

## **Teaching Classics in Europe – an Overview**

**by John Bulwer**

### **Introduction**

It may seem rather presumptuous for one person to claim to speak about classics teaching in all European countries. It may lead to the kind of generalisation about an entire people that we all know is tendentious and risks being patronising: “The French do this ...” and “The Italians do that ...”. I hope not to fall into that trap, but rather to outline what my impressions have been of the colleagues I have met over the years who have come from different European countries. I have worked in the European school system for a number of years where I have worked alongside teachers from a number of different countries.

European schools were set up to cater for the children of officials working for the European Union in ten different countries (Belgium, Luxembourg, Italy, the UK, Germany, Spain, and the Netherlands). These children are taught in language sections, principally in their first language or mother tongue. Teachers are seconded by their national educational systems to teach their own subject to children from their own country in their first language, and also to teach children from the other countries in what is the pupils’ second or third language. Thus English, for example, is taught as first language to those in the English language section, by UK or Irish teachers, but is also taught by the same teachers as second and third language to the pupils of the other language sections. History and geography are taught for the European Baccalaureate in mixed classes in the students’ second language, by native speakers using only the target language.

Latin is taught from the third year of secondary school (pupils aged about thirteen) as an optional subject. It can be chosen as an option right up to the European Baccalaureate at age eighteen. It is taught in the first language, that is to say the language of the section. Thus in my present school there are teachers of Latin from Denmark, France, Germany, Italy, Spain and the UK. We may be joined soon by teachers from Poland, Slovenia and Hungary. In the past I have also had colleagues from Greece and the Netherlands. I have taught Latin (through English) to pupils from France, Germany, Austria, the Netherlands, Italy and Slovenia as well as those from the UK and Ireland. Some of these I have taught to Baccalaureate level and others to

Intermediate level. When a student from another country joins your class as a beginner, there is not much noticeable difference between him or her and the others, but when they join after some years of Latin in their own country, the variations of tradition, pronunciation, methodology and their expectations of what a Latin lesson should be, can be fascinating.

I have also been a member of the executive committee of Euroclassica for two periods of four years as treasurer and secretary, where I have also collaborated with colleagues from all the countries mentioned already, and in addition from Sweden, Portugal, Croatia, Romania and the Czech Republic. All I have to say is based on the experience of this work. I hope that this introduction goes some way to dispelling any doubts you may have about the ability of one single person to take on such a large subject. I am also in the final stages of editing a book for Duckworth on the teaching of classics in Europe, which will contain contributions from many of the countries I have mentioned.

I should like to deal with the following topics, rather than give a country-by-country analysis:

- What is the subject 'classics'? Are we all talking about the same thing?
- What does the classics teacher do? What specialisation does he or she have?
- What do we all have in common? What divides us?

I conclude that there are three strands of classics teaching in Europe.

### **Terminology**

In this conference we are concentrating on Latin, but even there the notion of what this particular timetabled subject consists is debatable. It could be interpreted to mean nothing but language learning, or alternatively a subject that deals with the civilisation of the Roman world through the acquisition of its language. In some countries the Latin lesson will be delivered by a language teacher who will see his or her role as primarily language based. Others, who use a course book like the *Cambridge Latin Course* which embeds language learning in an historical and cultural context, will see their brief as the wider transmission of cultural and historical skills. The names given for this curriculum area may also give some clue as to the emphasis each country places on its teaching. French *lettres classiques* is not quite the same as Dutch *klassieke talen*. The French word *lettres* expresses an ambiguity between the study of language and the attention paid to literature. On the other hand, *Klassieke talen*

(classical languages) puts the languages first, while both retain the possibly elitist term *classical* which derives from Latin meaning first class or top-rank (Wiseman 2002 preface). Many countries simply refer to the whole subject as *Latin and Greek* in their own language. This usage is common in Germany, but they also have the terms *altphilologie* and *altertumswissenschaft*. The German Association of Classics Teachers, for example, is the *Deutscher Altphilologen Verband* – the society of ancient philologists. There is also *Classical Studies* or *Classical Civilisation* and the Dutch have *KCV* or *Klassieke Culturele Vorming*. There is perhaps no way through this terminology, which for each country has a long tradition behind it and which shows what attitude each one takes towards the subject. I have a personal preference for an entirely new name for the subject, such as “ancient civilisations and languages”. This is rather long-winded, but it does get rid of the negative connotations of “classic” and restores the distance between us and the world of Greece and Rome which the continuous tradition of classical learning has eroded.

