not knowing why or how this happened, not being able to identify the reasons for success or failure".[2]

(b) Examining is thought to serve as a guide to the teacher in the selection of content material and teaching techniques.[3]

(c) Examinations can measure ability to apply knowledge under work conditions; also ability to memorise, organise, and present material under stress conditions.

It may be worth mentioning here the following techniques or patterns of examining, 'made in the U.S.A.' which are now gaining ground in this country: True - False, Multiple Choice, Matching, and Completion.[4] These examining tools are welcome by the reformers as supplying objectivity in marking and as lending themselves for computerisation.

Finally, it is suggested that "the present examination alchemy" should give way to the concept that examinations are an integrated and essential part of an evolutionary curriculum model in which the whole procedure of teaching-learning would pass through the following stages:

(a) choose and formulate teaching objectives,

(b) exploit learning experiences to achieve objectives,

1. J.G. Owen (1973), The Management of Curriculum Development, pp. 23-24.
2. H. Grobman (1970), Developmental Curriculum Projects, p. 172.
3. J.D. Grambs and Co. (1970), Modern Methods in Secondary Education, pp. 296-97.
4. Ibid. pp. 302-06.

(c) measure extent to which objectives are being achieved,

(d) review results: modification and planning for the future.

Attention is also now paid to the validity and reliability of an examination and to its effect upon the curriculum. Both these are crucially dependent upon the quality of the questions of which the examination is composed.[1] One would wish to be sure that a question measures one of the stated objectives of the course, that it is phrased in appropriate and unambiguous language, and that the majority of potential candidates would be able to offer a reasonable answer in the time available.

1. D. Nuttal, A.S. Willmott (1972), British Examinations, p. 14.

I. Classics examining in England today

1. Modern aspects of examining in the Classics.

> "It is strictly the business of an examination to test the AIMS of a syllabus rather than the content of the teaching. The syllabus is now regarded merely as a means to an end: we must test the ends achieved rather than the means taken to achieve them".
>
> (S. Wiseman, 'Didaskalos', I, 2, 1964, p. 46).

These lines written soon after 'Didaskalos' made its appearance gave the signal for the revision of classical syllabuses and methods of examining. Acting within the general educational climate of change the reformers produced the theory that if the 'Classics' include any considerable value, this value must be found in the content of classical works and their literary quality rather than in the static linguistic form of the texts; classical literature should be seen in the context of the civilisation within which it grew and matured.

Examination papers became the first target of reformers. For "what is tested tends to be taught; what is not tested tends not to be taught".[1]

The ideas of the moderns on classics examining could be summarised as follows:

If ends rather than means must be examined, then grammar questions, 'drill' sentences, syntax 'gobbets' should give way to more substantial questions. If the core of a syllabus is the ancient Greek or Latin literature and civilisation, examinations will test the ability to read Greek and/or Latin and whether the pupil has grasped the meaning of what he has read. Hence, comprehension and translation would be the first demand of an

1. S. Wiseman (1964), 'Latin at the Ordinary Level', p. 48.

examination paper. But also literary material would be given in the original or in translation to test the candidate's understanding and appreciation of the works studied.[1] As one teacher put it, "we used to study Caesar to improve our Latin, we now learn Latin to find out what Caesar is saying". So the following main aims of Classics teaching are defined:[2]

(a) to bring the pupils as quickly as possible to the stage where they can read, comprehend, appreciate[3] and enjoy in the original, Greek or Latin or both;

(b) to study at all stages of all courses Greek and Roman history and civilisation.

Some further arguments and proposals of reformers are as follows:

(i) Composition must be replaced by more direct and efficient ways of teaching pupils how to translate from Latin or Greek. "Only thus does there seem to be some hope of producing an educationally valuable course which can be completed in less time".[4]

(ii) Questions testing mere knowledge of facts should be avoided. The examiner should not limit his ambition to taking one correct answer. A question should make the candidate think anew about the text. A good idea for the examiner would be to give a statement of opinion in quotations followed by a request for discussion. Such questions challenge critical thinking.[5]

(iii) Questions, in general, must be related to the central

1. M.R.F. Gunningham (1967), 'The Oxford O-Level Greek Syllabus and Papers', p. 41.
2. A. Kilgour (1969), 'Towards the Teaching of Classical Civilisation', p. 135.
3. K. Sanders (1967), 'Can We Revive the Classics?', pp. 12-13.
4. A. Kilgour, ibid.
5. P. Creek (1966), 'Examining Literary Studies', p. 63.

themes of the texts and to the intentions of the author. This, of course, can produce difficulties for the examiner, as he is bound to vary the questions from year to year. But if questions are always set on peripheral matters, teachers will be forced to make an exhaustive study of each text, and so encourage memorisation. But, "one should always feel that there is more to learn about a great work of literature: too close study for too long kills appreciation".[1]

Creek suggests that the problem of varying the questions and yet making the candidate think about central themes might be partly solved if fairly long passages - at least one page - from the ancient texts were printed on the examination paper and candidates were asked a question related to these and to their relationship to the text as a whole. But he finds such printing expensive and long. (Although it still takes some time to read the long passage, one would suggest that the technical problem can be solved by photo-copying the ancient passages examined. Such a solution would be salutary especially for Greek pupils to whom the passages are dictated in the examinations).

(iv) At each stage teacher and pupils should be consciously aiming at "specific and concrete objectives" and the examination should test attainment of those objectives and no others.

(v) Examination papers should be so composed that the majority of the class can tackle the majority of questions with confidence. The average pupil must be persuaded that his success depends not so much on his cleverness or luck, but rather on his paying attention, taking care and working hard. This is of

1. Ibid.

particular importance in the first 2-3 years. "For small boys poor performance in a difficult examination is likely to lead to discouragement and bring the subject into disrepute". Part of the questions should, of course, be more selective aiming to give a chance to those who deserve it "to reap the reward of special ability and industry".[1]

Finally, it is suggested that "while we are about the business of making O-level Latin more enlightening, let us take the opportunity to make it easier".[2]

It can now be seen how faithfully the classical reformers accept the more general educational climate which demands: (a) a more rational function of examinations in the education of pupils, and (b) "examinations without tears". (The second point may not be unrelated to the future of the classics profession). But how these two goals can be achieved remains a problem.

2. Examination papers under criticism

As early as 1966, M. Balme complained that the classical syllabus, judged by the questions set in public examinations, was unbalanced. He found a gulf fixed between linguistic questions and critical questions. "On the one hand, compositions, unseens, translation from set books, grammar and context gobbets - all primarily linguistic; on the other hand, essays often demanding a considerable degree of critical acumen, e.g. 'Catullus is too polished a poet to have felt deeply'.... It is perfectly plain that this sort of performance, with which we are all familiar, depends upon powers of memory, not powers of appreciation".[3]

1. Incorpor. Assoc. of Assistant Masters in Second. Schools, The Teaching of Classics (1961b), p. 155.
2. J. Watson-Wemyss (1973), 'A Survey of O-Level', p. 314.
3. M. Balme (1966), 'Aestimanda: an Apologia', pp. 120-21.

Another criticism of (A-level) examination papers is that in 'special book' papers the final question, which may refer to literary values, is conventionally allowed little time and is virtually ignored as a criterion of excellence; also the General Paper, where a critical sense might sometimes manifest itself, is far outweighed by the proportion of papers devoted to translation, composition and the more technical aspects of the Classics: there is no respect for genuine literary criticism. Such matters need to be discussed more frequently, more openly: "As individuals and as members of subject associations .... we have a legitimate interest in them".[1]

Questions that constitute the content of O-level examination papers are also criticised as difficult in terms of both their phrasing and their requirements. On the one hand, questions about the quality of literature are regarded as impertinent and pointless even at A-level, when the work has been studied in the original. As for Classics through translations, R. Barrow complains: "At O-level aesthetic or artistic evaluation of texts read in translation strikes me as a formidable absurdity". His central criticism is that in the questions set there is a lack of internal coherence. "What will one really know about Roman culture, if one studies Roman letter-writing, Troy and Greek Tragedy?".[2] And all this, in spite of the stated aim of the paper to provide "a coherent study of central aspects of Greek and Roman culture".

However, it is held by others that at O-level there are arguments against children learning more and more about less and

1. M. and M. Thorpe (1968), 'A Theory of Classical Education', pp. 14-15.
2. R. Barrow (1972), 'Review', p. 81.

less; what must be achieved is to arouse the interest of children in the ancient world to such an extent that "they are impelled to follow it up by further reading of their own".[1]

With regard to C.S.E. language papers, it was held that the Boards, with the exception of the Metropolitan Board, approach the language from a morphological point of view "prescribing upon pupils and chief examiners alike a shopping list of items thought to be within the linguistic competence of C.S.E. candidates".[2]

The criticism of examination papers in the Classics presented above is exercised, more or less, by representatives of the 'new wave' who advocate a more personal response of pupils on matters of 'understanding' and 'appreciation' of the Classics at the expense of questions of pure linguistic content. A number of classicists now claim that the required virtues are offered by the Cambridge Latin Course (C.L.C.). Here is what J. Watson-Wemyss argues in his 'Survey of O-Level Latin':[3]

Today, in English examinations there are tria genera discendi: linguistic competence, display of knowledge or comprehension, and critical awareness. This is precisely the natural progression that a pupil makes when he studies a work of literature. "The three ingredients are interdependent, but to be exclusively preoccupied with the first two is rather like taking a train journey without a destination". Watson-Wemyss claims that the last of the 'tria genera discendi' is the fully progressive approach of the C.L.C.: it encourages from an early stage the capacity for a ready response to the subject under discussion and leads

1. J. Hart (1972),'Reply', p. 87.
2. C. Greig (1972), 'Classics and the Certificate of Secondary Education', pp. 92-93.
3. (1973), pp. 302-06.

naturally to a more sensitive analysis of O-level material. He also claims that the whole course presents a unity of structure and so one is not left at the end with the usual problem of settling the conflicting claims of grammar, syntax, unseen, comprehension, set books and topics.

Watson-Wemyss concludes that "there is still a long way to go before all Boards are fully aligned with current developments in teaching, but if the trend continues the day is not far distant when the concept of a classicist as a professional gerund-grinder will belong to a legendary past".[1]

The ambitious Cambridge Latin Course has not avoided strong criticism. Apart from what we point out elsewhere in this study, N.C. Dexter, who is an assistant secretary of the Oxford Delegacy of Local Examinations, in his 'The Changing Pattern of Examinations in the Classics',[2] declared:[3]

> "I have not, as some of you may know, always been in agreement with your philosophies, believing as I do that the propaganda for the newer methods of teaching has been overshrill, and that some teachers have assumed that new ideas must necessarily replace old ideas".[4]

The place of the C.L.C. is central in Dexter's criticism of the new habits in classics teaching-examining.

We would summarise his arguments as follows: (a) The C.L.C. does not give the learner very much in the way of grammatical-syntactical knowledge, so necessary for the approach to original literature. Instead of "fast reading" the purpose should be "slightly quicker reading".[5] (b) Care is not taken of those

1. J. Watson-Wemyss (1973), 'A Survey of O-Level Latin', p. 313.
2. N.C. Dexter (1973), pp. 8-16.
3. When he addressed the Association for the Reform of Latin Teaching, in the 1973 Summer School.
4. N.C. Dexter (1973), p. 8.
5. Ibid. p. 9.

"oddities who find a particularly creative satisfaction in composition".[1] (c) Pupils do not appear to be very good at comprehension.[2] (d) Background knowledge now demanded forces the pupils to rely too heavily upon reading "books about books".[3]

The reply to Dexter was given by Sharwood-Smith through his 'Changing Patterns and Mr. Dexter'.[4] He remarks that Dexter, in thinking of O-level Latin, has always in mind the finished classical scholar with his superior clarity of thought "stemming from mastery of an inflected language". But in present circumstances an O-level syllabus should be valid in its own right as part of general education. Even Mr. Dexter agrees, Sharwood-Smith goes on, that the C.L.C. appears to hold the interest of the children, but he does not explain why: it happens because the language material is 'embedded' in what one might call an historical novel; the course combines the interest of archaeology, history and fiction; it is a 'superior course' in elementary Sociology since it offers a fair presentation of "relationships between masters and slaves, patrons and clients, imperial officials and British provincials, emperor's freedmen and Roman aristocrats".[5]

*

SUMMARY. Examinations, in general, are under attack for the following major reasons: 1. They kill the interest of candidates in furthering their education by their own initiative. 2. There is no certainty what precisely they do measure.

1. Ibid. p. 13.
2. Ibid. p. 14.
3. Ibid. p. 15.
4. Latin Teaching, 35, 2, April 1975, pp. 48-52.
5. Ibid. pp. 50-51.

But as no other means could, at the moment, substitute for examinations in carrying out their necessary functions, the demand has been limited to: 1. 'examinations without tears'; 2. examinations serving and not dictating the curriculum; 3. attention to the validity and reliability of the questions set; 4. more personal response and less memorising on the part of candidates.

There are, however, those who argue that examinations have already raised curricular standards.

Innovation in the examination system that has occurred in England since the 1960's is attributed to: 1. The Newsom Report of 1963; 2.. the creation of C.S.E. in 1964; 3. the raising of the school leaving age; 4. the Examination Boards; 5. the Nuffield Foundation; 6. the Schools Council.

Educationists now aim to improve the content and administration of examinations.

'Progressive' classicists following the more general climate of educational change are suggesting: 1. Ends rather than means must be examined. 2. A question should make the candidate think anew about the text. 3. The content of examination papers should be within the powers of the majority of the class.

Examination papers in the Classics are criticised by various classicists as: (a) still serving to a large extent linguistic purposes; (b) demanding powers of memory, not powers of appreciation; (c) including questions difficult both in their phrasing and their requirements; (d) distinguished for lack of intrinsic coherence when questions refer to the study of classical civilisation.

This is the picture of examinations in general and examination papers in the Classics particularly, during recent years, as it has

been conceived by modern educationists and classical scholars, respectively.

To discover more accurately what the situation is, let us now engage in a more detailed survey of examination papers in the Classics set at all school levels in England, Wales, Scotland and, partly, in Ireland.

3. A survey of British examination papers in the Classics

The general aims of this study will be:

(a) to investigate the similarities and differences between the examination papers being set by the various Examinations Boards;

(b) to find out to what extent the reformers have affected examinations in different parts of the country. Questions asked can lead to inference about the extent of 'new teaching' in schools (on the grounds that teachers broadly teach what examiners question); questions set can then be classified into 'traditional' and 'new';

(c) to compare the content and techniques being applied in British examination papers with those found in examinations set in Greece.

British examination papers in the Classics, as in other subjects, presumably do have much in common since they measure qualifications for University admission, etc. But given also that the state of Classics is now passing through a continual change and the highly decentralised education system of this country allows the various Boards and schools to devise their own regulations, syllabuses and courses, a considerable variety in the structure and content of examination papers is very likely to exist. For the purpose of a parallel study of as

many existing similarities, trends and differences as possible, the focus of our investigation is upon one and the same year (1973).

Examination papers will be surveyed from the following viewpoints: structure, authors studied, composition and linguistic material examined, comprehension, type (and phrasing) of questions set on para-linguistic material, time available.[1]

A. O-Level examination papers

1. University Entrance and School Examinations Council (Univ. of London): in summer 1973, there were two papers to be taken by candidates.[2]

Paper I: time available 2½ hours. The paper consisted of 4 parts and candidates were to take either parts I and II, or parts II and III, or parts III and IV. The structure and content of Part I was as follows: Set Books:

(A) Caesar, Gallic War, V, 26-53.

1. To translate into English: 10 + 8 lines (36 marks)
2. To write short notes on the subject matter and context of two out of 3 passages. (6 marks)
3. "Write not more than 30 lines describing the attack of the Gauls upon Cicero's camp, and the measures taken by Cicero ...." (8 marks)

(B) Cicero, Pro Lege Manilia, 1-35. This section was of the same structure as Section A.

Part II was devoted to Verse Set Books (structure as above):

(C) Virgil, Aeneid I, 157-656.

1. Overall information about these points is given in Appendices D to H.
2. Univ. of London, O-Level Latin (Summer 1971 to Jan. 1974).

(D) Two centuries of Roman Poetry.

Part III: Unprepared prose translation (50 marks allotted for 15 lines).

Part IV: Unprepared prose and verse translation (50 marks).

Therefore, candidates can combine set books with unprepared translation or offer only set books. Also in certain cases we meet questions of a modern type: i.e. Outline "the three similes in 'Aeneas and Turnus' and say which you find the most effective and why".

Paper II was of the following structure and content:

A. 4 questions on grammar,

B. Composition: 8 sentences to be translated from English into Latin, or unprepared translation: 12 lines prose. Time allowed: 2 hours. All questions were to be answered. The paper is extremely linguistic.

Hence, few of the proposals by the reformers had been so far (in 1973) adopted by the examiners.[1] Comprehension had still not been introduced and the alternative to composition was unseen translation. The type of questions set on para-linguistic material usually asks for information.

The corresponding examinations in Greek are of similar structure and requirements. Authors recommend for study: Thucydides (Plataea), Plato, Xenophon (Anabasis), Homer (Odyssey), Sophocles, Euripides.

In Greek Paper I comprehension appears as an alternative to grammar and in Paper II as an alternative to translating. The so-called cultural approach is also reflected in certain cases: e.g. candidates were invited to write "not more than 30 lines"

1. See also Univ. of London, G.C.E. Regulations and Syllabuses (June 1974 - January 1975), pp. 129-31.

describing what they had learnt about daily life in Athens.

2. Oxford Local Examination Papers (Summer, 1973). Latin Paper I (time available 2 hours) consisted of 4 questions of which candidates had to attempt question one and two others. These questions were of the following content:

Questions 1, 2: there were set 13 lines of Latin prose to be translated into English.

Question 3: a prose Latin passage of 20 lines was followed by 12 questions set mainly on comprehension, background knowledge, grammar, syntax.

Question 4: 8 simple English sentences to be translated into Latin.

Paper II was divided into 5 sections of which candidates were to attempt only 2. Time allowed: 2 hours.

Section A: two passages of 20 lines each taken from Caesar's 'De bello Gallico' were followed by 5 and 7 questions, respectively; these questions were set on translation of several phrases, grammar, comprehension, context knowledge.

Section B: Erasmus' Letters: structure as above.

Section C: Unprepared Translation.

Sections D, E: (Ovid); structure as in Section A.

The innovation in these papers lies in the fact that candidates' ability to read and comprehend original Latin without translating is encouraged, while various linguistic skills are also tested through the passages set for reading. One should also underline the intention of those who devised the Latin syllabus to enrich it with Latin literary works such as Erasmus' Letters which presumably attract the pupils more than, say, Caesar does. On the other hand, the possibility of alternatives adds variety and flexibility to the above papers so that candidates

are able to make their choice not only according to their linguistic skills but also according to their individual inclinations and interests.

The main features of the corresponding papers in Greek are:

Paper I: Candidates were to answer all 3 questions. Time available, 2 hours (for each paper). Question 1 consisted of 8 items including ancient Greek words on which candidates were invited to write notes concerning grammar etc., or to give their meaning. Question 2 included 8 brief English sentences to be translated into ancient Greek. The alternative to composition was to read 15 lines original Greek and then answer 11 questions related to comprehension, translation of several phrases, syntax and grammar. Question 3 consisted of 12 lines of unseen translation.

Paper II: Candidates had to answer all 3 questions of Section A or Section B.

Section A: Question 1 consisted of two alternative items testing knowledge of the subject matter (Thucydides, II). Question 2 included 2 passages, each of 7 lines, to be translated into English. Question 3 was to read two passages from Thucydides, 13 lines each, and to answer 9 and 7 questions, respectively, most of them testing comprehension or context knowledge.