### **Latin (and Greek) and the Mother Tongue**

There is a contrast between countries where the classics teacher is a specialist and those where the teacher who delivers Latin or Greek will also teach other subjects. This contrast is most clearly seen in France. Here the equivalent teacher is a *professeur de lettres classiques*. This teacher may give lessons of Latin and Greek, but is also importantly a member of the team in a French school who delivers the French (mother tongue) lessons. Also a member of this team is the *professeur de lettres modernes* who is trained in French literature as well as in a modern language (or possibly Latin). The level of qualification in French is the same for both, but the classics teacher has to achieve a high level at university in Latin and Greek as well. Both branches study the same six authors in French, but the classicists go on to study four Latin and four Greek authors, while the modernists do comparative literature and then Latin or a modern language, as well as linguistics and early French. In some institutions there is still quite a lot of Latin for the students of *lettres modernes*: an obligatory course either in literature and civilisation (with texts in translation), or in language at an appropriate level including beginners. There continues to be a considerable tradition of Latin (and Greek) in France. Of the three thousand teachers appointed through the competition for newly qualified teachers in 2002 (*CAPES*) to teach French in schools, nearly six hundred were appointed as *professeurs de lettres*

*classiques*. This tradition of the teacher of Latin being also responsible for the mother tongue teaching is also present in Italy, where one teacher of humanities may deliver a number of subjects (Italian, Latin and/or Greek) to the same class. Other countries where the classicist is a specialist are more likely to see them taking classes in history, a modern language or philosophy.

Not surprisingly teachers in countries where the language is derived directly from Latin (France, Italy, Spain, Portugal) see a close connection between the teaching of Latin and the mother tongue of the country. The emphasis here is often on language and literature in Latin, and the feeling is that the history of the ancient world is a separate subject area best left to the historians. Here there is also a tendency to privilege Latin over Greek because of the Latinate derivation of the language in question. Greek in these countries is usually justified on cultural and aesthetic grounds, as the connection to the mother tongue is weaker. The countries where the native language comes from a Germanic base (Germany, Netherlands, Great Britain, Scandinavian countries), tend more towards a specialist in ancient civilisations and languages who will deal with all aspects of the ancient world – (languages, art, archaeology, history, religion, philosophy, and so on). Having a teacher of classics teach the mother tongue language as well has considerable advantages for the maintenance of Latin and Greek in schools. A teacher trained in *lettres classiques* or the equivalent, who has a commitment to classics, will take initiatives and devote energy to creating Latin and Greek classes where possible. However, such a teacher has a secure place in the structure of the school as there will always be plenty of classes needing obligatory mother tongue teaching. This will form a basis for the teacher who can then branch out and create groups of pupils from those they already know through their mother tongue classes. In this way a committed teacher can encourage his or her pupils into classical studies and can mobilise parental support. The phenomenon of the isolated single classicist within a school who is vulnerable to outside pressure and who may not be replaced when he or she moves on is less current. This kind of classics teacher has the support of colleagues and forms part of a team. There are reported tensions between the *professeurs de lettres classiques* and the *professeurs de lettres modernes* who see small Latin classes as an easier teaching option, but in the end they are all equal colleagues. In spite of all the reported pressures there are still many more Latinists in France, Italy and Spain than there are in some more Northern countries.

### **Latin (and Greek) and Modern Languages**

This arrangement of combining Latin with mother tongue language is not limited to the countries with neo-Latin languages, but is more prevalent there. Another group may be characterised as those who connect learning Latin to the learning of other modern languages. Again this is a fluid concept, and within one country combinations of these tendencies I am outlining may exist. In general, this tendency is found in countries where speaking other languages is important. These are smaller countries whose own language is not widely spoken and who therefore put a premium on linguistic knowledge and fluency beyond the mother tongue in schools. However, there is one proviso. Countries whose firmly preferred first foreign language is English do not always have a strong tradition of ancient languages – (I am thinking mainly of the Scandinavian countries). Nonetheless, in these countries one of the principal arguments for learning Latin will be the help it can give in learning other languages. Traditionally, Latin-based modern languages in these countries (Scandinavian countries, the Netherlands, even Germany to a certain extent) have always been regarded as difficult subjects for pupils at school, and the link between learning the ancient languages and learning French or Italian has been present. Often this kind of curriculum has been seen as suitable for the more academically able pupil who may specialise in language study. On this analysis English is a special case, as although it is in structure a Germanic language, in its lexical base it is highly Latinate. This is due in some cases to the influence of Latin in scientific, technical and philosophical language, and in many more everyday uses to the influence of French. This double nature of the language may account for its current popularity as a world language and as the language of this conference. English is in fact the new Latin. However, the primacy of English does not mean that some regions disregard the connection between it and Latin. In one of the German *länder* a programme has been set up which specifically links learning Latin and learning English. This is the “Biberacher Modell” ([http://www.interrete.de/latein/latein\\_englisch/biberach.html](http://www.interrete.de/latein/latein_englisch/biberach.html)). There are others with similar aims.

Belgium is country with a complicated language situation. It is officially bilingual (French/Dutch), but also has some German-speaking regions. Every school pupil has to learn both French and Dutch (Flemish) and many jobs (and all state posts) require a fluency in both. With this necessity, and the demands of English as well as German and other modern languages, you may think that Latin and Greek would be squeezed

out. However, there is still room for both ancient languages in Belgian schools, although there are pressures from government, as always. It is not uncommon to hear the view expressed that studying some Latin and Greek at school sets a person up for all the languages they will need in adult life. A Belgian will frequently use two or three languages regularly everyday; fluency is expected but not a deep knowledge or advanced writing skills. A solid grammatical and lexical foundation is in fact extremely useful and many feel that a base of Latin can help in this.

The argument from utility is not so highly regarded elsewhere. In the UK a recent minister for education said that he was “less persuaded” that learning Latin was useful for learning French. This was from a minister, not noted for his own language skills, who was responsible for an education system which no longer requires study of any language (ancient or modern) up to the age of sixteen. It is a sad fact that the UK is virtually monoglot, and where teachers of French and German struggle to recruit students, it is not surprising that Latin and Greek come way down the list. In many countries grammar is still taught and is regarded as being important for the intellectual development of pupils at school. In the UK it is comparatively neglected and does not, despite frequent lamentation, play a large part in educational debate. The dominance of English as a world language is a terrible disadvantage to UK schoolchildren.

### **Classical Civilisation**

The weakness of the UK in language terms has a corresponding strength in the way it has recently developed the civilisation aspects of classical studies. Following the key date of 1960 when Oxford and Cambridge abolished the requirement for Latin as an entrance qualification to the universities (Stray 1998, Morwood 2003), teachers had to formulate strategies to make the subject more attractive to students in its own right, rather than as an obligation to gain entry to the most prestigious universities. Out of this came the *Cambridge Latin Course* and courses in Classical Civilisation. (It is worth noting that the entry requirement in 1960 was changed to any foreign language, but then this was quietly dropped in the 1980's. Entrance to Oxford or Cambridge is now possible without a qualification in any foreign language.) However, courses were devised which proposed the study of the ancient world in all its aspects without requiring study of the ancient languages. Texts are studied in translation, and attention is directed towards the visual. Topics covered include archaeological sites, study of sculpture and vase-painting, as well as religion, philosophy, and the social and

cultural contexts of literary texts. This has proved popular with students at Advanced level in the final years of school, as it can be picked up without any previous knowledge. For students at the end of their school career, Baccalaureate level Latin and Greek depends highly on several years of previous study.