Section B was constructed on similar lines as Section A, its subject being Euripides' 'Ion'.

Hence, the traditional approach to the subject is maintained to a considerable extent but modern trends are also present: composition appears only as an option and comprehension takes a good share in Paper II.

In certain cases candidates are led to literary appreciation: "Does the Ion correspond to your idea of tragedy?" (Paper II, question 1); in other cases they are motivated towards a moral-critical approach to the events narrated: e.g. "Which side do you think put forward the better case before the Spartan judges - the Theban accusers, or the Plataean defendants? State your reasons". (Paper II, quest. A1).

But such questions are the exception, not the rule. The kind of knowledge usually demanded is of linguistic or descriptive content. To take an example, "Explain what the Plataeans did in order to provide themselves with ladders of the right length to scale the walls, and to avoid mistake in their calculations". (Paper II, quest. A3e). Here the length of the question seems to be disproportionate to the length and the importance of the answer.

It is, however, worth stressing that the passages quoted are always examined in relation to their historical and literary context. So the major impression is that the two papers if taken together are distinguished for the variety of their content and the intention of examiners to help candidates rather than make them fail.

3. Joint Matriculation Board (Summer, 1973). In 1972, the Board introduced an interesting innovation: the Greek and Latin examination papers can now be combined with Classical Studies.[1] The new syllabus is intended to meet the needs of candidates who wish to combine the study of a classical language with an interest in the wider aspects of classical civilisation. "It

1. J.M.B. (1972), Regulations and Syllabuses, p. 5.

includes the tests of translation and understanding set as Paper I of Greek (Ordinary) but excludes the additional translation and the verse prescribed work for which provision is made in the second Greek [and Latin] paper. These are replaced by a paper identical with that set for Classical Studies ...."[1]

In summer 1973, Paper I in Greek consisted of 3 questions all of which were to be attempted. Time allowed: 1½ hours (for each paper). Question 1 consisted of 12 lines of unseen simple ancient Greek prose. The meaning of 6 words was given in footnotes. Question 2a included five simple English sentences to be translated into ancient Greek. The alternative (2b) was to translate 5 ancient Greek sentences into English. Question 3 was to read 16 lines from Xenophon's 'Cyropaedia' and then to answer 14 questions of which: 3 included sentences to be translated from Greek into English, and all the others aimed to test comprehension.

Paper II included 4 questions and candidates had to answer either question 1 or question 2 and either question 3 or question 4.

Question 1 consisted of unseen prose. Question 2 referred to prose set books: (a) Xenophon's 'Anabasis': candidates were to translate two passages of 5 lines each, and then to read 3 passages, each of 2-4 lines, and to answer 16 questions. Of these questions, 2 included phrases to be translated into English, 1 referred to grammar, one to the meaning of a Greek word, one to the meaning of a phrase, and all the others tested comprehension. Question 2b examined Plato's, The Martyrdom of Socrates, and was

1. J.M.B. (1973), G.C.E. Regulations and Syllabuses, p. 81.

constructed on similar lines to question 2a. Question 3 consisted of an unseen verse passage (13 lines); in addition, scansion of 2 lines was required. Question 4 referred to verse set books (Euripides 'Rhesus', Homer 'Odyssey') and was of similar structure to question 2.

Thus: composition occupies little space and is an optional section. Unseen translation is present in both papers but in Paper II candidates have also the alternative of preparing themselves on set books. Translating, in general, constitutes an indispensable part of each paper. Questions related to grammar-syntax are extremely few in both papers. Questions based on 'reading' are focused on comprehension. Further knowledge related to the authors and to the life of those times is not usually required. (This deficiency is covered by the examination paper set on Classical Studies). Both Greek papers do not go far beyond testing skills of translating and comprehension. But there exists a wide range of alternatives that is absent in the corresponding papers set on Latin, which in any other respect are of similar structure as the papers in Greek.

Questions on literary appreciation are not unusual, in Latin papers: e.g. "Which two Latin words show the difference between the physical condition of Aeneas and canis?"[1] Or: "What contrast is Virgil emphasising by putting dulci next to tristes?" Probably the value of such questions lies not only in aesthetic grounds but also in the fact that they make the teaching of grammar meaningful and so show its usefulness. This is the main point which makes the above paper look different

1. J.M.B. (1973), O-Level Examination Papers, p. 266.

from those surveyed so far.

The general impression is that the J.M.B. makes generous concessions to reading original texts with emphasis on comprehension and some emphasis on appreciation (in the Latin section). But accuracy is also protected through translating.

4. The Associated Examining Board (summer 1973). "In order to gain a pass, candidates are required to reach a certain aggregate in the two papers together and also to achieve a minimum standard in paper 1 considered by itself".[1] Paradoxically enough, this Board, considered one of the pioneers in innovation,[2] appears in its classical section extremely conservative. For what is demanded in the syllabus refers to linguistic competence, predominantly.

Paper I. Time allowed: 2 hours. The paper includes 4 questions, all of which should be answered.

Question 1 was to translate 10 lines from Caesar's 'De bello Gallico' into English. Question 2 was to translate 7 simple sentences from English into Latin or to do the same thing with a prose passage of 8 lines. Question 3 was to choose any 5 from 10 English words and write down the present infinitive active of the Latin verb from which each of these words derived. Question 4 was of grammatical content. Paper I is, undoubtedly, the most 'linguistic' and traditional type of English examination papers we have surveyed.

In Paper II (time allowed: 2 hours) candidates should offer one of the two parts of Section A together with one of the two parts of Section B. All questions should be attempted in

1. A.E.B., 1976 G.C.E. Syllabuses, p. 181.
2. H.G. Macintosh, L.A. Smith (1974), Towards a Freer Curriculum, p. 4.

both parts offered.

Section A: Part I included selections from Pliny's Letters. Structure: (a) 7 lines to be translated from Latin into English; (b) 2 passages of 8-9 lines each to be read and then 7-8 questions on comprehension, translating, grammar and also on candidates' personal view of the text under examination: e.g. "Give your own view, with reasons, whether you consider Pliny harsh in his attitude or not". Part II consists of unprepared prose translation. Question 1 was to translate a passage of 12 lines from Caesar's 'De bello Civili' and question 2 was to write brief notes on a few grammatical and syntactical phenomena.

In section B, Part I referred to the book, Two centuries of Roman Poetry, and Part II to unprepared translation. Structure as above.

It may have now become clear that the 'new wind' has still not blown through the rooms of the A.E.B. Apart from the possibility for a few alternatives and some presence of comprehension in Paper II no major change has occurred. Composition has not become an option and questions of pure grammatical content continue to take their share. Certainly, the reformers imply such examination papers when they complain on behalf of candidates, "non esse deis cura securitatem nostram". But candidates' security is not necessarily threatened only by grammar.

5. Welsh Joint Education Committee (Summer 1973). In Greek Paper I candidates should attempt all three sections (time available, 2½ hours).

Section A: 'comprehension'. A passage of 18 lines (prose) was followed by 17 questions. Of these questions 8 were set on

comprehension, 1 on translation of several idiomatic phrases, 4 on syntax and 4 on grammar.

Section B refers to unprepared translation.

Section C consists of composition, its alternative being unprepared verse translation.

Paper II: time available, 2½ hours. Candidates should attempt any two of the following:

(a) One author from Section A: Thucydides (Plataea), Plato (Apology).

(b) One author from Section B: Euripides (Ion, or Cyclops).

(c) All of Section C: Prose unprepared translation (10 and 12 lines).

(d) One Topic from Section D: Mythology (Apollonius of Rhodes) or Plutarch.

The main features of this paper are as follows: No questions on accidence are set but accuracy is protected through unprepared translation or set books. Questions set on 'understanding' do not go beyond comprehension; also questions set on topics are of the information type.

A new element has been introduced concerning the length of answers: The examiner's advice to candidates is: "Your answers should be brief, but it is expected that answers to questions marked * will be rather longer". (p. 9.).

It is clear that the examiners without betraying the old linguistic habits have felt it necessary to sponsor the literary material taught, through such topics on mythology as the following: "The Colchis and the Golden Fleece",[1] (The Voyage of the Argo),

1. Four passages (5-8 lines) from Apollonius, translated into English, are followed by 3-4 questions each, set on the subject matter. Critical thinking is not excluded: e.g. "Describe Medea's feelings for Jason and discuss whether Apollonius has made her subsequent behaviour consistent with the character he has portrayed". (Paper II, p. 10).

indeed a very attractive story and an inexhaustible source of inspiration for ancient Greek literature and art. Also topics translated from Plutarch (The Glory and Tragedy of Athens, or the Rise and Fall of Athens) have, certainly, much to offer those who would wish to study the "Glory that was Greece" in some depth.[1]

Generally speaking, the case of the Welsh Joint Education Committee shows examiners' intention to combine, as early as at the O-level stage, the study of language through the traditional approach with the study of literature-civilisation according to the new orientations of classical education.

The same lines are followed in the structure and content of O-level Latin examination papers set by the same Board in summer 1973.[2]

6. Southern Universities' Joint Board for School Examinations. In 1973, the structure and content of Paper I in Greek were as follows: time available, 2½ hours. The paper consisted of two Sections, both to be attempted. Section A: unprepared translation (Xenophon, 'Cyropaedia'): 60 marks allotted. This section consisted of 2 passages, of 9 lines each, both to be translated. Section B: composition or comprehension, 40 marks allotted. In the first case 8 simple English sentences were to be translated into Latin; in the second case, a passage of 19 lines taken from Xenophon's 'Anabasis' was followed by 14 questions, all to be answered. Six of these questions referred to grammar and syntax.

Paper II (time allowed, 2 hours) in Greek: The paper consisted of 2 parts, both to be attempted. Part I included 3 Sections,

1. See p. 11 of Paper II.
2. Appendix D: Structure of O-Level Exam. Papers.

A, B, C. Candidates were to answer A or B or C.

Section A included two sub-sections: (a) to translate 2 passages, of 8-9 lines each (26 marks); (b) without translating, to answer briefly the questions set on 3 passages, of 3 lines each followed by 3 questions of the following pattern: "What were the circumstances?", or "What happened afterwards?" (p. 2). This sub-question was granted 24 marks.

Section B (Plato's 'Crito') was of a similar structure, and Section C included 17 lines of unseen translation (50 marks allotted).

Similar lines are followed in Part two (Verse: Euripides' 'Ion', Homer's 'Odyssey') which also consisted of 3 Sections. Verse unseen translation consisted of 14 lines taken from some Greek tragedy: the candidate was given only one Greek word translated into English, in a footnote.

The corresponding papers in Latin were of the same structure.

According to the syllabus, also in 1975 the examination papers were to be of the same structure and similar content. "Candidates must satisfy the examiners in both of them".[1] The syllabus does not give any specific aims. But clearly, its intention is to maintain the linguistic standards as much as possible. Even at the A-level stage we must proceed to paper III in order to find paralinguistic material.[2] Literary criticism is reserved for mature people who can also tackle questions "set on the wider reading in translation of authors prescribed for paper II".[3]

7. Southern Universities' Joint Board: School Classics Project (June 1973). The structure and content of the examination

1. S.U.J.B.S.E., G.C.E. 1975, Regulations and Syllabuses, p. 17.
2. Ibid. p. 18.
3. Ibid. p. 19.

papers set in 1973 were as follows:

Paper I (time allowed 2½ hours) consisted of two parts both to be answered. Candidates could choose between a section A and a section B in each part. Marks allotted: Part I, Section A: Q. 1: 30; Q. 2: 20. Section B: Q. 1: 20, Q. 2: 30; Part II: 60. Total 110. Candidates should not translate the passages of Latin except where they are specifically instructed to do so.

Section A of Part I consists of a passage of 23 lines (Virgil's Aeneid). The passage is followed by 3 questions including sub-questions on comprehension and appreciation: e.g. "In his description of the dead, what details does Virgil include about the puellae and iuvenes? What feelings do they arouse in the reader and why?" (4 marks). Candidates were also required to translate 7 lines from the quoted passage (10 marks). A more careful consideration of this section shows that question (a) which includes 5 sub-questions tests comprehension or context knowledge (10 marks allotted). Question (b) which includes 2 sub-questions tests appreciation (10 marks). Question (c) (translation) is also allotted 10 marks. Hence, an overvaluation of skill in translating is not demonstrated so far.

In Section A there was another passage from the Aeneid of 23 lines followed by two questions including 5 and 2 sub-questions, respectively, constructed on the above lines.

Part II consisted of unprepared translation: candidates were to translate 7 lines out of 15. There were also set 8 questions on comprehension. In certain cases questions challenge candidate's critical thought: e.g. "Which Latin word or phrase suggests that Regulus' grief was excessive? Which suggests that it was insincere? (p. 6).

Paper II consisted of 3 sections (Section 3 included alternatives),[1] all of which were to be answered. (Time allowed 2¼ hours). Out of a total of 90 marks allotted, 23 marks were granted to translation. Here, again, we meet questions constructed on quite modern lines: "In what two ways does the first half of this poem [Catullus] contrast with the second half?" Or: "What aspect of love is emphasized by the word 'uror'?" (Section B, p. 3). The cultural approach appears in Section C in which questions are based on the quotation of information given by historians. To take an example, "In his biography of Julius Caesar, Suetonius wrote: 'He made very long journeys at incredible speed; travelling light, he covered a hundred miles a day in a hired chariot". (a) How did the Romans create and maintain a good system of communications? (b) What effect did it have upon life in the Roman world? (c) In what respects was travel in the Roman world less restricted than it is today? In what respects was it more difficult?" (p. 6).

So candidates by being stimulated by what is said about Caesar's journeys are led to display the assimilation of knowledge related to the Roman system of communications and to attempt comparisons with today's world.

Another innovation concerns the citation of pictures taken from the world of art which candidates had studied in combination with the study of Latin language and literature.[2]

At this point, it is of interest to mention that the Syllabus for 1975 continued to set similar requirements: Candidates should offer one of the Major Authors (Virgil - 'Aeneid',

1. Candidates were to answer two questions out of six.
2. 1973 and 1974, Paper II, p. 5 (summer exam).

or Tacitus) and both of the Minor Authors (Pliny - 'Letters', and Catullus). "The unseen will be a passage from Pliny or similar prose; the essay questions will be based on topics arising from the paralinguistic material in the Cambridge Latin Course ...."[1]

In conclusion, S.C.P. O-Level Latin examination papers appear to be constructed on quite modern lines, in the sense that formal grammar is excluded, whereas emphasis is being laid on comprehension, literary appreciation and the study of culture from which literary works have emerged. Nevertheless, translating skills are not despised since out of a total of 200 marks for both papers, 73 (36.5%) marks are allotted to translation.

8. Scottish Certificate of Education Examination Board. As the Scottish and English school-examination structure are so very different, the purpose of the present survey is not so much to establish the existing similarities or differences between the two systems, as to find out what is now examined in the area of classical education in Scotland. That is, the major goal at both levels (Ordinary, and Higher in the next section) will be to see to what extent the Scottish reformers have affected examinations.

In order to do so, we must review, first, examination papers set in the years preceding the introduction of the new courses.

In 1965 and 1966, both Greek and Latin O-Grade papers - this category of candidates takes one paper in each subject - were overburdened by linguistic material, and questions set on the subject matter tested knowledge of information conveyed. Comprehension had still not been introduced, but questions set on the subject matter were based on a few lines of original text.

1. S.U.J.B., School Classics Project: O Level Latin Syllabus (1975).

(The same habit prevails in Ireland). The papers included alternatives and were in their main points similar in structure to the English. Composition was still a compulsory section. Generally, the papers were constructed on traditional lines.

It was the report on the Teaching of Classics in Schools, issued by the Scottish Education Department in 1967, which led the Board's Classics Subject Panel to recommend to the Examinations Board that new examinations should be introduced in Latin and Greek "to take account of the recommendations contained in the report". Then the Board after consultation with the educational bodies concerned decided to introduce the new examinations in Latin and Greek on the Ordinary Grade in 1971 and on the Higher Grade in 1972. The old examinations were discontinued after 1972 on the Ordinary Grade and after 1973 on the Higher Grade.[1]

The aims of the new classical syllabus are not given; it confines itself to citing specimen question papers for both Grades concerning Greek and Latin. The new paper is divided into 4 sections instead of 3. In the 1974 examination papers comprehension occupies half of Section A and the whole of Section B. There are no questions on grammar. Questions on history and civilisation test knowledge of a descriptive kind. In the Latin paper we can also establish questions which sound as if they were demanding something more than mere comprehension of the usual motif: e.g. "Choose two words from the passage that indicate the feelings of Proserpina after her encounter with Dis". (From Ovid's 'Metamorphoses' - Prescribed Book).[2]

1. S.C.E.E.B. (1970), New Syllabuses and Specimen Question Paper, p. 2.
2. O-Grade Latin Exam. Paper, p. 5.

The difference in material examined and marks allotted is as follows:[1]

Table 9. Old and New O-Grade Latin Syllabus

OLD	Marks Allotted	NEW	Marks Allotted
Seen translation or optional unseen	32	Seen translation or optional unseen	35
Unseen translation	30	Unseen translation	30
History and civilisation	10	History and civilisation	20
Sentences and grammar	28	Unseen comprehension	15
TOTAL	100	TOTAL	100

Hence, the Scottish reformers have affected the content of examination papers. But accuracy in translating is still highly valued (65% marks allotted).

B. A-Level examination papers

1. University of London, (1973). There were set 4 papers (and one special), of the following content, respectively: unprepared translation, prose composition, set books, comprehension and literary appreciation - or a philosophical or historical topic. According to the syllabus, candidates must take paper I and any other two papers, thus offering three papers in all.[2]

Authors included in Latin Paper I and II, in summer 1973: Sallust (Jugusta), Ovid (Fasti), Cicero (Tusculan Disputationes); in January 1972: Livy, Ovid (Fasti), Cicero (Pro Archia). Paper III, 1972-73: Livy, Tacitus, Virgil, Horace, Juvenal, Cicero.

A comparison between paper III taken in January 1972 and paper III taken in June 1973, shows that pure grammar questions have disappeared from the latter. Also questions on pure

1. W.G.G. McLeod (1973), The Scottish Educ. Dept. Experimental Latin Course, pp. 47-48.
2. Univ. of London, G.C.E. Regulations and Syllabuses (1973), p. 131.

comprehension have given way to questions leading to a deeper understanding of the texts studied: "What relevance has this passage to the defence of Murena?" Or through essay or context questions: "How much of Cicero's own character is reflected here and elsewhere in the speech?"[1]

It is also worth mentioning that questions are differentiated from the point of view of marks allotted. Comprehension questions of the usual type are granted lower marks, six marks in the following case: "Why was Masinissa believed to be dead?"[2] Questions requiring a deeper way of thinking could gain higher marks: "What light does this passage throw on the character, power and reputation of Masinissa?" (9 marks). Essay questions, as demanding further intellectual abilities, can gain the highest marks: "Wit and emotion are the lines of Cicero's defence - assess their relative importance in the speech." (25 marks).[3] Obviously, such a differentiation of marks functions towards a more complete assessment of candidates' qualifications.