In the Netherlands the subject *KCV* or *Klassieke Culturele Vorming* was introduced relatively recently and has again proved popular with students. These recent developments should properly take into account the fact that ancient civilisation as a subject has been taught in Denmark since 1903, when it was introduced to compensate for the loss of ancient Greek as a compulsory subject.

The attractive quality of the *Cambridge Latin Course*, and the way it embeds good narrative texts within an authentic historical and cultural context, has proved popular; it has had many imitators and has been translated or transformed into several languages. It is, however, still disapproved of in some countries as being grammatically unsound. In my own school at one point the *Cambridge Latin Course* was being used by four different language sections. The English language section used it as a foundation course book; the Danish section used it occasionally as extra reading material; the Spanish section used the Spanish language version as their course book; and one Italian teacher was inspired by the favourable mention of it in Rossi (1996) to use it both as extra reading (because of the quality of the stories) and to increase reading speed. (It was very firmly removed by his colleague, who disapproved of English entirely, the following year.)

Not all countries approve of this trend, particularly those countries where Latin has a more secure place on the timetable and where grammar teaching is an accepted part of language learning. Many progressive classics teachers see how they can adapt ideas from classical civilisation courses for their own purposes – to recruit and retain students on language courses. In addition *Reading Greek* (Jones and Sidwell 1978) and *Reading Latin* (Jones and Sidwell 1986) have been influential on intensive language courses, although some report they have not been entirely successful when transferred to another culture. Many countries have had to introduce beginners' courses for the ancient languages at university level and have begun courses with some civilisation aspects. This is reported from France, Spain and Portugal.

### **Things in common**

The most obvious thing that unites teachers of classics from all over Europe is their common love of the subject. It should not be underestimated just how easily we can talk to each other about our speciality and how much we understand each other. This would also perhaps be true in mathematics or science, but less obviously so in other humanities subjects. There would be considerable divergence in discussions of mother tongue teaching and the authors read in class would be very different. Authors who are frequently read in class and who are regarded by mother tongue teachers as standard may be virtually unknown in other countries. (I once went to see a cinema film of *Hamlet* with an extremely well-read and highly-educated Italian friend. He came out at the end saying, “What a wonderful story. I never knew it was so exciting!”). In history there are highly contrasting interpretations according to the national perspective of the teacher. This is evident in the European schools where history and geography are taught in the pupils’ second language (Bulwer 1992). Yet in meetings of classics teachers the subject matter is common and there is usually understanding, if not always agreement, over methods and which authors to read. There are always different emphases and different choices, but a class of young people reading Catullus in Germany would not be significantly different from another class reading the same author in almost any other European country. We could agree on a canon of authors to be studied with less controversy than in almost any other area of the humanities. In *New Classics for a New Century* (Decreus 2002) contributors from different European countries discuss the place of classical literature in the postmodern world of the humanities, where the established canon has been seriously questioned. I myself have had visitors to my classroom from many European countries who have been able to follow my Latin lessons closely (as long as they have a working knowledge of English). They would have been far less directly connected to the content of a mother tongue lesson which would have been far more narrowly culturally specific.

Another unifying factor is the European nature of the subject. It may be less appropriate to talk about European unity at present, but attention is drawn in some countries to the part classics has to play in the common heritage of Europe. The argument runs that our common cultural roots are to be found in the classical world and in understanding the Christian tradition and its relation to the ancient world, and that our establishment of constitutional democracy and human rights all have their

origin in antiquity. A project called *Antiquity Connects* has been launched using these arguments to try to help promote the study of ancient civilisations and languages across Europe (Meissner 2005). Interestingly this project extends the classical tradition to the Islamic scholars who share the Greek heritage, and points to classics as a possible bridge between Islam and the Western European tradition. It may be worth recalling also that the ill-fated European Constitution began with a citation from Thucydides. This kind of argument is most used in Germany. This argument has more appeal in the countries of Eastern Europe who are now able to restore contact with the rest of Europe. Classics has managed to cling on in these countries (Euroclassica has established contacts in Poland, the Czech Republic, Croatia, Romania and others) and they welcome the chance to re-establish the links which were missing for so long.

There has been some awareness recently in the literary pages of the UK of how poorly read even educated native speakers of English are in the literatures of other countries. There is often considerable surprise at the identity of a new Nobel Prize for literature, and then a discovery that the author in question is either out of print or has never been translated. I am sure that this is not the case in other countries. In our subject, however, the writers we are concerned with are all regularly translated into all languages and continue to be read and performed (in the case of Greek tragedy) in all countries, and are considered to be essential and fundamental reading for everyone.

On a more pessimistic note, there can be no doubt that there is also agreement over the pressures that are put on classical subjects by governments trying to reduce the timetable allowance for Latin and Greek and to make the subject optional instead of obligatory. From the time when “a classical education” formed the basis of the curriculum in the 19<sup>th</sup> century to the present, Latin and Greek have steadily been losing their place in the timetable. This has happened more rapidly in some countries than in others, but the trend is unmistakable. There have been recent crises in France and Belgium with the introduction of curriculum reform and protests and campaigns have been mobilised. Details can be found on the websites of the national organisations – CNARELA ([www.cnarela.asso.fr](http://www.cnarela.asso.fr)) for France and FPGL ([www.agers.cfwb.be/fpgl/fpgl.htm](http://www.agers.cfwb.be/fpgl/fpgl.htm)) for Belgium. The trend is always the same: Latin is to become an optional subject with a reduced timetable allowance, and with tighter restrictions on the number of pupils required to start a class. Greek has probably already been an optional subject for many years and will again have more restrictions

on the creation of a class. Most countries have regulations which govern the creation of a class with little room for manoeuvre or individual initiative. Many countries report this kind of problem. A few (Germany and the Netherlands, for example) have had a stable situation for a number of years and there the situation seems to be relatively healthy. Others have to undergo a slow but steady decline in numbers (France, Belgium, and Italy). Some suffered a very sharp decline in the recent past and are now down to the bedrock (the UK). There is little we can do for each other in these circumstances apart from offering support and what help we can, in providing examples of good practice and motivational material to each other. Appeals and petitions can help, but in the end the decision is a local political one and external attention may even be regarded as interference.

There are some compensations in becoming an optional subject. There will inevitably be fewer pupils learning Latin, but they will be volunteers who have chosen the subject. Rapid progress can be made with highly motivated students. In language learning there is material available now to suit whatever level they begin at, and whatever kind of course they require: rapid reading or grammatically based; authentic texts from the beginning or a gradual learning curve using synthetic Latin. Courses in Classical Civilisation can be taken by anyone without a background in an ancient language. We as teachers are relieved from the burden of motivating pupils in large classes whose interest may lie more in other subjects and who are there because they have to be. However, we must pick up the challenge of having to work extremely hard to motivate pupils to join the class in the first place and then to retain them to the end of school. We have to learn to put up with the disappointment in some years of not being able to form a class. We have to become competent and enthusiastic in another subject to have an alternative to fall back on. We have to become adept at exploiting any possibility for the formation of a class. We have to be energetic in promoting classical studies outside the classroom in any field possible – drama, music, art, school trips, museum visits, external speakers, and so on. We have even to be prepared to teach off timetable. We have to be fully equipped to exploit the possibilities of Information Technology. This is already happening and the programme of this conference is packed with experts who will deal with this in depth.

### **Contrasting traditions**

While I have been emphasising those things which we as classics teachers have in common, there are also national traditions which mean that in some areas we continue to have contrasting attitudes. The opposition to the place of classics in the curriculum and the reasons for governments to make changes may differ considerably. In the UK, for example, the development of state education alongside the independent schools always influences debate on classics. The establishment of the famous “public schools” in the UK preceded the creation of a state system, and these private institutions always guarded their independence jealously. Classics continues to have a strong presence in these schools today, and indeed they are almost the only places where young people can take Latin and Greek as normal subjects on the timetable alongside other subjects like mathematics and English. The result of this tradition is that classics is still associated with this kind of elitist education. When the state grammar schools were introduced in 1944 they tended to imitate these “public schools” and maintain classics, but when all schools in the 1970’s were encouraged to become “comprehensive” (that is open to all levels of ability), Latin and Greek lost out in a big way. This close identification with the independent sector has led classics to be regarded as an elitist subject which a forward-looking school would like to abolish to establish its modernising credentials. Classics can even be regarded as the enemy by politicians on the left. Well-meaning but hopelessly old-fashioned cries of protest from the right are sometimes greeted with despair by forward-looking classicists and can actually do more harm than good.