Style questions are indeed of a high standard: "Illustrate the skills with which Virgil draws Dido's changing moods".[4]

In January 1972, there was no paper IV. In June 1973, paper IV was of the following structure and content: candidates could make their choice between section A and Section B. Questions included in Section A were of the following pattern: "Examine Cicero's attitude to events in Rome when he wrote this letter".[5] Probably the value of questions of this kind rests upon the fact that they motivate towards a study of the text which takes into

1. A Level and Special Papers Latin (Jan. 1972 to Summer 1973), p. 54.
2. Ibid. p. 57.
3. Ibid. p. 53.
4. Ibid. p. 58.
5. Ibid. p. 63.

account the historical context in which the author acted and wrote; in other words, these questions contribute to a deeper study of the literary works. At the same time, they demand a combination of the acquisition of certain knowledge with a personal judgement. But should this kind of material be found in made-up sources, there is a danger of rote-learning. At any rate, the reward is always that a good deal of useful knowledge has been acquired. So much about questions of 'quality'. Simple comprehension questions are not excluded from examination paper IV, anyway: "What can be gathered from this passage about Aeneas' attitude to Apollo?"[1]

As far as the Philosophical or Historical Topic is concerned, candidates are, sometimes, led through reading to tackle questions that presuppose the element of artistic sensitiveness: "Why do you think that Lucretius, although a materialist, presents such a personification of Nature?" (Section B).[2]

Despite all this wind of change, however, the examiner finds it difficult to abandon accuracy. Both paper I and paper II demand pure linguistic skill whereas half a part in paper III is devoted to translating. Once again, prose composition occupies a whole paper but also once more it appears to be a mere option. As far as the real intentions of examiners are concerned, their note on Paper I - unprepared translation - does not leave any doubt in the reader: "In order to pass the examination, candidates must reach a satisfactory standard in this paper".[3] But beyond this point, paper III and paper IV constitute a real conquest for the reformers. Further to what we have said, the

1. Ibid. p. 64.
2. Ibid. p. 67.
3. Univ. of London, G.C.E. Regulations and Syllabuses (1973), p. 131.

aim of paper III is "to encourage candidates to study prescribed authors or specified texts in some depth";[1] and the aim of paper IV "is to encourage candidates to devote more study to wider reading and to develop their powers of critical understanding".[2]

It would now be worth investigating to what extent candidates' performance has justified examiners' expectations. The matter is of particular interest since the new syllabus was examined for the first time in June, 1973.

According to the examiners' Reports,[3] in Paper I most candidates found the Sallust piece reasonably easy, "though there were a few who were baffled by some parts". The Ovid passage again was translated well by a majority, but the Cicero passage was more difficult. In paper II, most candidates were able to translate accurately English "which could be rendered literally into Latin".[4]

In paper III, "it is no longer possible for candidates to obtain high marks by relying on their memory for accurate translation". The result was that many candidates acted on the assumption that essays are marked by quantity, the examiners point out, and find that the candidates' major difficulty lies in the selection and arrangement of the appropriate material for each answer. There were some unfinished scripts, and in some others the last question had evidently been finished in haste. "Some answers would be reduced in bulk if candidates would read attentively the wording of the question instead of writing a general treatise".[5]

1. Ibid. p. 131.
2. Ibid. p. 132.
3. Univ. of London, G.C.E. Examination Subject Reports (June 1973), pp. 25-30.
4. Ibid. p. 26.
5. Ibid. p. 26.

Paper IV, which was entirely new, was a popular one. But, again, while, in general, the examiners were pleased with the performance of candidates, they were disappointed at the relatively small proportion of really high marks. "The cause of this was the uneven performance of candidates over the questions attempted".[1]

Conclusion: (a) In A-level Latin examination papers set by the University of London, grammar and syntax, comprehension and context questions, literary appreciation, philosophical and historical awareness related to authors studied, critical thinking and personal response, all these channels lead to one and the same goal: to a deeper understanding of literary works taken and of the culture they represent. (b) Nevertheless, the new approach does not seem to make the way easier for candidates than traditional classics teaching-examining.

As far as A-level papers in Greek are concerned, they were of similar structure and features to the Latin papers. Authors chosen: Thucydides, Antiphon, Homer, Euripides. According to the examiners' reports, paper II (prose composition), for the first time not compulsory for candidates (1973), was attempted by the great majority of them! The examiners find that the standard of performance was slightly higher than in 1972, but, as they put it, "it is difficult to show that the improvement was due to the absence of compulsion".[2] Good news comes also from the examiners' report on paper III: it has encouraged candidates to write and think in greater depth and scope than formerly, "while still being able as previously to demonstrate their competence in translation". The examiner makes it clear that essay questions

1. Ibid. p. 27. Unfortunately, "no reports were published on the work of candidates at Ordinary level" in 1973, either on Latin or on Greek. (Univ. of London, Schools Exam. Dept., letter to me dated 20 Feb. 1975).
2. Univ. of London, G.C.E. Exam. Subject Reports (June 1973), p. 10.

are no longer necessarily confined to the subject matter of a simple passage but can go beyond it though arising from it. Paper IV (Philosophical-historical topic etc.,) was attempted by a very small number of candidates, and for this reason examiners find it sensible not to discuss candidates' performance in general terms.

2. The Associated Examining Board (summer 1973). Conservatism prevailing in O-level examination papers set by the A.E.B. gives way to more modern approaches at the A-level stage. Apart from comprehension, literary criticism and background knowledge take their share in the new papers. But traditional habits are by no means abandoned. The examination consists of 3 papers, one of 3 hours' duration and the other 2 of 2½ hours.

In Paper I, candidates offering two set books were to attempt the questions on one prose and one verse author. Candidates offering four books (two prose and two verse) were to attempt six translation questions, at least one from each of their four authors, and to answer any two of the general essays on these authors. The paper was divided into 5 sections.

Section A: (a) to translate into English any two of three passages, of 9-10 lines each; (b) to read 3 short passages of 7, 3 and 3 lines each, and to answer 10 questions (3+3+3+1), most of them set on comprehension; also the meaning of some phrases was asked and questions were set of the following pattern: "What aspects of Cicero's character are revealed in his letters?" Or: "Consider the attitude of Pliny and Trajan towards the Christians".

In Section B, which was of similar structure, another question included two alternatives: "Sallust damns Cicero with fair (sic?)

praise - Consider the justice of this comment". Or: "Discuss Sallust's methods of delineating character".[1]

Sections C, D and E were constructed on the same lines as above.

Authors recommended: Pliny, Sallust, Virgil, Horace. This is a great paper as offering many possibilities to candidates to make their choice of authors and questions.

Until 1976, there will not be substantial change in the structure of the paper. In the Syllabuses for 1976 we read:[2] "Candidates will be examined in translation and subject matter (contexts and a general question on each author) and on the scansion of the verse author chosen. Alternatively, candidates may offer four books ...."

Paper II concerns unprepared translation and either composition or comprehension, translating etc. "In order to gain a pass, candidates must satisfy the examiners in paper II considered separately as well as achieving the minimum aggregate on all three papers".[3]

In Paper III, section A consists of unprepared translation and section B of paralinguistic material on Roman History, Life, Literature and Institutions. Candidates could make their choice between the two Sections. Questions set on Section B, sometimes, encourage a combination of the display of knowledge with personal judgment: "The programmes of the Gracchi were of less importance than the issues which they raised unwittingly - How much truth do you find in this statement?" (p. 131/3). Critical thinking cannot be put forward without full awareness of historical events:

1. A.E.B., Examination Papers, 1973, p. 4.
2. A.E.B., Syllabuses 1976, pp. 182-83.
3. Ibid. p. 182.

"Compare the policy and actions of Crassus, Antony and Augustus on the Eastern frontiers of the Empire". (p. 131/3).

3. Joint Matriculation Board, (summer 1973).

Paper I. Time allowed: 2 hours. Candidates could follow either Syllabus A, i.e. 16 lines of English prose to be translated into Latin, or Syllabus B. According to the latter, two questions were given, both to be answered: (a) out of 22 lines taken from Juvenale, candidates had to translate 5 lines and also to answer 9 questions on comprehension, grammar, and literary appreciation; (b) a passage from Livy was followed by questions of the same pattern,[1] as above.

Paper II. Time allowed: 2 hours. Unprepared translation: Pliny (Panegyricus) and Horace (Epistles).[2]

Paper III. Time available: 3 hours. The paper was divided into Section A (prose set books) and Section B (verse set books). In Section A, candidates were to attempt either questions 1, 2 and 3 or questions 4, 5 and 6; in Section B: either questions 7, 8, 9 and 10 or questions 11, 12, 13 and 14.

The main features of A-level Latin examination papers set by the J.M.B. are as follows:

(a) Accuracy is well 'protected' through unseen, translating in general, composition (optional) and a few questions on accidence.

(b) Comprehension appears in many cases connected with context awareness, and, generally, does not allow any superficial knowledge of the content either of the passage or the text under examination: e.g. "State briefly how this passage fits into the general line of

1. J.M.B., A-Level Examination Papers, 1973, pp. 463-69.
2. Ibid. pp. 470-72.

Cicero's argument".[1] Also the pattern suggested by the reformers of giving a statement of opinion in quotations followed by a request for discussion is present in examinations set by the J.M.B. e.g."The German poet and philosopher Lessing pronounced the 'Captivi' a perfect comedy. How far do you agree with this judgment?"[2]

(c) Candidates are to discuss critically the various problems arising from the texts studied. But paralinguistic material related to a wider aspect of Roman civilisation is not required.

Generally, the J.M.B., like (now) almost any other Board, seems to pursue a compromise between traditional approaches and modern trends in classics examining.

The examiners draw teachers' attention[3] to the fact that questions set on the subject matter require something more than mere comprehension of a short passage. Another remark of examiners is that in the Verse Set Book several people "seemed to have penetrated little beyond the story line". The examiners also stress that the planning of essays needs greater care.

These comments indicate that the new approach may be as hard as the traditional one, on the evidence so far offered by examiners of the London Board and J.M.B.

With reference to A-level ancient Greek, two syllabuses were available, in 1973. Both syllabuses were designed to encourage candidates to read fluently and with appreciation, "but Syllabus B has specially in mind the needs of candidates who require a reading knowledge only of the language .... Emphasis is laid on the need for wider reading".[4] Authors examined: Herodotus,

1. From paper III, Section A.
2. Ibid. Section B.
3. J.M.B., Examiners' Reports, 1973, p. 30.
4. J.M.B. G.C.E. Regulations and Syllabuses, 1973, p. 77.

Menander, Sophocles (Ajax), Xenophon (Hieron), Thucydides, Demosthenes, Euripides (Bacchae), Aristophanes (Frogs).

Questions set on the 'Bacchae' deal with the dramatic purpose of the whole scene, the character of Cadmus, the significance of Teiresias, scansion and translation of several lines. On the other hand, examiners do not omit to invite candidates to discuss opinions such as that stated by J.H. Finley: "When Thucydides set himself to describe the great actions of the war, he unconsciously or, more probably, consciously fell into the manner of the tragedians".[1] But also the usual pattern of questions on style (which runs the danger of becoming a routine-pattern) is not absent: "In what respects is this passage typical of Thucydides literary style?"[2]

It may be worth mentioning that the J.M.B., as some other Boards do, further to the 3 papers sets another special paper on "Greek advanced verse composition". Candidates offering this paper were to translate 17 lines of English verse into ancient Greek iambics! The so-called crisis in the Classics is reflected in what the examiners point out about this paper in their report: "Only one candidate attempted the Greek Verse paper producing a very competent version of a standard too rarely seen in recent years".[3] Examiners suggest that the lack of other candidates may have been due to chance but is more likely to be an indication of the different direction Classical Studies are now taking. They also point out that the present rapid decline of Greek verse

1. From Paper 3, Section A, p. 447. What an excellent topic for discussion, indeed! What an admirable combination of literary criticism, subject matter, wider awareness on what has been called 'The Golden Age of Athens'!
2. Ibid. p. 447.
3. J.M.B., G.C.E. Examiners' Reports, 1973, p. 28.

composition "possibly a dispensable 'luxury' in otherwise over-burdened timetables, is, however, much regretted".[1] In any other respect, optimism is prevailing in examiners' reports on the performance of A-level candidates in the examinations of 1973 and 1974. With regard to the latter, in paper II a high standard was achieved in the unseen, and in paper III Plato and Sophocles proved to be rather more popular than Thucydides and Homer.[2]

Finally, multiple choice questions still not introduced into classics examining at the O and A Level stage by any Examination Board appear in the Greek Paper concerning the course entitled General Studies (J.M.B., 1973).[3] The technique was as follows: 20 items correspond to 34 lines of Greek prose (Plato) and the passage was divided into 12 units, of 2-5 lines each. Multiple choice questions test comprehension (17 items), the meaning of certain words (2 items) and syntax (1 item).

After all these, one might say the J.M.B., in its classical section, appears an adherent of the proposed reforms, but never at the expense of linguistic competence.

4. Oxford and Cambridge Schools Examination Board (1973). Out of 5 examination papers candidates must attempt the first three. Authors included: Terence (Phormio), Lucretius, Cicero (In Verrem II), Horace (Odes), Livy.

Paper I was devoted to literature and civilisation, and consisted of 3 sections. (Time available, 3 hours). The paper was of the following structure: Section A: questions 1-6, Section B:

1. Ibid. p. 28.
2. J.M.B., G.C.E. Examiners' Reports, 1974, pp. 25-26.
3. This course, at advanced level, may include material taken from the following fields: (a) The social sciences, e.g. politics, economics, history, geography, current affairs; (b) the arts, e.g. literature, the theatre, the visual arts, music, television etc; (c) A foreign language; (d) Religion, ethics and philosophy. (J.M.B., G.C.E. Regulations and Syllabuses, 1977, p. 18).

questions 7-12, Section C: questions 13-29. Candidates had to attempt 4 questions in all. Of these, at least one was to be taken from Section A; but not more than two from this section were to be attempted, nor more than two from Section C.

Section A concerns questions on the subject-matter,[1] interpretation and literary qualities. Section B consisted of a choice of essay questions on the Topics prescribed by the Syllabus: e.g. "How successful is Livy in his portrayal of character?" With reference to the function of this section, we read that the essay questions "will be such that wide reading within the prescribed field, whether in the original or in translation, may be used to advantage".[2] In Section C we meet comparisons of ancient and modern literature: "Contrast the techniques of any Roman satirical writer with those of modern satire".[3] The paper is entirely composed on modern lines.

Paper II (time available, 2¼ hours) concerns unprepared translation and Set Book. Candidates should attempt Section A (unprepared translation) and either Section B or Section C. Certainly, one must be highly qualified to tackle questions of the following pattern: "Show, with detailed reference to the text, how Virgil uses sound and rhythm to sharpen the tone and meaning of the passage". (p. 4). Candidates are also invited to discuss opinions like the following: "Virgil's aim in studying bees is not so much to encourage agriculture as to draw morals for human behaviour". Probably, such questions stimulate the mind towards a deeper understanding not only of

1. Oxford and Cambridge S.E.B., Regulations, etc. (1975), p. 14.
2. Ibid.
3. O.C.S.E.B., A-Level Examination Papers (1973), p. 10.

literary works studied but also of human nature itself.

Paper III ($2\frac{1}{2}$ hours) included prose unprepared translation and prose composition. The alternative to composition consisted of 13 questions set on grammar.

Paper IV was devoted to verse composition and Paper V to composition, its alternative being history of literature and appreciation of literature.

One who considers the papers described above is impressed by the variety of content, the possibility for alternatives and, above all, the quality of questions set. Traditional approaches to the subject are combined with modern trends. But once again, the question remains: Does this multiple approach to the Classics make candidates feel more 'secure' than their older counterparts who sat examinations of the traditional type?

The corresponding Papers in Greek were of similar structure and features. Authors included: Sophocles, Aristophanes, Herodotus, Plato (Republic), Demosthenes, Euripides (Medea), Thucydides, (Lysias-Isocrates: unprepared translation), Homer. Questions vary from demanding pure information to measuring skills of appreciation: "What can we learn from Greek historians about their sources of information?" (Paper I, p. 8). Or: "Is the Socratic dialectic a method of arriving at the truth or merely a method of defeating an opponent?" (p. 8). In other cases style and content are examined through an admirable combination: "How does the style and content of this passage reflect the character of the speaker?" (Paper II, p. 3). The linguistic view of the texts is a dynamic one: "What features of the language of this poem help to create its emotional effect?" (Ibid. p. 4). In another case of paper II candidates are invited to comment on

certain aspects of 'Medea's' content as a whole. On the other hand, once more, we meet questions which by beginning from comprehension try to lift the examinee to the level of appreciation: "Is it reasonable to suppose that the speakers are being sincere in what they say?" (Pap. II, p. 5). Comparisons between Ancients and Moderns are also present: "To judge from extant literature, how much did the Athenian assembly differ from a modern Parliament?" (Paper V). Questions refer, in general, to the language, literature, and the cultural background in which language and literature matured. Without certain knowledge of para-linguistic material related to ancient Greek civilisation, one would find it particularly difficult to tackle questions of the following pattern: "In what ways did the practice of religion enhance the quality of life in a Greek city?" (Pap. V, p. 7). People who have studied tragedy and are unable to respond to such questions have understood little of religion's function in the creation of tragedy and of tragedy's contribution to the promotion of the quality of Greek life. It was religion which offered ancient Greek art an endless 'chain' of inspirations and it is always art that enhances the quality of life.

5. Welsh Joint Education Committee (Summer, 1973). Paper I was devoted to Prescribed Books; Paper II consisted of composition, the alternative being comprehension, syntax, translating and literary appreciation; Paper III concerned unseen and questions on literary criticism. Greek authors included: Homer (Odyssey, Iliad), Euripides (Medea), Herodotus, Lysias, Xenophon (Hellenica), Sophocles (Electra), Aeschylus (Persae), Thucydides, Demosthenes. Latin authors: Cicero (Pro Caelio), Tacitus, Virgil (Aeneid), Horace (Satires), Sallust, Ovid (Ars amatoria), Livy, Pliny, Lucretius, Juvenal. Candidates could make their choice among

these authors, according to the patterns described in other cases, above. Greek and Latin Papers were of similar structure and features.[1]

The case of the W.J.E.C. shows that the examiners, without betraying the linguistic treatment of the texts, are trying to encourage a wider reading of the original. Candidates are also invited to think about what they read and to consider the literary works as a whole: e.g. "Show how we can see a growing desperation on the part of Demosthenes if we compare the three 'Philippic' Speeches". (Paper III, p. 5). Questions on style lead to a deeper understanding of the texts studied: "Show how Homer avoids monotony in his description of the fighting before Troy, taking as an example the following passage". (Ibid. p. 2). But a further involvement in the cultural background in which these works were written is not required by the syllabus.

*

At this point it would be of interest to make acquaintance with British examination papers set on the Classics outside 'England and Wales'.

6. Scottish Certificate of Education (Higher Grade - 1974).

Before we are engaged in the actual papers it would be useful to cite a comparative index of marks allotted by the Old Syllabus, discontinued after 1973, and by the new Syllabus introduced in 1972.

1. See Appendix E.

Table 10. Higher Grade[1]

OLD	Marks Allott.	NEW	Marks Allott.
Paper I: Prose and verse unseen:	120	Paper I: Seen translation + comprehension	60
(a) 2 Prose, usually,		Essay question on seen work	10
Cicero:	42	Unseen comprehension	30
Livy:	38		
(b) 1 verse, usually,			
Virgil:	40		
TOTAL:	120		100
Paper II: Prose, English-Latin:	50	Paper II: Unseen translation	40
Sentences:	23	History and civilisation	30
Grammar:	7		
TOTAL	80		70
General Total:	200		170
		Paper III (optional): Composition	50

This is enough to show how deeply the Scottish reformers have affected the content of examinations and, consequently, the methods of teaching.