This left/right political opposition may not be found at all in other countries. Where a long tradition of state education has been established which includes classical subjects for their rigorous educational values, as in France for example, teachers who come often from the left of politics will defend Latin and Greek tenaciously from a quite different viewpoint. Elitism may actually be seen by the left as a good thing because it allows children from all backgrounds to succeed in their education and to reach the top by meritocratic principles. In other countries where a comprehensive system does not mean all classes are mixed ability, but where the different branches are open to all by ability and a university entrance stream is maintained (Germany and the Netherlands, for example with the *gymnasium*), there Latin may have a relatively more secure place. In Italy the close connection of Italian with Latin and the

immediacy of the cultural context again creates a different context in which the struggle for Latin is played out.

Catholic countries also have another problem to deal with which is not present at all in countries with a Protestant tradition. This is the relation of Latin teaching to the Catholic church. Latin in schools may be associated with the church's teaching and with the continuity of the language as a feature of the church. People in these countries may well tend to regard Latin as more of a language subject for this reason. They see the continuity of Latin being used in the church's teaching and religious texts and they may well pay more attention to neo-Latin in their courses. This makes the subject rather more vulnerable to the argument that Latin is a dead language which is not used any more, as the emphasis is on Latin as a language. Sometimes the press in Italy takes the opportunity to poke fun in this way. How do you ask for a plumber in Latin, they ask, as if this was the only reason for learning a language. France is an exception here as it can be broadly characterised as a Catholic country, but the state education system is firmly non-religious. The *professeurs de lettres classiques*, therefore, tend to defend their subject on grounds that have nothing to do with religion or the church. Countries with a Protestant tradition tend on the whole to regard the subject as the study of the ancient world in all its aspects, both cultural and linguistic, and so they are less open to this argument.

A final thing that divides us is the question of pronunciation. Nothing seems to raise so many questions (and even passions) among colleagues, pupils and their parents as the manner in which Latin is pronounced. Each national tradition has a particular way of speaking Latin which is passed on from teacher to pupil and does not always adhere strictly to any abstract rules which are written down. It is always dependent on the language spoken as mother tongue by the teacher which is usually shared by the learner. It seems almost impossible to eradicate native vowel sounds however much we may try as teachers, and so Latin is always given a national colour from the language of instruction. (Latin is almost invariably now taught through the medium of a first language, no longer as a spoken language.) The closeness of Italian to Latin and the tradition of the Catholic church have led to the teaching of Latin with an Italian pronunciation in some schools in Italy, although teachers are familiar with the principles of the *pronuntiatio restituta*. In fact all countries subscribe to this restored pronunciation, but even within it there are slight differences of tradition. It is a kind of Platonic ideal towards which all European teachers of Latin tend, but from which I

think we all fall short in some measure. There is room here for a wide exchange of recorded examples of Latin read by representatives of different European countries which could in turn lead to a library of recorded material along the lines of the audio-books which are commercially available. The pronunciation of Greek is another story where I have found that some Greek teachers of ancient Greek have difficulty in coming to terms with Greek according to the pronunciation of Erasmus (as they call it). Some European classics teachers even advocate the teaching of ancient Greek with the modern Greek pronunciation as an aid to learning modern Greek.