Some interesting features of the actual papers set in 1974 are as follows: Paper I tests skills of 'reading with understanding' whereas questions on literary appreciation arise from the study of the texts as a whole rather than from the passages translated or read: "Illustrating your answer from what you have read, discuss

1. W.G.G. McLeod (1973), The Scottish Educ. Department Experimental Latin Course: an Evaluation, p. 48.

what qualities in the Aeneid have led to its widespread admiration in ancient and modern times". (p. 5). Questions on history demand an answer which, not unusually, presupposes a creative assimilation of material learnt: "what reasons can you suggest for the growth of the influence of the Delphic oracle, and what factors contributed to its decline?" (Paper II, p. 4). The same question might be stated as follows: "The growth and the decline of the Delphic oracle", but there would then be little hope of stimulating the candidates' mind. Nonetheless, any intrinsic coherence between questions on literary works and background material studied is not demonstrated. Finally, Scottish examination papers, at both levels, are now keeping away from accidence and context questions are no longer set. Composition has been abolished from O-Grade whereas at the Higher Grade stage it is restricted to an optional examination paper. Literary appreciation is not present in O-Grade papers.

The Scottish Papers, at both levels, appear to be of lower requirements if compared with the English, obviously because of the different structure of the Scottish school system.

Another interesting point which concerns the teaching of Classics in Scotland is the recent publication of "Guidance for Teachers on the Setting and Marking of School Examinations - Latin and Greek".[1] It was published by the Scottish Certificate of Education Examination Board which "was influenced in this matter by the introduction of new examination papers on both grades and by the need to carry out a complete revision of material previously issued on standards of Marking in order to

1. Edinburgh, (1974).

provide more relevant and fuller guidance".[1] The Board shows teachers how to select a passage for unseen, comprehension, composition and how to set questions on History and Topics. It also gives instructions for as objective marking of papers as possible. To take an example, the Board explains that an unseen should be divided into blocks, to each of which marks should be allotted. We quote a specimen: "Flumen erat haud magnum propius hostium castris (2 marks) ex quo et Macedones et Romani aquabantur (2 marks), praesidiis ex utraque ...."[2]

7. The Leaving Certificate Examination (Ireland). The Irish L.C. Examination is taken by Irish grammar school students at the end of their secondary schooling, at the age of 18.

The story of the Latin Syllabus is briefly as follows: From 1879 to 1924 students were examined on certain prescribed texts. In 1924, this system was abolished so that schools and teachers were free in their choice of reading matter. But now "careful study of the style of the papers enabled teachers to spot the authors whose writings were sampled and to narrow down the writings from which the selections were made".[3] So in 1940 the rule was changed, once again, to prescribed texts, and this lasted until 1966. The 1967, L.C. Latin examination was based on one prescribed text and the writings of certain specified Latin authors. Since then, the new courses constitute an intermediate stage between prescribed and 'open' courses.

The new scheme is considered to have the following advantages: Students now sample Latin literature more widely: the prescribed

1. Ibid. p. 4.
2. Ibid. p. 12.
3. G.F. Madaus, J. Macnamara (1970), Public Examinations, a Study of the Irish Leaving Certificate, p. 7.

text assures the diligent, but not very gifted, student of a pass. On the other hand, the fact that most of the Latin passages on the examination papers are to be translated 'at sight' discourages students from just learning "by heart English translations of certain texts".

In Ireland, there have been devised two kinds of courses: the pass and honours courses which correspond in the prescribed text and in history. But the honours course goes beyond the pass course in composition, in scansion and in the number of authors whose writings would be examined. Also it includes questions of a wider scope and difficulty.

The following statement of content is taken from "Rules and Programme for Secondary Schools":[1]

Pass and Honours	Marks allotted
- composition	80
- formal grammar	40
- prescribed text	100
- unprescribed (text)	140
- history (including art + literature)	40

Also, the format of pass and honours courses is similar:

Section A, (80 marks): translation from Irish or English into Latin.

Section B, (140 marks): translation of unseen Latin texts. Pass students are required to translate two out of three passages chosen from Caesar, Livy, Ovid; honours students are required to translate three out of four passages chosen from Livy, Sallust, Virgil, Horace.

1. Dept. of Education (1966a), pp. 52-53.

Section C, (100 marks): to translate a passage from the prescribed text into English or Irish (60 marks); to answer four out of six questions on the subject matter (40 marks).

Section D, (40 marks): grammar and scansion.

Section E, (40 marks): history. All students are required to answer two out of seven questions.

Until 1973/74, the 'new wave' had not reached Ireland (the Leaving Certificate Examination).[1] Meanwhile, the syllabus has been criticised as being silent on the objectives of the courses in Latin literature. The new form of the examination is accused that it favours unseens and leaves comprehension aside.[2] This concerns both Latin and Greek.

The questions set on paralinguistic material ask for factual knowledge and are of the following pattern: "Write a brief note on Pompei as a general", or: "Roman Sculpture", etc.[3]

The classics reformers appear to have affected the Intermediate Certificate Programme where the aim of Latin teaching "is to enable students: (i) to read and understand Latin and (ii) to acquire a worthwhile knowledge of Roman history and civilisation. Reading of classical authors in modern translation is recommended", in both syllabuses, Latin and Greek.[4]

C. Classical Studies

It would now be worth attempting an acquaintance with the new approach which is due to the efforts undertaken by the reformers during recent years.

1. At that time, both Ordinary and Higher level candidates were to sit exams on composition, grammar, prescribed texts, unseen and history. (See: Rules and Programme, as below).
2. G.F. Madaus, J. Macnamara, ibid. p. 67.
3. Ibid. p. 168.
4. Irish Department of Education, Rules and Programme for Secondary Schools (1973-74), Dublin, pp. 93-94.

1. G.C.E. O-Level. (a) To begin with the J.M.B., in 1973 there was one paper to be taken, divided into two Sections. Topics included: Troy, the Roman Conquest of Britain, Pericles, Roman Comedy, the Political Career of Cicero, Greek Tragedy. In the questions set there is no intrinsic coherence: in a sense, candidates are bound to 'jump' from the 'Iliad' to the Roman occupation of Britain, from Cicero to Euripides etc. The paper, however, looks interesting as including questions which can be considered attractive to pupils. For example, such is the question that invites candidates to give their views on Euripides' attitude to women. Probably in certain cases the demand for creative work goes beyond candidates' possibilities: "Homer could not help seeing humour both on earth and in Heaven" (Rieu) - Illustrate this statement with examples chosen from Iliad I-VI, and say how far they add to the enjoyment of the story". But this is a wonderful question, anyway.

With regard to this paper, we are informed that there was a large entry for the subject and the impression of examiners is that even the weaker candidates had got something out of their course;[1] Troy, Roman Britain, Roman Comedy, Greek Tragedy were equally popular. But in 1974, all examiners found that the prevailing standard of work was lower than hitherto.[2]

(b) Oxford Local (Summer, 1973). The subject under examination here was Greek Literature in Translation. Authors included: Homer (Odyssey), Plato (The Last Days of Socrates) and Aristophanes (The Frogs). There were given brief passages (4-6 lines each) and candidates were required to explain briefly, with reference

1. J.M.B., Examiners' Reports (1973) G.C.E., Vol. II, p. 5.
2. J.M.B., Ibid. (1974), pp. 5-6.

to the context, five passages, choosing not more than two from any one of the Sections A, B, C. The questions demand a good memory and diligent study rather than powers of appreciation.

(c) University of London. This paper also deals with literature in translation and is divided into the following Sections: Epic, Drama, History, Philosophy. In the Regulations and Syllabuses we read: "It will be seen that candidates may concentrate on two literary genres, or if they choose they may study works from three or all four sections of the paper. At least three questions will be set on each book. In addition, where appropriate, general questions may be set, offering candidates the option of comparing two works or two authors within a single genre".[1] All this means that candidates have the opportunity of opting from a wide stock, but also that they should prepare themselves for a more personal approach, and this is asked for in the comparison of literary works studied.

The above brief account of O-Level Classical Studies through translations should be taken as just indicating what this new scheme is all about, and no more.[2] What follows is a much more complete survey of examination papers now set on Classical Studies.

2. C.S.E. Classical Studies. (a) To begin with the Welsh Joint Education Committee, two separate syllabuses are offered. Syllabus A includes Latin language and literature. The course has been designed to give candidates: (i) an understanding of simple Latin and its continued currency in modern English usage, and (ii) a knowledge, in translation, of some of the Classics of

1. Univ. of London G.C.E. Regulations and Syllabuses (June 1974/ Jan. 1975), p. 113.
2. Seven Exam. Boards provide O-level syllabuses in some form of Classical Studies: Cambridge Local, London, Oxford Local, W.J.E.C., J.M.B., S.U.J.B., Oxford and Cambridge. (Schools Council (1975), Teaching Classical Studies , p. 44).

Latin literature. The examination consists of two written papers, and a test of Latin reading and recitation. "Each paper will carry 45% marks, and the reading and recitation test 10%".[1] Syllabus B concerns Greek and Roman Life and Literature. This course has been designed for those pupils who would wish to have an insight into the life and literature of the ancient world, "but who know nothing or little of the original languages of the Classics".[2] The examination Board has set ambitious aims on this course: to reveal the contribution of the Greeks and Romans to European civilisation; to encourage a permanent interest in some specific aspect of this civilisation, by individual course work; to show some of the links between the past and today.[3]

The examination consists of 2 papers. In 1973, Paper I referred to Greek and Latin Literature in translation - Marks allotted, 50%. Paper II concerns Greek and Roman Myths, Literature, History, Life. Marks: 35%. In addition, course work can receive 15% of marks.

Features of examination papers: (a) In the language paper (Syllabus A) candidates are given a rich vocabulary of Latin words translated into English. (b) Examiners lead youngsters towards an understanding of English by asking questions of the following pattern: "Explain the meaning of eight of the following words by referring them to their Greek or Latin origin: ephemeral, jovial, missile, democratic ...."[4] (c) It was, undoubtedly, a good idea of examiners to draw candidates' attention from warfare

1. W.J.E.C., Regulations and Syllabuses (C.S.E. 1975 exams), p. 21.
2. Ibid. p. 23.
3. Ibid.
4. From Paper II (1973), Syllabus B.

to daily life, sculpture, poetry, painting of those times. (Caesar has 'survived', anyway). (d) The phrasing of questions is plain and brief. Their classification into short sub-questions, e.g.

- Write about Greek drama describing:

(a) how it arose,

(b) the actors and their dress,

(c) the subjects and presentation (Syllabus B. Paper II, p. 9), probably functions towards leading candidates to give brief and concrete answers on the subject-matter.

Finally, we mention that the examiners of the W.J.E.C. appear quite sensitive in matters of discipline. Somewhere in O-level examination papers there is a rather mild warning: "Careless work and untidy work will be penalized".[1] In C.S.E. examination papers set by the Welsh Committee we read:[2] "No certificate will be awarded to a candidate detected in any unfair practice during examination". This, as a specimen of the difference which, possibly, exists between G.C.E. and C.S.E. examinees, examiners and examinations.

(b) East Midland Regional Examinations Board. The aims of the Syllabus here are also ambitious. Classical Studies aim:[3] (i) to foster a spirit of enquiry and to broaden the pupil's outlook; (ii) to show the 'separate' influences of the Ancients on the language, Art, Life and Literature of Western Europe; (iii) to encourage appreciation of the 'separate' achievements of the Greeks and Romans; (iv) to encourage self-expression; (v) to encourage the pupils to discover the significance and relevance of myths and dramatic themes.

1. In Exam. Papers set by the J.M.B.
2. Syllabus B, Paper I.
3. E.M.R.E.B., Regulations and Syllabuses for the C.S.E. (1974), p. 46.

In 1974, two papers were set. Paper I included 2 sections: (a) Myths and legends of Greece, public and domestic life, art and architecture, theatre, education, religion. (b) Authors: Euripides (Hippolytus and Iphigenia in Tauris), Homer, Plutarch. Paper II referred to Roman life and literature: Events and personalities, Roman Britain etc. Authors: Juvenal (Satires), Suetonius, Plautus. Questions, in general, were concerned with a general grasp of the literature read.

In addition, candidates offering Latin might not take Classical Studies. Aims of the Latin Syllabus: (i) to enable the pupil to read, understand and appreciate simple Latin; (ii) to stimulate interest in the Romans; (iii) to increase pupil's confidence "in, and grasp of, his own language".[1]

The similarities between Welsh and East Midland Syllabuses are apparent: the goals they set, more or less, coincide, the number and structure of examination papers are similar and a tendency towards a full exploitation of translations is evidenced.

(c) Metropolitan Regional Examinations Board (C.S.E.). The aims of the syllabus are not given by the board. In 1971, the examination consisted of two papers: Paper I, Literature, 50% marks allotted; Paper II, Topics. Paper 1A included Caesar, Pliny, Catullus, Erasmus, in the original; Paper 1B: Tacitus, Virgil, Pliny, Homer, Herodotus, and Euripides in translation.

A successful performance on the questions set presupposes the creative assimilation of material learnt: "What have you discovered from this passage and elsewhere about Erasmus' ideas on education?" (Paper 1A, p. 4). Or: "Would you say that this passage shows that Pliny is a good story-teller? Give your

1. Ibid. p. 152.

reasons". (Paper 1B, p. 7).

In Paper II, Section A referred to the Roman world: Changing ways of life, Roman Britain, etc. Section B concerned the Greek World: Religion, social life in the Heroic Age, Drama, Socrates. Again, it can be seen that the endless enumeration of warlike events has no place in Classical Studies. Questions in this paper, in general, ask for factual knowledge, but sometimes pupils are led to involve themselves more actively in the material learnt: "Describe the scene in the prison during Socrates' last hours. What do you think your feelings would have been if you had been present on that occasion?" (Paper II, p. 7).

An interesting innovation introduced by the Board is the so-called "Special Study". According to the Syllabus, a special study on a topic should provide opportunities for individual work to be presented without the limits imposed by examination conditions. "A good example of individual work should contain evidence of personal research and sound understanding of the subject chosen, together with, where appropriate, reference to the world of today".[1] The Syllabus goes on by making it clear that material will be collected mainly from Books but visits to museums and sites are to be encouraged. Marks allotted to the special study, 25%. The same lines are followed by the 1975 Syllabus.[2]

The Syllabus for 1976 points out that the course work mentioned above may take a variety of forms: (a) an essay which should normally be of about 400 words; (b) an illustrated

1. M.R.E.B., Regulations and Syllabuses (1971), p. 136.
2. M.R.E.B., Ibid. (1975), pp. 158-62.

study of a particular aspect of the course, with written commentary if necessary; (c) a piece of imaginative writing showing response to or appreciation of an aspect of the course; (d) a piece of art or technical work related to the course: (e) completed work sheets involving research - e.g. as a result of a visit to a museum. According to the Syllabus, the selection of course work should be carried out during the one or two years preceding the examination.[1]

Course work has also been adopted by other Boards conducting C.S.E. examinations. In the Syllabuses of the Welsh Joint Education Committee, for instance, we read: "Under the direction of teachers, topics may be taken from any section of Paper II or may be extended beyond this, e.g. coins, inscriptions, travel, the army, models ...."[2] Also the East Midland Regional Examinations Board declares: "Course work will be based on topics selected from the printed syllabus".[3] Credit for Course work has still not been adopted by O-level/A-level examination Boards, as far as it was possible to investigate.

To return to M.R.E.B., the report on the examinations held in 1974[4] points out the following: There was some extremely good work; however, "many candidates write the fair copy of their Special Study with their staple course book beside them".[5] Examiners stress the need for personal research and reference to the world of today - "for which one searches".

(d) West Midlands Examinations Board (May, 1971). Here candidates might choose any two papers out of three. The Syllabus

1. M.R.E.B., Regulations and Syllabuses (1976), p. 165.
2. W.J.E.C., Regulations and Syllabuses (1975), pp. 21-25.
3. E.M.R.E.B., Regulations and Syllabuses, (1974), p. 47.
4. Unfortunately, it was not possible to obtain examiners' reports concerning the exam. papers surveyed above.
5. M.R.E.B., Report to the Schools on the Examinations 1974, (Class. Studies), p. 9.

describes in every possible detail the structure and content of each paper. Concrete objectives are not given except in the case of paper III for which we read: "The questions will be concerned with a general grasp of the literature read; questions on context will not be set".[1]

In 1971, Paper I was devoted to Latin language; Paper II to Classical Studies (Greek and Roman history and social life); Paper III included Greek and Roman literature. Authors examined: Sophocles, Herodotus, Virgil, Livy.

In Paper I we meet the cross-cultural linguistic approach: In an English passage of 12 lines there were underlined 21 words. Candidates were invited to choose 15 of these words and to write down the Latin words from which they derive, and the English meaning of these words. In the section on comprehension there was a differentiation in the marks allotted to each question but the deviation was no more than 2 marks. Composition was also present with 5 lines of English prose to be translated into Latin. The alternative was to write in Latin a story of 60 to 70 words on a given subject: e.g. "Games are announced in the amphitheatre. People came from the surrounding towns ...." (p. 4). Marks were distributed as follows: derivations 15, comprehension 25, translating 40, composition 20.

Questions in Paper II test information: e.g. "Describe the part played by Themistocles in the Persian Wars". (p. 3). Or: "How did Romulus secure wives for his people?" (p. 18).

In Paper III, questions one to four require answers in some detail: e.g. "Describe the character of Xerxes as portrayed

1. W.M.E.B., C.S.E. Regulations and Syllabuses (1971), p. 11.

by Herodotus (12 marks, p. 2). Questions five to twenty four require brief answers: e.g. "How did the general action at Salamis begin?" (1 mark allotted, p. 3). In certain cases the questions demand what the reformers have called 'personal response': e.g. "Which person, apart from Aeneas himself, impressed you most in Virgil's Aeneid? Illustrate your answers from what you have read". (12 marks, p. 4).

This, as a taste of what G.C.E. and C.S.E. examinations in Classical Studies are all about. The main features of these papers could be summarised as follows:

(a) C.S.E. Latin passages set for translating are simpler if compared with the corresponding G.C.E. papers, and also they are accompanied by a rich glossary.

(b) There is demonstrated a wide use of translations and para-linguistic material. The so-called cultural approach appears to be highly valued by C.S.E. classical syllabuses.

(c) There is a wide range of alternatives.

(d) Traditional approaches such as composition are not entirely ignored.

(e) Research is encouraged through 'course-work' and 'special study'.

But, in general, the standards of C.S.E. examinations seem to be lower than those of G.C.E. Also there is a variation in the standards set by the various C.S.E. Examination Boards. (Compare, for example, the Welsh paper with the Metropolitan Regional).

It can be said, in conclusion, that the content of C.S.E. classical papers would have upset classicists just a generation ago but now Classical Studies tend to become more and more another 'legitimate' approach to the 'Classics'.

CONCLUSION. It is hoped that the year 1973 which we chose in order to consider the examination papers in the Classics was a typical year. There are two major criteria on which this can be judged: (a) The innovations introduced by the various Boards are, more or less, of a similar type. (b) The newer Regulations and Syllabuses surveyed above show similar trends concerning the immediate future. Therefore, it can be argued that:

One who considers this panorama of examination papers in the Classics set by the various Examination Boards is confronted by both uniformity and variety. The former refers mainly to the objectives which have been put forward by the Syllabuses and to the format of the papers. The latter applies to the techniques of examining introduced, from the number of pages to the number of alternatives, sections, items, questions, time available, method of marking etc.

With regard to the aims of the Latin (and Greek) syllabuses, it does not take much to discover that all of them, more or less, keep pace. According to what is stated in the Syllabuses and to what is being examined, the study of Latin (or Greek) should give pupils the ability "to read some of the world's masterpieces of literature in the original; it should enable them to understand the influence of classical thought on western civilisation"[1] and, particularly at the A-level stage, it should give them an insight into a variety of fundamental human problems.

In addition, British examination boards which are operating under a highly decentralised educational system appear to borrow objectives and techniques from each other. From Ireland to

1. E.P. Story (1969), European Curriculum Studies, p. 11.

Cambridge and from Wales to Scotland, the three permanent features of examination papers in the original Classics are:

1. Unprepared Translation,
2. Prose or Verse Composition,[1]
3. Prescribed Books.

The similarities among Latin and Greek examination papers set by the various British Boards are, indeed, considerable. Here are some further points:

(a) In England and Wales candidates who sit examinations at the O-level stage take 2 papers.* Usually, paper I consists of linguistic content, whereas paper II, being more flexible, includes para-linguistic material of various kinds. A-level candidates take 3 papers in many cases.[2]

(b) Alternatives have been adopted by all the Examinations Boards which are now making a wide use of them. In our survey we have noticed the following patterns of alternatives: between papers (not very frequent), between sections inside the same paper, between items inside the same section, and between questions inside the same item.

(c) Comprehension is now present in most examination papers, occupying whole sections or as the alternative to composition.

(d) Accuracy in translating continues to be protected in various ways: O-level examination papers hesitate to include literary appreciation, while the need for accurate translating is maintained even through sections devoted to comprehension. Moreover, the highest marks always are reserved for those questions which demand skills of translating (particularly unseen)

1. Prose composition continues to be examined only in England, Ireland, Scotland, and Italy. Continental syllabuses have, in general, long abandoned prose composition. The French, however, show an unexpected nostalgia for it: "Translation from French into Latin should be reinstated". (See E.P. Story ,1969, pp.14 & 12)
2. For details see Appendices D and E.

* normally.

and composition. But at the A-level stage literary appreciation and 'creative thinking' are now encouraged by all Examination Boards.

(e) Unseens are accompanied by glossaries and composition, in most cases, has become an option. Questions on formal grammar and syntax tend to occupy very little room in examinations.

(f) Many Syllabuses coincide in the choice of prescribed ancient Greek and Latin authors. Homer and Virgil, Plato and Cicero, Thucydides and Caesar, Sophocles, Euripides, Ovid and Horace are favoured by the various Boards.

(g) In the area of Classical Studies and in some O-level cases (e.g. C.L.C. Project) the study of classical literature is combined with the study of the life of those times. A cultural approach to the Ancients appears to gain ground steadily and 'Roman Britain' is the favoured Topic.

(h) There is a full exploitation of translations in the area of Classical Studies.

(i) There is a trend in all syllabuses to keep the pupils away from purely warlike events and to make them aware of the peaceful achievements of the Ancients.

(j) The various Boards find it helpful to teachers, pupils and, may be, to themselves to publish Examiners' Reports on the performance of candidates.

(k) Finally, it can be said that a compromise now prevails in the examination papers between traditional trends and modern approaches to the Classics.

The above similarities may indicate that:

(a) It is valuable to 'borrow' knowledge: and

(b) Uniformity is not necessarily absent from highly decentralised systems.

If there are numerous similarities between the various British examination papers surveyed, then what are the differences?[1]

1. The number of pages in O-level paper I varies, from 3 to 5 pages; A-level paper I consists of 3 to 11 pages.

O-Level paper II: the number of pages, from 2 to 12. A-level: From 1 to 7. A-level paper III: from 5 to 18.

The number of pages is determined mainly by the number of alternatives included and by the kind of knowledge examined. The more linguistic a paper looks, the fewer its pages are.

2. Time allowed for O-level paper I ranges between 1½ hours and 2½ hours; the corresponding figures concerning A-level are 2 to 3 hours.

O-level paper II: time allowed from 1 hour to 2½. A-level, II, from 2 hours to 2½ hours. A-level paper III: from 2¼ to 3 hours.

Taking the examination papers as a whole we find that time available ranges from Board to Board as follows:

Table 11. O-Level Examination Papers

Examination Board	Total of time available in hours	
	Greek	Latin
1. University of London (U.E.S.E.C.)	4½	4½
2. Oxford Local	4	4
3. Joint Matriculation Board	3	3
4. The Associated Examining Board	-	4
5. Welsh Joint Education Committee	5	5
6. Southern Universities Joint Board	4½	5
6a. School Classics Project (S.U.J.B.)	-	4¾
7. Univ. of Cambridge Local Exam. Syndicate	4	4
8. Scottish Certificate of Education Exam. Board	2½*	2½*

1. See Appendices D to H.
* 'O' Grade.

The table shows that while time available is equally distributed by each Board between Greek and Latin, this time ranges remarkably from Board to Board.

The figures concerning A-level examination papers are as follows:

Table 12. The first three A-level examination papers

Examination Board	Total of Time available in hours	
	Greek	Latin
1. University of London (U.E.S.E.C.)	8	8
2. Joint Matriculation Board	7	7
3. The Associated Examining Board	-	8
4. Welsh Joint Education Committee	7½	7½
5. Oxford and Cambridge S.E.B.	8	7½
6. University of Cambridge Local E. Synd.	6½	6½
7. Scottish Certificate of Education E.B.	6*	6*

The table indicates that - apart from the Scottish papers - there is, in general, little variation in the time allowed at the A-level examinations in Classics.

3. In the area of Classical Studies: the number of pages, from 4 to 14-16. Time available: from 2 hours to 2¼; this deviation is not considerable.

4. There is a rather incalculable variation in the number of alternatives offered by each Board. It can be argued, however, that in papers overburdened by pure linguistic material alternatives are not favoured: e.g. the A.E.B. (Paper I), Oxford Local, Greek Paper I; W.J.E.C., Greek and Latin Paper I, etc. More alternatives appear in examination papers where modern trends prevail.

5. Questions on accidence are disproportionately distributed

* Higher Grade.

among the various Boards. Pure grammar questions continue to be set by a few Boards, at the A-level stage.

6. Not all syllabuses set out clearly their objectives. It is always possible, however, to comprehend their main aims through material included in the syllabuses and the questions set in examinations: e.g. if a whole Paper is devoted to unseens or composition, the examiner's intention is to test skills of accuracy in translating.

7. Prose and Verse Set Books recommended by the syllabuses are taken from a wide literary stock, though several literary areas are favoured by the majority of Boards.

8. The content of the syllabuses, usually, changes from year to year and whereas this enables examiners to avoid repeating the same questions, it also makes the permanent use of the same literary works impossible for candidates. (This policy, apart from its other possible advantages, would be an effective antidote to 'school translations' which now distort classical education in Greece).

9. Context questions are avoided by some examiners.

10. 'Comprehension' is further exploited for literary purposes by some Boards, particularly at the A-level stage.

11. Some Boards (e.g. Oxford Local) tend to combine the study of language in the traditional way with the study of literature through modern approaches as early as the O-level stage. But not all Boards appear to adopt the new skills. 'Comprehension', for instance, was still absent from O-level examination papers set by London until 1974. On the other hand, at the A-level stage London has now introduced a fourth paper on quite new lines - comprehension and literary appreciation, or a philosophical and historical topic - not found in other Boards. In addition,

comprehension and appreciation has 'invaded' O-level papers set by the J.M.B., whereas others (e.g. A.E.B. or Southern Universities Joint Board) hesitate to trust this approach.

12. Not all Examination Boards encourage 'creative thinking', equally, through the questions set on the texts or on the cultural background related to literary works studied.

13. Although many Boards still insist on what has been called 'Golden Age' of Greek and Roman literature, a few syllabuses have embraced Latin literary works written in later times (e.g. Erasmus' Letters).

The similarities and differences outlined above indicate that the aims of reformers have not yet been fully achieved, particularly in the area of language courses in the Classics, whereas - it has been explained - 'translating' is protected sufficiently by the Examination Boards.[1]

Despite this 'protection', however, it is of interest to point out that a comparative study of pass standards of translation in England, the Federal Republic of Germany, France, Luxembourg and Spain showed that: (i) The standard of Latin translation required in Western Germany (Hessen) to pass the Abitur is slightly higher than that required for a pass in Latin translation at A-level in England. Story remarks that the German pupils achieve higher standards although they "carry a load of five other main subjects as compared with the one or two that the average English pupil studies for A-Level".[2] (ii) In France and Spain where the spread of subjects is also wide candidates achieve in Latin translation a standard comparable to English A-level people.

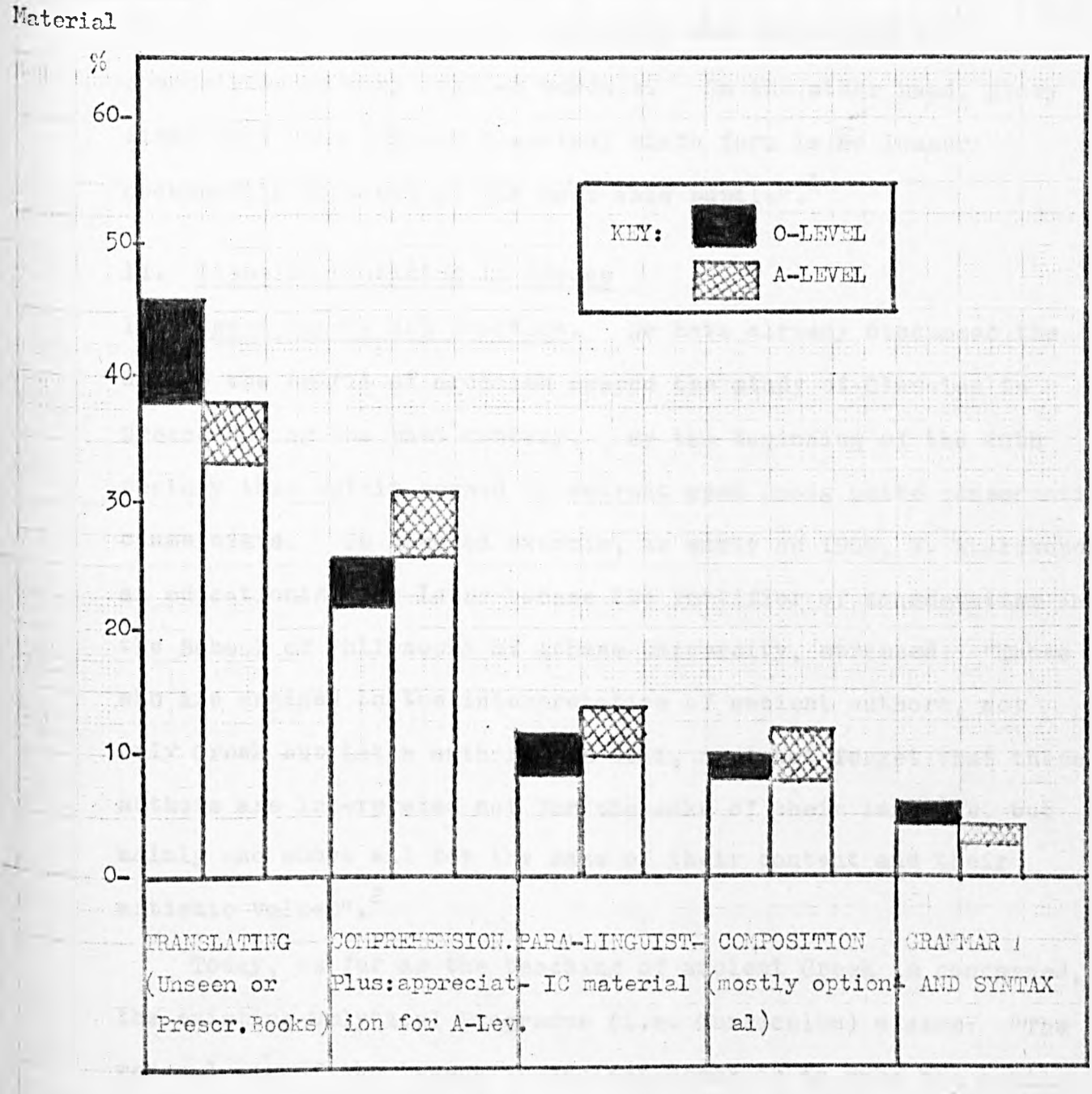
1. See statistical graph No. 3.
2. E.P. Story (1969), European Curriculum Studies, p. 45.

3. KIND OF

MATERIAL EXAMINED IN LATIN AND GREEK AT THE "O" AND "A" LEVEL

STAGE-PLUS "O" AND HIGHER GRADE.

(DATA OF 1973-74)



LATIN ONLY

O-LEVEL		A-LEVEL
1.Translating	45.58 %	38.[illegible]9 %
2.Comprehension	27.95 %	25.93 %
3.Paral. mater.	10.29 %	16.67 %
4.Composition	10.29 %	11.11 %
5.Grammar	5.89 %	7.40 %

The slightly lower standard achieved by English pupils as compared with those of Hessen is attributed to the fact that in 1969, when Story reported the results of the above investigation, considerable attention was still paid to composition by many English schools. On the other hand, Story finds that "the English classical sixth form is no longer necessarily composed of the most able pupils".[1]

II. Classics examining in Greece

1. Between theory and practice. We have already discussed the damage the spirit of archaism caused the study of Classics in Greece during the past century. By the beginning of the 20th century this spirit seemed to retreat even among quite conservative classicists. To take an example, as early as 1909, N. Exarchopoulos, an educationist who later became the fortifier of conservatism in the School of Philosophy of Athens University, stressed: "Those who are engaged in the interpretation of ancient authors, not only Greek but Latin authors, as well, must not forget that these authors are interpreted not for the sake of their language, but mainly and above all for the sake of their content and their artistic values".[2]

Today, as far as the teaching of ancient Greek is concerned, the existing Analytical Programme (i.e. Curriculum) claims: "The general aim of the lesson in ancient Greek is to make the pupils live actively and creatively the spiritual and invaluable content of classical Greek authors, and also the virtues of the ancient Greek speech, the moral and spiritual values and powers which

1. Ibid. p. 45..
2. School of Philos. of Athens Univ. (1944), The Defence of the Tones, p. 343.

make the real man and have been crystallised in the works of the ancient speech; to help the pupil ..... to develop himself to an integrated moral, intellectual and national personality, capable of enrolling himself living and acting creatively within the political and intellectual community of the Greek nation".[1]

By analysing the above definition we find that ancient Greek teaching should be orientated towards:

- educationally valuable purposes, in general - and more analytically,

(a) an aesthetic study of the ancient Greek language,

(b) the intellectual development of pupils,

(c) the encouragement of personal creativity and moral development,

(d) the cultivation of national, political and social feeeling.

There is no reference to the value of a pure linguistic training.

In addition, the Greek Syllabus which is now followed by all Greek Gymnasia after it gives absolute priority to the original language provides for the teaching of the subject through some translations as follows:

Class B: Plutarch about the life of Lycurgus, Solon, Pericles.[2]

Class C: Isocrates (Panegyricus) or Euripides (Iphigenia in Aulis).[3]

Class D: Lycurgus (Against Leocrates).[4]

Class E: Plato (Apologia), Xenophon (Memoirs).[5]

1. Royal Decree No. 723/1-11-69, p. 27.
2. Royal Decree No. 723/1969, p. 32.
3. Ibid. p. 34.
4. Ibid. p. 36.
5. Ibid. p. 39.

Class F: Aeschylus (Persae).[1]

The Syllabus provides also for an 'Introduction to the Ancient Greek world' through selected passages and essays written in modern Greek.[2]

On the other hand, "the purpose of Latin teaching is, in general, a first acquaintance of the pupils with the other of the two ancient classical languages, and their equipment with the main elements of Roman civilisation, on which, in equal share with the Greek, the civilising tradition of the developed people of modern times has been built".[3]

Here the study of language is stressed but also the study of Roman civilisation is mentioned.

The Latin Syllabus provides:

(a) Class D: a first linguistic training based on an artificial reader devised many years ago; also teaching in the original through an anthology from: Phaedrus, C. Cortius, Aurus Gellius, and Valerius Maximus.[4]

(b) Class E: a further linguistic training and another Anthology from: Cornelius Nepos, Julius Caesar, Livy and Sallust.[5]

(c) Class F: a study of the "most difficult and rare grammatical and syntactical phenomena"; also another Anthology from: Cicero, Virgil, Horace, Catullus. Finally, the Syllabus describes a synoptical teaching of the history of Latin literature.[6]

1. Ibid. p. 40 Some more translations were added in 1975-76, so that each form has now "one or two ancient texts translated". (Bulletin of Greek Schoolmasters, No. 439/15-10-75, p. 7).
2. Ibid. p. 34. This manual has still not been published.
3. Ibid. p. 149.
4. Ibid pp. 149-50. This Anthology has still not been published.
5. Ibid. p. 150. The last two authors are not taught.
6. Ibid. pp. 150-51.

2. Oral and written examinations. According to law, the Greek pupil of the Gymnasium must take an oral examination at least every two months. With regard to the Classics, the procedure of oral examinations is as follows: Two, three or more pupils are invited by the teacher to the blackboard to read, translate, and answer questions on grammar, syntax, literary values (upper classes), and background knowledge related to the text. The oral examination lasts 10 minutes or so. The teacher assesses the pupil's performance and writes down the mark in his mark book. Sometimes - particularly in courses overcrowded by pupils - the 'oral' examination takes the form of a written examination taken by the whole class on the lesson of the day, without any previous 'warning' by the teacher to the pupils. The latter are also examined occasionally during the process of a new lesson but then they are not marked.

Gymnasium pupils sit examinations twice a year: in February and June. Those graduates of the Gymnasium wishing to take further studies sit external examinations at the end of each summer which are organised under the auspices of the Ministry of Education. All questions at all levels are dictated to the candidates without exception. The whole procedure of Classics examining in schools passes through the following stages:

(a) The teacher must select three passages of 8-12 lines from the material taught in the original and also, for the Fifth and Sixth forms only, three passages of (8-15 lines) unseen original. The teacher of the class must choose these 3 (or six) passages in co-operation with another philologist 20-30 minutes before the examination starts and always in the immediate presence of the headmaster. Obviously, the legislator aspired to exclude

any suspicion about the reliability of examinations, but he did not take into account as well that this puts the teacher into a difficult position.

(b) The second phase of examining begins from the moment the headmaster, followed by the teacher, enters the classroom and invites a pupil to choose by lot one passage out of three for dictation.

(c) The passage chosen in this way is dictated by the teacher and then translated by the class.

(d) Meanwhile, the two teachers prepare in co-operation 2-4 grammatical questions for the A and B classes,[1] 4-5 grammatical and syntactical questions for the C and D classes,[2] and 4-6 grammatical, syntactical, aesthetic, historical, etc. questions for the E and F classes of the Gymnasium.[3] All pupils are asked to answer all questions and translate all passages. (In earlier times the D class was not bound to translate the unseen passage it was given). The whole procedure of examining lasts 2-2½ hours.

(e) The examination papers are marked only by the teacher of the class according to the scale from 0 to 20. Should a pupil dispute the reliability of the mark he receives, he can apply for re-assessment of his examination paper, which is carried out by a team of teachers appointed for this purpose by the inspector of the school area.

The final mark is the average between the mark gained in the oral examinations and the mark gained in written examinations. Pupils who gain an average of 10 plus pass the examination.

3. <u>On the type of questions set</u>. So far we have noted strong criticism that although examinations should be regarded as an

1. <u>Royal Decree</u> 490/1968, article 6, 1, pp. 7 and 8, respectively.
2. Ibid. 6, 1, p. 8.
3. Ibid., art. 6, 1, pp. 9; 10, respectively.

essential part of the whole process of teaching-learning, in fact examinations dictate the curriculum, even in Britain where the schools are free to devise the courses they like. In Greece, where the education system is still highly centralised and where the law encourages the linguistic treatment of the texts to a high degree, the situation is not much better. In fact, there is an apparent contradiction between the goals of classics teaching set by the Royal Decree No. 723/1969 and the material examined according to the Decree No. 490/1968.