### **Ways ahead?**

In this survey I have tried to cover the major countries of Europe. There are, however, groups of people in these European countries whose cultures and backgrounds are different from the mainstream Western traditions. It may be worth reflecting a little on how much appeal classics has to these new arrivals, whom some may see as a problem. Classics can in fact help to establish links which could serve to integrate newcomers to European society. Turkey was very much part of the Roman Empire and for a long time was part of the Greek world. Egypt and the whole of North Africa were fully integrated into the Roman world, and Latin and Greek were widely spoken throughout. Are we as classicists doing enough to reach out to these young people who perhaps we would not regard as our natural clientele? It is important that classics does not come to be regarded as an enclave of white Western European Christians.

One of the most exciting developments in classics in recent years has been the promotion of Reception Studies (Hardwick 2003). Each European country has a different story to tell here about their own tradition of Latin and Greek learning and of the local artistic creations inspired by it. Work on the reception of Latin and Greek literature into English drama and verse has sparked interest in other curriculum areas. There must be potential for this to be followed in all European countries, and then for this to be shared between the classics community generally. It would be true to say that the trend towards seeing Latin and Greek less as vehicles for a general language education and more as a cultural study of ancient civilisations (and languages) has been prevalent over all countries I have had contact with. Even in the most traditional countries there are progressive teachers who are slowly winning the argument.

Perhaps we should take Shakespeare as an example of a model pupil. He had “small Latin and less Greek” according to the more scholarly Ben Jonson. Nevertheless, he

was well read in Latin literature, particularly in Ovid, and may well have been familiar with the original Latin texts which he would have studied at school (Rudd 1979). He is not a professional classicist; he does not make a big deal of his learning and even pokes fun in his plays at scholarly pedantry. Yet Ovid lives in his work; he evidently enjoyed the stories he read in the *Metamorphoses* and transformed them (Pyramus and Thisbe in *A Midsummer Night's Dream*, Philomela in *Titus Andronicus* or Pygmalion in *A Winter's Tale*) for his own purposes. It is this kind of enjoyment and pleasure in the literature of the ancient world, which is not professional or academic, but creative and artistic that we may hope to encourage in the majority of our pupils, both to practise and to recognise and appreciate. I am not suggesting they will all become another Shakespeare, but I should like them to look at classics in the same way he did. Most of them will not go on to become professional classicists; so we should perhaps encourage the others to enjoy ancient civilisations and languages or classics, in all its forms, for its own sake, in the hope that they will go on to keep a place for it in their lives and their work, which will transform it and develop it into something we may not recognise, but which will be the next stage in its continuing existence.

## References

- Bulwer, J. (1992) Making a Second Language Work *Cambridge Journal of Education* Vol. 22, No. 2 1992
- Bulwer, J. *Teaching Classics in Europe* Duckworth (forthcoming)
- Cambridge Latin Course* (first published 1970 and revised in a colour edition 1999-2003) Cambridge University Press
- Decreus, F. (ed.) 2002 *New Classics for a New Century* Didactica Classica Gandensia 42-200, Vlandimberge 2, 9000 Gent 2002
- Hardwick, L. (2003) *Reception Studies* Greece and Rome New Surveys in the Classics No. 33 Classical Association Oxford 2003
- Jones, P. and Sidwell, K. (1978) *Reading Greek* Cambridge 1978
- Jones, P. and Sidwell, K. (1986) *Reading Latin* Cambridge 1986
- Meissner, H. (et al.) (2005) *Antike Verbindet /Antiquity Connects/L'Antiquité Crée des Liens/Antiquitatis Studio Coniungimur* Walldorf 2005
- Morwood, J. (ed.) (2003) *The Teaching of Classics* Cambridge 2003
- Rossi, Giancarlo (1996) *Apologia pro Lingua Latina* Micro Mega Dalla parte della giustizia 5/96 p. 195 1996
- Rudd, Niall, (1979) "Pyramus and Thisbe in Shakespeare and Ovid: *A Midsummer Night's Dream* and *Met.* 4.1-166," in D. West and T. Woodman, (eds.) *Creative Imitation and Latin Literature* Cambridge 1979
- Stray, C. (1998) *Classics Transformed* Oxford 1998
- Wiseman, TP. (2002) *Classics in Progress* British Academy 2002