The content of the Greek papers for the first 4 years and of all Latin papers is absolutely linguistic. With reference to the fifth and sixth form, however, the legislator points out that in the subject of ancient Greek, apart from prescribed Book and unseen translation, "from 4 to 6 grammatical or syntactical, background, aesthetic and 'logical' questions"[1] should be set. This leaves the door open for a more flexible treatment of the texts and for literary criticism particularly. But teachers yielding to the very long linguistic tradition, rarely, if ever, go beyond formal grammar and questions demanding little more than reproduction of knowledge. Even pilot and experimental schools which train pupils of high abilities and even professors who devise the content of external examinations in co-operation with educational counsellors cannot emancipate themselves from the traditional-formal approach to the subject. Questions set on the Classics in school and external examinations are of the following type:

S1: ἦν : Write down the indicative of the present tense and of the imperfect tense.[2]

1. Royal Decree 490/1968, article 6b.
2. Report from the Boys' Gymnasium of Edessa. (First term, Feb. 1974).

ὀδύρεσθε : Write down the present tense and the imperfect (in the same mood).[1]

S4: τὸ μέγιστον : Write down the positive, comparative, superlative in the three genders and do the declension of the comparative grade.[2]

S4: tempora, aequales: What parts of speech are these? Write down the genitive, dative, accusative and ablative of singular and plural.[3]

S5: "Write down and analyse the definition of tragedy given by Aristotle".[4]

S6: Which innovations did Sophocles introduce into drama?[5]

EXTERNAL EXAMINATIONS

- Academic Diploma for 1965: What do you know about Herodotus and his work?[6]

- School of Law (1971): magna, parva: identify the adjectives and write down the singular nominative of the 3 genders in the three degrees.[7]

- Philosophical Cycle (1973): The ancient Greek historians of the Fifth century B.C. The main features of their work.[8]

- Philosophical cycle (1974): Socrates as a person in Plato's dialogues. Or: How many and which works of Plato do you know? In which of them did he cope with the ideal, in his own opinion, constitution?[9]

1. Report from the Girls' Gymnasium of Peristerion, Attiki: June 1974.
2. School of Moraitis, Athens, 1st June 1974; (this school is thought to be one of the best private schools in Greece).
3. Report from the B Gymnasium of Kallithea, Athens, June 1974.
4. Report from Anavryta Gymnasium of Excellence, Athens, June 1974.
5. Report from the experimental School of Salonica, Feb. 1974.
6. Type A: Schools of Law, Philosophy, Theology, etc. (A. Ph. Pallas, 1965, pp. 13-15).
7. & 8. Monthly Bulletin of the Athenian Phrontistirion (No.13-14 and 20, May-June 1972 and '74), pp. 137 and 170, respectively.
9. From the newspapers (3-9-74).

Most of the questions set in external examinations are of the traditional, linguistic type. Usually, candidates are called upon to carry out very hard linguistic work, always on an unseen passage (approximately 15 lines) in these examinations. Questions on grammar and syntax, sometimes, are very complicated.

To return to the schools, further to the conditions under which the teacher is bound to examine, the educational legislation, in general, does not give the impression that it trusts the teacher very much. Otherwise, one cannot explain the recent protest of the Bulletin of Greek Schoolmasters and the warning given: "It is now time to realise that the revival of education cannot be achieved under the fear of punishment. Education is restored, basically, and above all, with the teacher being proud, emancipated from any anxiety".[1] It is of interest to mention that the commentator refers to § 9 of the article No. 70 of the Royal Decree dated 8-7-1955, which points out that teachers might be penalised, should any considerable difference between marks awarded in oral and marks awarded in written examinations be demonstrated.

This is, in brief, the prevailing situation in classics examining in Greek schools. Due to its central place in the curriculum, the subject affects teaching-examining in other areas, particularly subjects of linguistic content. It is not accidental, for instance, that in the external examinations of 1975 the German language (and English and French) was examined through the same technique as the ancient Greek language.

1. Bulletin, No. 409/15 March 1974, p. 14.

III. Comparisons

1. Greek examination papers in the Classics either being taken in the Gymnasia or set in the external examinations are of simpler format if compared with British examination papers:

(a) All Greek forms take 8-12 lines from the prescribed Book (plus 8-15 lines unseen set for the fifth and sixth form), and answer 3-4 questions on formal grammar and/or syntax.

(b) The fifth and sixth form, and candidates who sit external examinations, also answer 1-2 questions on the history of Greek literature. The latter give, as well, a summary in modern Greek of the unseen passage dictated to them.

2. At all levels there is always one examination paper to be taken by the Greeks. Time allowed: in schools 2 hours; in the external exams, 3 hours.

3. Alternatives have not been adopted by Greek examiners either in Greek or in Latin. (In other subjects alternatives have been welcomed at school level long ago). Passages and questions are always dictated.

4. There is not any guidance for teachers on the setting and marking of school or external examinations similar, say, to the Scottish system mentioned above.

5. Composition has no place in Greek examination papers. On the other hand, questions on grammar and syntax do not encourage a comparative study of ancient-modern Greek and Latin language. This happens only exceptionally.[1]

1. In the external examinations of 1971 for the School of Law candidates were invited to translate into modern Greek the Latin phrase 'quibus rebus auditis' and then to find out the difference between the Latin and the corresponding ancient Greek syntax. (Monthly Bulletin of the Athenian 'Phrontistirion', No. 13-14, June 1972, p. 137).

6. Authors examined in Greece: only prose authors and the narrative parts of tragedy that have been written in the attic dialect. But all Latin authors taught are examined (prose authors and poets).

7. The following set Books and 'topics' are included by various British syllabuses and by the Greek Analytical Programme of school subjects: Xenophon (Anabasis), Thucydides (Plataea), Plato (Crito and Apology of Socrates).

As far as Latin is concerned, Caesar, Virgil, Cicero, Ovid, Horace, are the favoured authors in the Latin syllabuses in both countries. The British include also Livy, Pliny, Catullus, Sallust, and even Erasmus. One should not forget, anyway, that in Greece Latin has always been neglected in the interest of ancient Greek.

8. The Greeks are still examined under rather easier conditions, even those candidates aspiring to gain entrance into the Schools of Philosophy, that is, to-morrow's philologists. But it is also true that Greek candidates must tackle a (usually) hard unseen, both in the Latin and Greek examination, and this unseen is always dictated.

At this point, it may be worth quoting the length of prose passages for translation and the time allowances in the school leaving examination over Western Europe.[1]

1. E.P. Story: European Curriculum Studies (1969), p. 44.

Table 13. Subject: LATIN

Country	Approximate length of prose passage in words	Time available in hours	Use of Dictionary
Austria	220-250	4	Yes
Belgium	130	2½-3	No
Denmark	-	4	Yes (Partly)
Fed. Republic of Germany	250	5	No
France	160	3	No
Greece	115-120[1]	2	No
Ireland	350	1½	No
Italy	250	4	No
Luxembourg	200	2½	No
Netherlands	180	1½	No
Norway	250-280	5	Yes
Spain	100	1½	No
Switzerland	200	3-4	No
United Kingdom: - England and Wales	120-130	2½	No
- Scotland	130-140	1½-2	No

The table refers to Latin but it has been seen that, at least in Britain, Greek and Latin papers are similar in format and in time available, and the same thing applies to the corresponding examination papers in Greece. Story, from whom we have borrowed the above figures, does not make clear whether time available is spent on translation exclusively or is spread over work on grammar, syntax and paralinguistic material. The table is, at any rate,

1. Ancient Greek: 130-140 words.

valuable since it indicates that there are European countries where translating is still highly valued (or was valued until 1969).

According to Story,[1] the main objectives of the teaching and examining of classical literature in the various European countries are as follows: In France, it is official policy that the literature to be read in schools should be selected for its moral value as well as its aesthetic qualities. The latter are not ignored by the Greek Gymnasium during teaching time but the literary qualities of the texts are, virtually, not examined. Austria and West Germany lay special emphasis on the political questions arising from a study of Cicero, Tacitus and Sallust; the political aspects of Virgil's Aeneid and the Odes of Horace also seem to be discussed more extensively in Germany than elsewhere, Story points out. The political aspects of Thucydides, Demosthenes, Plato may be discussed by the individual teachers and their courses in Greece but almost no question at any level of examinations deals with them. In Britain emphasis is laid on literary criticism and, for some years now, on a sociological approach to classical antiquity in connection with the literary works studied; also the political aspect of the texts is not ignored: the favour shown by many syllabuses to Cicero's works cannot have any other explanation.[2]

4. A final note on Greek examinations. It has been pointed out that a cross-cultural study of ancient and modern Greek language

1. (1969), p. 11.
2. We have noticed somewhere in English bibliography the assertion that in olden times Thucydides' study was central in Britain as meeting the spirit of British empire.

is not demonstrated in the questions set in Greek examinations up to the 'A-level' stage. One would argue, however, that translating from ancient into modern Greek serves a deeper study of both languages, and translating is a compulsory and central exercise for all pupils of the Gymnasium.

But, apart from what Professor Kakridis points out, the pupils who are taught no more than 5-10 pages per term (4 months duration), usually memorise the translation of passages they have been taught, and in doing so they are based on the 'school translations' mentioned elsewhere in the study, which are imbued with all those disadvantages that make them not only useless but also harmful. Such translations, while they are 'written' by irresponsible 'philologists',[1] give an artificial form of translation in order to help the pupils to go through the original text and, if necessary, to memorise the translation as painlessly as possible. So by following the structure of the ancient speech they betray the style and the virtues of modern Greek language. Let us quote a specimen from the famous Cicero's Somnium Scipionis (I, § 1):

Cum venissem in Africam	When I had come to Africa,[2]
tribunus militum	as a commander
ad quartam legionem	of the fourth legion
consuli M. Manilio,	under the orders of M. Manilius
ut scitis,	as you know,
nihil mihi fuit potius	nothing for me was better
quam ut convenirem	than to join
Massinissam regem	Masinissa, the king.

1. Three of them have not studied the Classics at the University.
2. The passage is translated 'faithfully' from modern Greek.

The translator betrays not only the style of modern language but also the structure of the original Latin in his attempt to make things easier for the pupil.

What in many cases is taught and what is, in fact, examined of classical literature in our schools is well reflected in such privately published translations which have flooded the classrooms, if not the libraries of philologists. To take an example, in a 'school translation' of Plato's 'Phaedo', for the second chapter which consists of 315 words: 573 words are devoted to grammatical explanations (1½ pages), 557 words to syntactical comments (2 pages), one page plus is occupied by historical information highlighting several points of the chapter, less than one page deals with aesthetic and moral values, and 78 words give the summary of the content of the passage, in modern Greek. The famous Platonic dialogue is taken by the sixth form of the Gymnasium.

Another point which should perhaps be considered is as follows: The deviser of the Greek Syllabus avoided including poetry in examinations, presumably for the following reasons:

(a) in order to help the pupils to cultivate the style of their own language according to the patterns of the attic dialect (one should remind the reader of the 'nostalgic classicism' of the Greeks).

(b) to strengthen pupils' ability in orthography, since modern and ancient Greek orthography do not differ and the attic dialect is distinguished by uniformity and stability of grammar, whereas the ancient poets have written in a mixed language based on various dialects.

(c) the fact that the ancient Greek texts are always dictated

in examinations would cause additional trouble to pupils if they were bound to memorise the orthography of verse from their Prescribed Books.

But it may be unwise to teach poetry and not to examine it. Since the modern Greek language resembles ancient Greek as a whole and not the attic dialect exclusively, ancient Greek poetry has the right to take its share in examinations since it was never considered inferior to the attic prose by anybody.

SUMMARY

For some years now, 'progressive' classicists in Britain, acting within the more general climate of educational change, have been engaged in the revision of Classical syllabuses, and of the techniques and methods of examining. A multiple approach to the subject now prevails and the static linguistic treatment of classical literature is on its way out. Examination Boards appear to pursue a compromise rather between traditional and modern patterns of classics examining, whilst various educationists suggest that examinations, in general, should be regarded as an essential part in the whole procedure of learning, and not a separate function.

In Greece, from the point of view of content and method followed in examining, the traditional approach has still not given way to modern ideas: the linguistic treatment of the texts is always highly valued and new techniques have not made their appearance so far.

CHAPTER VII

A Comparative Analysis of Responses to the Crisis

During the last 10-15 years when such strong political and other pressures have been exerted on education policies - probably more than at any other time in the past - both categories, British classicists and those among Greek philologists who continue to be attached to the belief in the merits of a classical education, have been reacting vigorously to the so-called crisis in the Classics.

Aiming at evaluating the attempts of both categories to improve the position of the subject, or, at least, to take measures against its further decline, we engage below in a comparative analysis of the British and Greek responses to the crisis.

Table 14. How professional classicists have been responding to losing the curriculum battle.

A Comparative Index

I. IN BRITAIN	IN GREECE (conservatives mainly)
1. Finding out the factors which have led to the crisis.	Chiefly, criticising the spirit of materialism.
2. Redefining the subject and its values.	Following a theory of classical education.
3. Propounding some of the greatest names in history who were fond of the subject.	Propounding the countries of the European West which, in their view, still continue to value the Classics highly.
4. Maintaining Professional Associations.	Maintaining a few but powerful Associations.
5. Publishing professional journals etc.	Publishing a few professional journals etc.
6. Reforming classics teaching at all levels.	Strengthening ONE teaching method.
7. Reforming the examination system.	

IN BRITAIN	IN GREECE
8. Co-operating with each other.	Propounding ancient Greek for the sake of modern Greek language.
9. Making themselves aware of current trends in classics teaching prevailing in other countries.	
10. Exploiting the advantages of technology.	Exploiting the feeling of nationalism.
11. 'Sacrificing' ancient Greek.	'Sacrificing' Latin.
12. Some of them arguing that there is no education without the original Classics.	(As in the British case)
II. A. Factors Favourable to Success	
1. Rich tradition of classical scholarship.	Uninterrupted classical tradition.
2. Highly decentralised education system.	Support from the feeling of nationalism.
3. Reformed school environment.	Full official support.
4. Developed language and national literature.	Relationship between ancient-modern Greek language.
5. In certain cases, sufficiency of technical means.	Sufficiency of time devoted to the subject (ancient Greek).
B. Factors Unfavourable to Success	
1. Absence of the feeling of nationalism.	Excessive admiration of the classical past.
2. 'Hostility' from other specialities.	Some professional reactions stemming from other specialities.
3. The subject is optional.	Intervention of the political factor.
4. Absence of official backing.	Friction between 'ancients' and 'moderns'.
5. Absence of strong relevance of the subject.	Political turmoil and national adventures.
6.	Insufficient specialisation of philologists.
7.	The language issue.

ANALYSIS

I. 1. By tracing the factors that have led to the crisis the British classicists are helped in improving teaching methods and in adapting their subject to the existing socioeconomic, political and cultural demands which are reflected in the contemporary school curriculum. Present day classicists as a whole appear wise enough as to fight just for "a place in the sun".

Their Greek conservative colleagues apart from admitting that an overvaluation of grammar and syntax did much to kill the interest of people in the subject have not attempted any wider explanation of the crisis in the Classics. Instead, they speak rather vaguely about the materialistic spirit prevailing in modern societies, about the danger of communism, and, in certain cases, about society's hostility towards humanistic education. Clearly, these people reject the idea of survival by evolution and remain faithful to their 'nostalgic' classicism. But if it is true that materialism nowadays prevails in societies, presumably this is due to its attractive image. Therefore, the monolithic and universal involvement in the ancient Greek language may be by no means sufficient to motivate the youngsters towards less materialistic targets in their education or to anticipate the 'corrosion' of the school by the foreign ideologies which look so attractive. By merely condemning the spirit of materialism or by advertising passively the merits of one's favoured curriculum or school subject(s) one does not protect them from decline.

2. The moderns in Britain, by redefining the subject and its values or by repeating some of the arguments of olden generations of classical dons, are trying to lay the foundations of a modern classics teaching which would fit the new scheme of comprehensive

education. With the universalisation of education and with the raising of the school leave age to 16 the terms of classical education in Britain have been expanded enormously in order to meet the challenge of a new era. Classics teaching is no longer confined to "plodding laboriously" through a few lines of original text, but it is also important that traditional techniques have not been abandoned.

In Greece, the conservative side thinks of original Greek Classics as the best discipline for the education of pupils and seems to believe that the educational value of the subject lies in a process rather than in a result. This implies that the cultural approach is considered of secondary importance and that what interests more is the conquest of the ancient Greek language for the sake of as much enjoyment of the texts as possible. Since in this view, no translation can substitute for the original, pupils should continue to be involved in the ancient texts, inexhaustible sources of humanising man, since they have been written by people who believed in man and who made Greece the educational centre of the world. In other words, the conservative side of Greek philologists following W. Jaeger's theory regard ancient Greece as a state where education did much to humanise people. The same idea is sponsored by the Greek moderns, but the latter do not find it necessary for everyone to pursue the assimilation of the humanistic values through the study of the original texts.

To continue the comparison between the British and the Greeks; both categories consider the Classics as a school discipline which can do much to help people to discover the spiritual roots of European civilisation and to humanise man. The main difference

is that the British always think of the Classics as an optional school subject, whereas the Greeks regard the Greek Classics as a compulsory school discipline for everyone. We have also pointed out that the conservative section of the Greeks limits the humanistic ideal to the literary study of Classics, while in Britain there is a tendency among the moderns towards a sociological approach to the Ancients, an aspect still not favoured in Greece. At the same time, the former have not omitted to give other humanistic subjects such as history, religion, geography, music, modern literature a privileged place in the school curriculum. These subjects, occupying 12 hours per week, must be taken by all pupils as compulsory disciplines. So one should regard the Greek secondary school curriculum (The Gymnasium) as super-humanistic if one also takes into account that 5-9 hours, depending on the grades followed, are weekly devoted to the teaching of Classics.[1] Nevertheless, the conservatives' theory which stresses the humanistic value of the Classics comes into a perfect contradiction with what is examined, almost at all levels, under the pressure of the existing legislation and the 'status quo'. This is a very important point since what the British classicists think of the Classics affects the education of very few people, whereas classical training in Greece, being central in the school curriculum, determines the main cultural profits which the pupils derive from their secondary school studies. In spite of this, the subject is distinguished by more rigidity and less flexibility; as a consequence, it does not function properly as a school discipline. From this point of view, the new concept of classical education which has been put forward in Britain may be helpful to

1. Appendix B, the time-table of the secondary curriculum (Gymnasium).

the Greek Gymnasium which is tending to become a comprehensive school.

3. The fact that the British classical scholars have been repeatedly appealing to the opinions of other scholars of authority should be considered a clever policy, for it strengthens classics teachers' belief in the importance of their subject, and this is an encouraging message nowadays when the subject is under such pressure. On the other hand, the general public is impressed by these opinions. One should not forget that in Britain where most school subjects are optional a favourable attitude of parents to the Classics would be likely to encourage pupils to take the subject in school. (P. Winter showed in 1951 that pupils' and parents' attitudes to Latin were connected significantly). On the other hand, some British classics teachers are now realising that the subject needs a vast publicity campaign. For instance, J.E. Hunt feels that in his Greek Course he has to incorporate the 'education' of parents by organising 'Greek Afternoons'. On the other hand, 'Recitation Competition' is a very popular activity for classics teachers everywhere in Britain, while in the West of Scotland the Open Day and exhibitions like these organised in the Bell Centre (Hamilton), are some of the forms that the British classical propaganda has taken during recent years. Presumably, the reform of classics teaching is not enough to strengthen the position of the subject in school. In Greece, the conservative side, from time to time, undertakes the enlightenment of public opinion on the merits of classical education (and of katharevousa).[1]

1. It is of interest to mention that the conservative side has recently attacked the introduction of demotic language rather than the abolition of the ancient Greek language from the Gymnasium.

What has the general public to do with curricular matters in Greece where everything is determined officially? But, we have said, this enlightenment occurs "from time to time"; that is, only when an educational change is in the air and the Classics and katharevousa are threatened. Since such resolutions are taken by political governments, no educational reform can come into operation in the absence of wide public approval; otherwise, the government will find it difficult to survive.

Greek conservative academic thought instead of appealing merely to the opinions of scholars of authority has preferred to propound, through publications and lectures, the importance the Classics have been given in Western Europe. People are informed that in the 'Classical Gymnasia' of the West both Latin and Greek are taught systematically. Nobody feels it necessary to make clear how many per cent of pupils attend these schools. Meanwhile, the Greek moderns claim that "in all countries of the West" the youngsters are studying the Classics in translation.

In fact, the figures are extremely low in both cases, at least in Britain, but also in other European countries. To take the case of France, in 1961, less than a tenth per cent of those who took the 'Baccalaureat' examinations included Greek in their programme and less than two fifths included Latin. An important detail is that "the school tries to push its most promising students into the classical programme";[1] but even France has, in recent

1. M. Mayer (1961), The Schools, p. 32.

years, much reduced the place given to Latin in the first years of secondary education. In Italy Latin became an option as early as 1962. Now in Britain the question is: "Can we save the Classics?". In the U.S.A. no more than 10 or 15% of those who start a language continue beyond the second-year course at secondary level.[1] In Denmark Classics through translations are now a compulsory school subject. In Finland Classics are unknown as a school subject. In the Soviet Union Classical Studies flourish only at University level.[2] In West Germany people studying in the Gymnasium do not exceed 14% of the secondary school population.[3] This is the truth with regard to the present position of Classics in the secondary school curriculum of European and other countries.

4, 5. The Associations the British classicists have established and are now maintaining seem to constitute the nucleus of their co-operation and their social activities. Unfortunately, it was not possible to find out how lively and active the majority of these (local) associations are in practice.

Anyway, the reply we have received from Mrs. J.M. Mingay, honorary secretary of the Sheffield Region Association of Classical Teachers, is indicative. We quote from her letter dated 13th May 1975: ".... we hold four or five meetings a year, with a speaker, on matters of pedagogy - new courses examination syllabuses, new teaching areas such as Classical Studies through English, and more specialist topics such as Archaeology, Ancient History, Art, Architecture, use of Audio-Visual Aids, travel to classical lands,

1. Ibid. p. 296.
2. Aza Takho-Godi (1970), 'Classical Studies in the Soviet Union', p. 123.
3. J. Raynor, N. Grant (1972), Patterns of Curriculum, p. 80.

new Testament studies. We also hold four or five informal meetings each year in my home for the discussion of passages of Greek and Latin literature".

Miss K.A. Smith, of Bolton Association of Classical Teachers, remarks that they have no official contact with the universities but several people are both members of the local teachers' Association and also of the District Classical Association which consists of school and University members. "We do make our views known to the University quite vociferously on occasion".[1]

It may also be of interest to mention that local bulletins similar to the Scottish "Tessera" have been started by Leeds, Manchester and Southampton Districts of the Classical Association.[2]

(Individually, Dr. Desmond Leahy of Manchester University has taught an adult beginners' course in Greek for many years).[3]

Finally, the Joint Association of Classical Teachers supplied the following information:[4] The Council of University Classical Departments has a representative on J.A.C.T.'s Council and many members of J.A.C.T. are university teachers. The Committees of J.A.C.T. in every case contain teachers in university departments of Classics, as well as in schools, "and collaboration has taken place in devising the three J.A.C.T. experimental syllabuses".[5]

1. From her letter, dated 31-5-75.
2. Latin Teaching, 35, April 1975, p. 2.
3. Ibid. p. 41.
4. In 9th April 1975, the Joint Association of Classical Teachers numbered 2,311 members. (Source: JACT, 11-7-75).
5. JACT: letter dated 31-5-75. The content of the three JACT experimental syllabuses is as follows: (a) Syllabus for the JACT Ancient History at A-level (Didask. 1965, Vol. I, 3, pp. 23-40 and Didask. 1969, vol. III, 1, pp. 36-40); (b) Syllabus of Classical Civilisation at A-level (JACT Bulletin, No. 35, June 1974, pp. 8-9); (c) Syllabus of Classical Civilisation at O-level (JACT Bulletin, No. 31, March 1973, pp. 8-9).

Obviously, the British classical associations play an important professional role as there are few means under the existing educational system in this country which would help them to defend their subject or to improve teaching method through official channels, and so to gain some ground. On the contrary, the role of the Greek associations has rather been not to gain but not to lose ground. In addition, British experiments on teaching method are reflected and discussed in professional journals of quality where the maxim "audiatur et altera pars" is, more or less, respected. By contrast, the Greek Bulletin of Schoolmasters concentrates either on professional claims or traditional views of the subject (at least from 1967 to summer 1975), whereas the journal 'Plato' in which philological work of quality is published avoids involving itself in curricular matters and teaching method.

The British classicists, with the subject being under pressure, at least outside the corridors of their journals, seem to be united, while the Greeks, apart from their unanimity on matters of professional targets, appear divided deeply. This division which is mainly due to the language issue, the problem of classics teaching, and the educational problem taken as a whole, is well reflected in the contradictory policies, concerning educational matters, of the Faculties of Philosophy of the two major Universities, Athens and Salonica.

The moderns being supported by the latter[1] and acting in the name of a renewal of Greek education and of intellectual life, have shown, as they claim, their willingness to sacrifice some of

1. Professor Kakridis of Salonica, a classicist, was a central figure of the 1964 reform.

the secrets of their ancient mysteries for the sake of the developing industrialised and urbanised society: classicism is sponsored, E. Papanoutsos explained, in so far as it does not impede the adaptation of the school to the new socioeconomic realities which also impose the cultivation of demotic language. (In fact, the 1964 reform did not introduce into the school curriculum any subject of practical value, e.g. metalwork, and was no less academic than the foregoing curriculum).

But conservative academic thought which is represented by the University of Athens and has succeeded in controlling the powerful Associations of Greek schoolmasters, being in co-operation with conservative political powers that have been governing the country for a long time, has not, in fact, given the moderns an opportunity to put forward their educational plans.

Consequently, the problem has wider dimensions and is connected with Greek political life as a whole. As G. Mavros, the leader of the major opposition, put it recently, before the general elections of 17th November 1974 were held, the great complaint of the liberals is that the conservative party, under various disguises, has virtually been running the country since 1936. So, any innovation in the national life has become impossible, he argued. For his part, the present Prime Minister, C. Karamanlis, promised that, at least, educational policy will be above political schemes and controversies. He has already shown his goodwill, as we have explained.

6. Reforming classics teaching in Britain is far easier than in Greece for reasons stated sporadically in this thesis and succinctly in the above index. Reforming classics teaching in Greece is particularly difficult under present educational legislation.

Another point may be of interest here: Conservative British and Greek classicists mutually agree that no translation can substitute for the original. The former do not take the matter further; the latter, acting under the influence of the linguistic classical tradition and of the fear of foreign ideologies, regard the introduction of translations as the Trojan Horse for the conquest of the nation by the enemies of democracy. The moderns are advocating the adoption of translations in the name of a democratic education where everybody has the right to comprehend what he reads. The word democracy has been suffering much during our times. In the name of democracy classical education has been 'persecuted' in many countries. In the name of democracy original classics teaching has been sponsored in Greece, and even by dictators. But there is no educational system which has been harassed so seriously as the Greek due to the 'burden' of its classical heritage and the fear of foreign ideologies. Meanwhile, the left wing students have succeeded in controlling the Unions in the universities.[1]

As far as the reform of classics teaching is concerned, progressive English and Scottish classicists have been displaying assiduous interest by taking concrete measures. These reforms

1. Through the elections held in November 1974, May 1975. Until Nov. 1975, out of 10 Unions, 7 were controlled by the communists, 1 by the party of A. Papandreou (socialist), 1 by the 'New Democracy' of C. Karamanlis and 1 by the Centre. However, there are those who argue that this is due to the fact that many right wing students did not take part in the elections (Acropolis, 20-7-75, p. 2). In the student elections of 17th Nov. 1975, Papandreou's party came first, but again the communists as a whole appear the most powerful (The Times, 18-11-75). Similar results were offered by the student elections held in May 1976. (Kathimerini, 16-5-76).

are far from implying that the only solution of the problem would be the adoption of translations in the teaching of Classics. On the contrary, the reformers pay particular attention to the value of the original and such is the philosophy of the two main British modern courses, the C.L.C. Project and the Scottish "Ecce Romani". Such experiments are still unknown in Greece where translations seem to be regarded as the only possible alternative to the original and, being an easy solution, are now favoured even by conservative educational policy. Anyway, the conservative British side has already appealed to evidence showing how 'dangerous' the modern approaches to the original are if not accompanied by some grammar and syntax. But such deficiencies and drawbacks can be reduced or even eliminated by experimentation and improvement. Mistakes should be welcomed if they lead outside the swamp. If it is true that other linguistic subjects have already been reformed successfully, then why should classics teaching remain untouched by the new trends?

Let us now come to the Greek philologists. At first glance, these people seem to be inactive with regard to innovation in teaching method. Limitations stemming from the existing legislation, ignorance of modern approaches to the subject and various other factors make them appear so. But are they, in fact, inactive? It is indeed a pity that, apart from demonstrations upon demonstrations given in the schools, hundreds of new books written by the most ambitious of the philologists refer again and again to the same traditional patterns of teaching method: how to teach grammar and syntax, how to teach derivations; here is the direct, here the indirect speech, here the regular and here the irregular verbs. Such manuals abound. But in trying to find some classical fiction, or a simple biography of an ancient

author, some comprehensive manual concerned with the values of classical civilisation, a book which could arouse the interest of pupils in the ancient world, one will soon be disappointed. In bookstores one will discover such material, no doubt. But if one takes into account what is usually advertised through the pages of the Bulletin of Greek Schoolmasters, one may well comprehend what kind of classical 'food' is offered the youngsters.

Out of 200 books on classics teaching advertised between September 1973 - November 1974:[1]

- 42.5% refer to translations of, and notes on, several ancient Greek authors.
- 12.5% refer to translations of, comments on, dictionaries, etc. of Latin authors.
- 11% refer to syntax.
- 8% " " grammar.
- 6.5% " " dictionaries.
- 6.5% " " ancient Greek civilisation.
- 4.5% " " irregular verbs.
- 2.5% " " unseens.
- 2.5% " " the history of ancient Greek literature.
- 3.5% " " teaching method.

The first two sections which constitute 55% of the total include mainly 'heavy' philological works written by famous classicists of the past (G. Mistriotis, G. Zikidis, 19th century, etc.), reprinted many times since then, and stressing the linguistic approach to the texts. Such works can hardly be used today even by specialists. Thus what inspires the Greek philologists nowadays is: syntax and grammar, dictionaries and unseens. It is a pity, indeed, that so much sweat and money is spent for the

1. Bulletin of Greek Schoolmasters, No. 397 to 420 (-419).

presentation of one more grammar and syntax on the attic dialect, while the youngsters are left to read literary works of doubtful quality.

Outside the gates of their profession, however, some philologists - but not those in the above category - publish from time to time original prose or poetry by choosing their themes from present social life preferably under the influence of modern ideological streams. In front of this contradictory picture, one wonders what, in fact, the Greek philologists do offer the pupils of the "living spirit" of the Ancients.

7. With reference to the reform of the examination system, a few of the Greeks[1] seem to becoming aware of the tremendous influence it exercises on teaching method - and this anxiety is also reflected in the replies of teachers to the questionnaire used in the present study - but any public discussion on this has still not occurred. On the other hand, many among the British reformers are denying any place for grammar, syntax, composition in the examination papers, though a few Examinations Boards still insist on pure linguistic values, at the O-level stage. But the majority of examiners, probably being wiser, are rather trying to follow the media via. Anyway, what to examine, why to examine it and how, remains a crucial problem and needs discussion, experimentation and careful consideration. Obviously, by asking the pupils simply to write down the middle aorist of a verb you do not promote either their culture or their personal response; it is also arguable whether you measure their skill in understanding the original Classics.

8. British classicists find it helpful to share their experiences by organising refresher courses and summer schools -

1. See The Student, Salonica, 21 June and 5 July 1972.

the journal "Latin Teaching" presents annually their fruits and the same thing occurs with the Scottish classical Bulletins - by appointing working parties and classical panels, by taking part in lectures, talks and demonstrations concerning new teaching methods and skills. This kind of co-operation takes the form of awareness and constructive criticism.

Approximately similar habits have been adopted long ago in the Greek Secondary Teachers' In-service Training College in Athens, and in the schools where teachers are invited by their headmasters and/or inspectors to give demonstrations, in the presence of the teaching staff, which are followed by vigorous discussion. But probably the weak point of all these lively activities is that they do not proceed far beyond what C. Georgoulis has recommended about the interpretation of the original texts.

9. The Scottish find it reasonable to become aware of what has been going on in England and elsewhere in the area of classics teaching and do not hesitate to assimilate, promote and exploit the English views in their own interest. On the other side, several English schools appear independent enough to introduce classical courses 'made in Scotland', such as the course "Ecce Romani".

The British classicists as a whole have turned their eyes to what the classical situation is abroad. Modern classical courses devised in the U.S.A. or elsewhere, school text books written in Western Germany, reforms in classics teaching introduced in other countries are discussed in professional journals such as 'Didaskalos'. In addition, the series "European Curriculum Studies" presents in some detail the Latin situation prevailing in Western Europe, whereas, as we have mentioned in the previous chapter, A-level Latin candidates have

taken part in a comparative competition, with German, French, Spanish and Luxembourg counterparts, concerning the measurement of skill in translating Latin unseens. Therefore, the British may feel it functional to their subject and to their occupation, as well, to make themselves aware of what has been taking place abroad in the area of classics teaching. Should we Greeks continue to stay in isolation? It may not be enough to argue merely that the modern Greek language has to mature under the immediate guardianship of the ancient Greek speech since young people cannot comprehend such relationships very well.

10. The British classicists have confessed their difficulties, due mainly to economical limitations, in exploiting the advantages offered by technology. At the same time, at least some of them have realised that the pupils take the value of the machine as given, and are doing their best to meet this demand. But, anyway, one should not forget that the Classics, if taken as a linguistic subject, must be mainly treated as such. The works of literature, speaking for themselves, should be chiefly treated as having self-sufficiency.

In Greece, even if the economical limitations were removed, teachers have to change their minds, first. The exploitation of the feeling of nationalism may be by no means enough to outweigh the absence of machine and other modern techniques in teaching through which motivation is aroused. Possibly, nationalism has done much to make the young show a particularly favourable attitude to the Ancients - and this is confirmed by the replies to the questionnaire. But the more you exploit this feeling, the more you run the danger of leading the pupils towards superficial and uncritical views of the Ancients.

11. Both, British and Greeks, seem wise to 'sacrifice' Greek and Latin, respectively. The compulsory co-existence in an already overburdened school curriculum of two extremely difficult and not 'relevant' subjects can no longer be possible. However, it may not be quite true that ancient Greek has been entirely neglected in Britain by the reformers. The case of the Greek course of J.E. Hunt, the plans of J.A.C.T. for the creation of a Greek course equivalent to the C.L.C. Project, the wishes of the two Scottish Advisers in Classics for the establishment of a Scottish Greek Course similar to Mr. Hunt's, the incorporation of Greek civilisation in the new scheme of Classical Studies and the teaching of ancient Greek authors through translations, all these, definitely imply that ancient Greece is still highly valued by the British classicists. It will also be seen that the British respondents to the questionnaire appear fond of the subject. But, as far as the future of Latin in Greece is concerned, the perspectives are rather pessimistic, given that even ancient Greek now gives way to more translations.

12. Those people who threaten society with illiteracy or even disaster because children do not pay considerable attention to the study of Classics seem not to do the right thing. For, in the first case, if one appears illiterate though having studied for a long time in school, this means that either one has not been taught one's national language in the right way or one was indifferent or unqualified in this, or all these. The classical languages do not seem to possess any special magic power to fight illiteracy. Powerful claims for the quality of the two classical languages have been devalued by the exponents of linguistics. As H.G. Wells put it, "learning Greek to improve one's English style is like learning to swim in order to fence

better".[1] Moreover, a classical language if treated not as a means but as a purpose itself, may cause the delay in development of modern speech, as the Greek experience shows.

On the other hand, the crisis in the Classics at secondary or even at University level does not necessarily mean that something is wrong with contemporary societies. An approach to classical antiquity - i.e. to our spiritual roots - is today possible through various ways. One should not forget that nowadays more than at any time in the past millions of visitors become acquainted with the monuments and the ruins of the ancient world; that people read the Classics through translations; that thousands find it interesting to learn about the Ancients by watching television and by listening to radio programmes, by studying ancient history, archaeology, fine arts. Only some schools do not seem to persuade the pupils to get into touch with the 'living spirit' of the Ancients.

In addition, the numerous and various branches of social sciences can contribute substantially to humanising man by making him understand society's and his own nature. The generalisation of education almost to international proportions, the explosion in the numbers of people aiming to follow higher studies, the thirst of the nations for education which characterises our times has no comparison with the past and cannot be explained in terms of materialism, but, certainly, its implication is far wider: present societies desire to receive as much education as possible.

Nowadays, life has been orientated towards an endless educational training which is carried out under the auspices of the educational institutions and also of the influence of what the French have called "l'Ecole Parallèle", Society's school.

1. R.W. Prescott (1971), The Changing Role of Classics in English Secondary Education from 1860 to the Present Day, p. 89.

Teachers and machines, print and means of communication, cinema and theatre, can do much to educate man. On the other hand, now more than at any time in the past people are moving from one continent to another aspiring to gain as much educational profit as possible. For all these reasons, Education can no longer be identified with the study of Classics. Therefore, any pessimism on the future of classics teaching should not necessarily raise any pessimism on the future of Education as a whole.

In democratic societies classics teachers are free to protect their profession, to improve their social position, to revise their teaching methods and to state their claims as to the merits of classical education. But to argue that everything is going to be lost because the Classics are facing a crisis does not seem reasonable. For such a thing, besides its other implications, might imply a lack of respect for other disciplines on which today's civilisation is based, an absence of adaptability to the contemporary rhythm of life and, last but not least, a narrow-minded interpretation of what is meant by the term 'education'.

In addition, if the ancient Greek world was the 'world of harmony', today's societies are those of industrial urbanisation. Each of these two eras has its self-sufficiency and 'personality'. One wonders how many of today's people would like to return to the classical past and live, say, unshod. Consequently, if an approach to the Ancients in the original seems desirable to some people, all the others have the right to enjoy the present and to study the past only if they are interested in doing so. (We refer to the British school curriculum here).

Similarly, the opponents of the Classics should not be upset if some people sympathise with the Ancients. As long as the study of the past will continue to be considered of educational importance, the Greeks and the Romans are allowed to take their share. Problems are, of course, raised by the study of classical languages, particularly difficult subjects and with little 'relevance'. But this is not a good reason to condemn the classical world as a whole.

True, both the Greeks and the Romans, built their political and military supremacy on slavery, violence and bloodshed. But also most of the peaceful achievements - above all literature - in early European history are due to these two peoples. To take an example, the Peloponnesian War as a historical event, from the educational point of view, may outweigh the glory of the 'Golden Age', but the same war as it was comprehended and expressed by the intellect of Thucydides has become an 'eternal monument' of literature and - most important - of humanistic values.

Finally, the ideal society has still not appeared in this poor planet - where human life continues not to be valued in many cases - and is more likely to be formulated in the light of the mistakes and successes of the past than to emerge by itself. In other words, democratic societies may not be wise to attack a civilisation which invented the idea of democracy and saw it working in practice, no matter if amidst innumerable hindrances and defects.

II. A. On the factors favourable to success

It may now be useful to go on to analyse the factors favourable to success which have been affecting classics teaching in the

two countries.

1. The difference in saying rich 'tradition of classical scholarship' and 'classical tradition' concerns the quality of the work that has been carried out. Obviously, the Greek classical tradition, despite its uninterrupted continuity, since the end of the 19th century has not been distinguished for the high quality of the work it has produced.

2. The liberal British educational system encourages the teacher to devise the teaching method and, to some extent, the content of the subject. This undoubted advantage, however, turns to disadvantage in the case when a classics teacher finds himself trapped in a 'hostile' school environment where the headmaster, for instance, discourages the pupils from taking the Classics. As far as the Greeks are concerned, the feeling of nationalism, although a powerful factor which is always present, does not seem enough to keep the study of Greek Classics from declining.

3. The reformed school environment in Britain within which the classics teacher is 'bound' to work motivates him towards devising newer approaches to his subject. Otherwise, he soon feels uncomfortable, as he may be confronted with the ironical comments of his colleagues and of pupils. Working in such an environment he soon becomes conscious that he cannot continue to play "with footnotes to Plato" in a time when his counterparts have changed their teaching methods so radically. The absence of such a motivation cannot be neutralised even by the most eager official support, as the Greek experience shows clearly.

4. The British are in a position to base classics teaching

on a literary, developed national language. Their Greek colleagues have also the great advantage of approaching the ancient Greek speech through the modern Greek language which is rightly considered as derived straight from it. Nevertheless, this privilege turns to a disadvantage as soon as the pupils discover that the familiar word in modern Greek may have a different meaning in ancient Greek. The gap becomes so great in certain cases that the word τιμωρία , for instance, which mainly means 'assistance' in ancient Greek, means only 'punishment' in modern Greek. More important, the language issue constitutes a real barrier against expressing the thoughts which the study of a text produces and, particularly, translating the text. Apart from all these, whereas the British can enjoy the Classics through their own national language by taking them translated, the same thing is rejected by many Greeks who hold that for reasons of national tradition, first, and then for the sake of the literary values of the original texts and also of the modern Greek language, the students would do best by taking the Greek Classics in the original. Therefore, what is considered to be an advantage (the relationship between ancient and modern Greek language) runs the danger, in a sense, of becoming a disadvantage.

5. The British classics teachers in certain cases are in a position to make a wide use of audio-visual aids and other means for the sake of a more lively procedure in classics teaching during the 4-5 periods they are, usually, given per week by the school timetable. On the contrary, their Greek counterparts still do not possess such means but they have some more time at their disposal (5-7 periods per week). Which of the two categories is more privileged? Obviously, much depends on the way the above favourable factors are exploited.

B. On the factors unfavourable to success

1. The absence of the feeling of nationalism can be thought of as a disadvantage in the effort of British classics teachers to strengthen their subject in school. The same factor, however, could turn to advantage during the process of learning. For it would lead teacher and taught to approach the Ancients unbiased and critically. One should not forget that the best works of classical scholarship have probably not been produced in Greece.

2. 'Hostility' from other specialist subjects which the present day classics teacher is facing in this country can certainly be overcome by a policy allowing the subject to be incorporated in a humanities scheme, as some people feel that it cannot go it alone. Humanities are now welcomed by educational systems operating in industrial societies. The reader is reminded that related research has shown that German, British and French pupils are now demanding science and humanities, in equal proportion.[1] As for the U.S.A., numerous Ph.D. and other theses written in recent years speak about this need, a need arising from the impact of technology, automation, alienation, student's lack of value judgments, increase of leisure time, overspecialisation, and fragmentation. Meanwhile, it is held that "traditional courses in history, literature, and the arts have not furnished a well-integrated interpretation of our cultural heritage".[2]

E.W. Keating takes the matter further in speaking on the merits derived from the study of mythology. She finds that

1. L. Spolton (1967), The Upper Secondary School, p. 17.
2. S.M.V. Robinson, Humanities Education in the Secondary School, Ed.D. (See: International Dissert. Index, Vol. 34A, USA 1973), p. 1594.

"students benefit in areas of self-understanding, recognition of basic human values underlying cultural differentiation, increased recognition of archetypes, symbols, images, and metaphors common to world of art ...." And she suggests: more courses in mythology should be offered under a new Humanities Programme.[1]

Thus, if it is true that mythology functions considerably in the development of imagination and that the development of imagination is a function of education,[2] then classical literature, which has been inspired chiefly by ancient Greek mythology and by people who in the phrase of a British pupil "fashioned the world", could take its share in a new Humanities scheme.

But such a scheme does not seem to be favoured by the majority of classics teachers - evidence is offered by the replies to the questionnaire - since it would exclude the study of classical languages and obviously would harm the professional position of classics teachers in schools. On the other hand, these people seem to believe that without a good knowledge of the language a considerable amount of classical culture is lost and that the remaining values cannot be exploited in the interest of the pupils' education.

It is particularly difficult to find out which of the above two major factors affects more classics teachers' attitude to their subject, the professional or the educational.

Some 'hostility' of other teachers towards philologists may not be absent in the Greek Gymnasium, as well. Professional

1. E.W. Keating, Mythology Studies in College Curricula, Ph.D. 1973 (Intrn. Diss. Index, 34A), p. 1589A.
2. M.B. Sutherland The Development of Imagination as a Function of Education, Ph.D., 1955-56, Queen's University-Belfast.

privileges the latter have always enjoyed have provided the 'motivating force'. Obviously, the more numerous the teachers of a specialist subject are the more powerful this specialist subject is, professionally. The figures which follow show clearly that the philologists, despite the reduction of some time given to the teaching of Classics that has occurred because of the two recent reforms mentioned elsewhere, still remain powerful enough as to control the content of the school curriculum and also the administration of Greek education in secondary level (the Gymnasium).

We can get an idea of the matter by quoting the following figures:[1]

In 1973-74, out of a total of 16,801 schoolmasters working in Greek Gymnasia:

Table 15

7,155 were philologists	42.59%
2,744 were mathematicians	16.33%
2,606 were physicists/chemists	15.52%
1,406 were theologians	8.36%
1,250 taught P.E.	7.45%
801 taught foreign languages	4.76%
839 were of various other specialities	4.99%

TOTAL: 16,801.

Now, if we compare the above figures with the corresponding figures of some earlier year, we will get interesting data.

In 1971, for example, out of a total of 12,958 schoolmasters working in Greek day Gymnasia:[2]

1. Source: Ministry of Education (December 1974).
2. The Statistics of Education, 1970-71 (Secondary Education), Athens 1972, p. 5.

Table 16

5,539 were philologists	42.74%
1,601 were mathematicians	12.36%
1,538 were theologians	11.87%
1,468 were physicists-chemists	11.33%
1,178 taught P.E.	9.09%
983 taught foreign languages	7.59%
651 were of various other specialist subjects.	5.02%

TOTAL: 12,958.

Hence: The philologists have not lost any ground, but clearly theology is 'threatened' by Physics and Mathematics. The classical Gymnasium seems to open its gates to science, progressively.

This can be better seen in the following table:

SPECIALISM	Year	%	Year	%	
Philologists	1971	42.74	1974	42.59	-0.15
Mathematicians	"	12.36	"	16.33	+3.97
Physicists/Chemists	"	11.33	"	15.52	+4.19
Theologians	"	11.87	"	8.36	-3.51

In addition, the administrative posts (general inspectors, inspectors, headmasters etc.) have been shared according to 'percentages' based on the above figures. In concrete numbers, these posts in 1974 were distributed as follows:[1]

1. (Source: Ministry of Education, December, 1974).

Table 17. Distribution of administrative posts

	GENERAL INSPECTORS		INSPECTORS		HEADMASTERS	
Philologists	9	(52.94%)	52	(46.02%)	437	(48.39%)
Mathematicians	3	(17.65%)	17	(15.04%)	169	(18.72%)
Physicists	3	(17.65%)	16	(14.16%)	153	(16.94%)
Theologians	2	(11.76%)	12	(10.62%)	92	(10.19%)
Others	-		16	(14.16%)	52	(5.76%)
TOTAL	17		113		903	

In conclusion, philologists continue to be highly privileged, from the professional viewpoint,[1] in Greek secondary education although some 'threat' seems to emanate from the area of science.

It may also be of interest to point out that the state, in the face of the unwillingness of young physicists, chemists and mathematicians to follow the profession of teaching, has contributed to the increase presented above by offering financial support and other conveniences to the students of this category.

This is, in brief, the professional situation in the Greek Gymnasium today. Is any anxiety justified on the part of the teaching of ancient Greek with regard to the promotion of scientific school disciplines? One might answer that as long as the Greeks will continue to consider themselves the descendants of the Ancients, the subject will be in safe hands. (80% of the respondents to the questionnaire - which was completed by teachers of various specialist subjects - give their full support to the teaching of the ancient Greek language. A hundred per cent appear in favour of ancient Greek literature as a school discipline). But the Greek government has made its mind up to introduce a more 'relevant' school curriculum at a considerable expense to the

1. Similar privileges are granted to philologists by the new Educ. law No. 309/30-4-76, article 34.

ancient Greek language. Regardless of this, philologists may now feel that scientific subjects, apart from their relevance, require sufficiency of time and effort in order to be mastered. The same thing is true of ancient Greek and Latin. So it may be reasonable to argue that pupils who are bound to follow both these branches will incline to neglect the less relevant and to focus on what seems to promise a better career.

3. The Classics is an optional subject in all British schools (some exceptions do not refute the rule) and this is against the interest of classics teachers. But also, most school subjects are optional in this country. Consequently, the great majority of secondary school teachers are working under the same disadvantage.

Nevertheless, the optional study of Classics is also an advantage in the sense that:

(a) Pupils who opt for the subject may do this because of inclination or expediency or, so much the better, because of both.

(b) The teacher works with a, more or less, motivated audience and, at the same time, may feel that any neglect of his subject would cause a reduction in the numbers taking it. Competition and efficiency have their roots in such matters. It may not be accidental that the active response of classicists virtually started only when classics teachers realised that they run the danger of being confronted with empty desks in the classroom. True, the lack of official support soon makes a teacher feel uncomfortable, but also nobody can deny that liberal curricula produce competition which may never appear in highly controlled compulsory syllabuses. The appearance of an E.Hunt's course in the Greek Gymnasium is almost impossible under present conditions.

In Greece, efforts have of course been undertaken for as much 'scientific' and pedagogical classics teaching as possible. But even if the pupils take their involvement in the subject seriously, the intervention of the political factor has made it a contested area between the political parties, to the detriment of the subject. Meanwhile, the school curriculum is burdened more and more with science and other modern school disciplines, but taught by rather traditional methods.

4. In Britain, not only is any official support absent, but, on the contrary, classical people in certain cases are complaining that they are not allowed by the headmasters and other authorities to put forward their courses. "Aberdeen city is one area where the hostility of the Education Authority has done much to destroy classical standards", as one of the Scottish Advisers in Classics denounces it.[1] In spite of these hindrances, however, the effort of classics teachers has been going on in this country.

In Greece, the subject is protected in the name of the national interest. 'Ancients' and 'moderns' cannot think of a secondary school curriculum which would not comprise the study of some of the works of the major Greek classical authors. But:

(a) The former have devised one teaching method with which to meet the educational needs of <u>all</u> pupils, regardless of qualifications. According to this policy, all pupils should study the original text thoroughly or stop studying anything!

(b) The latter have invented the simplest method - that of translations - which to fit the educational needs also of <u>all</u> pupils, at least for 3 years within the same courses.

1. <u>R.M. Orr</u>, in his letter to me dated 2-7-75. The outcome of this 'hostility' is reflected in the figures taking the subject at university level (Chapter V, on Scotland).

Inside this contradictory climate, it is unlikely either that the majority of pupils will comprehend what the subject is all about or that some others will reach high standards of classical scholarship.

As a consequence, the conflict between 'ancients' and 'moderns' instead of becoming a creative power for the promotion of classical studies ends rather in an endless quarrel under the influence of political beliefs.

5. Latin is no longer considered a 'relevant' subject in Britain, as it has ceased to be an entrance requirement even to defenders of classicism such as the universities of Oxford and Cambridge. True, O-level passes in Latin continue to be useful to those who are going to specialise in modern European languages or in a few other areas of knowledge. But beyond O-level, very few people are likely to specialise in Latin and follow higher studies in it unless they intend to enter the profession of classics teaching. This is the great difficulty present day British classics teachers are facing in their crusade to give the subject an impetus.

In Greece, as we have mentioned elsewhere in this study, the threat of specialisation is not absent. Under present conditions poor philologists seem to be in a very difficult position in teaching the Classics, given that apart from the danger of specialisation, the rather traditional treatment of the ancient texts, while it demands a high level of (linguistic) qualifications and time on the part of the young, does not motivate them to be involved in the subject more seriously.

On the other hand, during the last two centuries, no other European nation has passed through such a succession of political

turmoils and national adventures as has occurred in Greece. Whereas hundreds of governments have been appointed since the time of Independence, Greece has fought desperately for national unification and for the establishment of a solid state of Democracy. All these events have had their fatal influence on Greek education. Even today the Turkish threat forces the National Budget to be, once more, extremely parsimonious for the education of Greek pupils and the solution of the educational problem is rather postponed in face of the national dangers which are in the air. Meanwhile, the adherence to the classical tradition feeds the rising spirit of nationalism since the national survival greatly depends on it. There is no time to approach the Ancients critically and, probably, no need ...

6. One of the main weaknesses of a Greek philologist is the fact that, virtually, he is never given the opportunity to specialise in the Classics. In his effort to assimilate an enormous amount of material belonging to various branches of knowledge, he neglects the study of Classics from the early years of his secondary education to the end of his professional career. Some specialisation which is now carried out in the universities does not seem likely to change the situation.

7. We will come to the end of this comparative venture by tackling the crucial problem of the modern Greek language. One might ask: In what sense does the language issue constitute a barrier against the study of Classics and the education of Greek people, in general? Is it to be denied that katharevousa, as having been derived from ancient Greek and from modern Greek, functions as a bridge between the two languages? This is not to be denied, of course, but:

(a) One should not forget that katharevousa is a 'made up' language. Can made-up Latin be compared with real Latin? A translation from ancient Greek into katharevousa despite its possible advantages has the great drawback that it has been written in an artificial language. At the same time, a translation into demotic may be distinguished by all these deficiencies which characterise literary works carried out in a language that has still not matured sufficiently as a literary language.

These are the two major reasons for which most translations have been criticised in Greece by 'ancients' and 'moderns', equally.

(b) The majority of secondary school pupils are not qualified to master the whole linguistic tradition of the nation, which is so rich and so diverse, while the curricular pressures do not allow them to be more seriously involved in the study of all forms of the Greek language.

It is, finally, painful to realise that while the language issue has still not been solved, any systematic study of the modern Greek language, regardless of forms, is not carried out, despite the demands of the Syllabus: The examination in modern Greek language takes just the form of writing an essay of descriptive, narrative, or other content, and no more. How can a pupil tackle successfully an original ancient text without possessing an adequate knowledge of his own language?

* * *

Now, when we have reached the end of the First Part of this comparative study we could ask ourselves:

(a) Which of the two categories, the British or the Greek classicists, are facing a more serious crisis in their subject?

(b) Which of the two sides has been responding to the crisis more fully?

With respect to the first point, it may have become clear that in Greece the teaching of ancient Greek literature-language, being supported by nationalism and always taken as a compulsory school subject, until February[1] 1976 was in safe hands, no matter what the outcome of classics teaching was. However, not only the Classics but the school curriculum as a whole have been under attack by many 'moderns' and some 'ancients'. It was only in June 1975 that a magazine of wide circulation in 'evaluating' the results of school examinations denounced with block capitals: "We produced 100,000 parrots!"[2]

As for Britain, the continual fall in the numbers taking Latin and/or Greek raises problems about the future of these subjects in spite of the 'rescue operation' undertaken.

With reference to the second question, British classicists respond on the one hand by: the establishment of new language courses and experimentation with Classical Studies, Projects, new teaching methods, new techniques of examining, circulation of examiners' Reports, invention of objective methods of marking and various other conquests in the area of teaching. On the other hand by: development of social activities such as Recitation Competition, Open Day, 'Greek Evenings', co-operation of the schools with the departments of Classics of the universities, annual and even more frequent meetings of the Classical Associations. The classical forces on full alert!

In Greece, the classical situation is characterised by the adherence to the method of Georgoulis or to the solution of translations. Undoubtedly, the former constitutes an integrated

1. When the government announced that the original texts are to be removed from the first 3 years of the Gymnasium.
2. Epikaera, No. 360/26-6-75, p. 31.

system for the interpretation of the texts whereas the latter makes the way easier for the study of ancient Greek civilisation; but nothing more, at the moment, with the exception of some interesting new manuals published by the American College of Athens. Obstacles and limitations due to the highly centralised system and to other relevant factors have not allowed the philologists to display their creative powers.

This is, in brief, what has been going on in the two countries in the area of the profession of classics teaching. In face of the British achievements the Greek philologist may feel uncomfortable or even astonished. But as soon as he discovers that much in the new habits is viewed with scepticism by veterans of classical scholarship, he becomes a bit cautious. He may not accept the idea that in all circumstances comprehension is as important as accuracy; that translations can substitute for the original in all cases; that grammar and syntax should disappear from the teaching of Classics; that syntax can be mastered through the method of 'sausages' or that ancient Greek can be better taught by the sound of modern Greek popular music! But these reservations concern the classical syllabuses which may apply to youngsters who are going to specialise in the classical languages. Beyond this, one who regards the Classics as a source of educational values for <u>all</u> pupils welcomes the new approaches to the subject and may find that they are preferable to the traditional ones.

It is, of course, true that traditional classics teaching has been attacked by various powerful factors which lie beyond teaching method. Classical education - we do not here ask whether rightly or not - represents the spirit of aristocracy and conservatism which comes into perfect contradiction with the

demands of present democratic and socialistic societies. The same demands are also apparent in Greece, and have divided Greek scholars deeply.

Under the prevailing conditions, utility may force or even motivate people to take the study of a subject seriously. But when it is absent hopes should all be based on motivation. Grammar, unseens, composition and syntax offered in abundance do not seem to provide this.

Classics teaching, at the present day, is at the cross-roads of the antagonisms between various ideological streams, school disciplines, professional interests, utilitarian views and other factors. Being in this difficult position, it has been left alone to react vigorously or perish.

Therefore, the 'rescue operation' of the subject being undertaken by British reformers, despite its possible deficiencies and drawbacks, should be regarded as the right reaction to the crisis facing the Classics, although there is still no evidence that the position of the subject in school has been improved. But if no response had occurred, probably the situation would have been far worse. Survival by evolution is an old maxim.

Unfortunately, Greek conservative academic thought, at least until recently, did not seem to have become conscious of the need for a change. Acting in the interest of the national tradition, it continued to impose the traditional classics teaching and to insist on arguing that only classical education makes real personalities. Meanwhile, to mention the external examinations held in September 1974, out of a total of 65,000 candidates only 15,000 gained entrance to universities or to other higher Schools. The remaining 50,000 'personalities' continued to encamp as "barbarians outside the gates of knowledge".

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So far our evidence has been drawn from evaluation of the Classics by such people as classical scholars and dons or people engaged in literary work. We have now formulated an idea of the educational possibilities and weaknesses of the subject, and particularly of the classical response to the crisis.

But the whole picture would remain incomplete if we had not appealed to evaluators of the Classics such as pupils and teachers who are in daily involvement with the subject.

In the Second Part of the thesis the voice of these judges is heard.