Arlene Holmes-Henderson, Steven Hunt, and Mai Musié, eds. 
Forward with Classics: Classical Languages in Schools and Communities.

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Recommended Citation
Ramsby, Teresa (2019) "Arlene Holmes-Henderson, Steven Hunt, and Mai Musié, eds. Forward with Classics: Classical Languages in Schools and Communities.," New England Classical Journal: Vol. 46 : Iss. 1 , 120-122. Available at: https://crossworks.holycross.edu/necj/vol46/iss1/15

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This aptly titled volume contains seventeen essays by a variety of authors, plus a brief introduction and conclusion by the editors, and a foreword by Mary Beard: all discuss the state of Classics in education in settings located mostly in the United Kingdom, but also in Brazil, mainland Europe, South Africa, and Australia. One essay describes and assesses the role of communicative approaches to teaching Latin in schools in the United States. As the editors point out in their conclusion, the purpose of this book is to demonstrate that exciting approaches to classical subjects are resulting in welcome reception of the discipline among students and the wider public, and not a moment too soon; the precipitous decline in the numbers of students taking Latin and ancient Greek in the UK (46,000 in 1968; 10,000 in 2016) is a call for action that has been answered by these approaches, though the crisis has not yet ended.

The essays fall into broad categories denoted by the sections of the book: (1) how education policy affected the provision of Classics in schools; (2) how focus upon delivery of the subject to all students changes the discipline; and (3) how the future of Classics is taking form. In the first section Steven Hunt, one of the foremost writers on Latin pedagogy in the UK, contributes two essays, one at the beginning that provides the history of UK educational policy and its conflicting views of Classics, both as a discipline that can help students achieve academically, and as a discipline that is out of step with academic subjects that encourage diversity and globalism. The ever-shifting nature of politics makes it difficult to predict where governmental policy will position our field, but he demonstrates the tug-of-war playing out in the last few decades between these two perspectives. At the end of this section on social policies, Hunt provides his observation of what he saw at a *Paideia Living Latin Conference* in New York in 2016 and at ACL workshops in 2015 and 2017. He provides a brief summary of the Comprehensible Input approach and describes his own attempts to try it. He asks the questions which many observers echo regarding the extent to which CI methods move students toward reading clas-
sical authors. He raises questions about the materials used in the CI classroom, such as the *novella* that is growing in popularity (103): “is it teaching students how to read Latin … or is it giving just the pretence of reading?” Despite any reservations, however, he concludes that such engaging communicative methods may invigorate the discipline, a consensus that is growing particularly among Latin teachers in many parts of the United States. The other four pieces in this section address the variety of ways that Classics can attract students if methods and approaches are engagingly directed to a local population, as has happened in the UK, Australia, mainland Europe, and Brazil.

In the second section writers delve into the ways that resources and approaches have increased the interest in Latin. Barbara Bell, author of *Minimus*, the popular Latin reader for younger students, discusses the impact her book has had, and other authors also reflect on how that book, in addition to other academic and outreach efforts, have increased Latin enrollments in many places within the UK. Among the recommended approaches in these essays are workshops for teachers to learn more about the field and to exchange ideas, parental involvement in the discipline, Latin clubs for after-school hours, educational trips to interesting sites in the community, non-linguistic classes on civilization for younger students, and opportunities for student creativity to be performed for the larger community. One essay, by Corrie Schumann and Lana Theron, discusses teaching Latin in South African schools and prisons, demonstrating that through the dedication of a few regional organizations, many South Africans have enjoyed taking Latin and classical civilization courses and credit those courses with helping them learn scientific terminologies and prepare other aspects of their professional training.

The third section of the book, “Classics in the Future,” examines the ways that new developments in education and technology are changing the way Classics is learned. Online resources and technology, as James Robson and Emma-Jayne Graham discuss, make possible a variety of open educational platforms where students can engage in self-guided tutorials, pursue a course from beginning to end, watch clever videos about a topic, play games, and analyze information on databases covering everything from literary resources to geography and topography. This reviewer has used many such resources, but had not heard of *Hadrian: The Roamin’ Emperor*, and this piece encouraged me to give it a try (my review: a cute and engaging journey viewing Roman sites, learning about Hadrian and his empire, and collecting objects). The next essay by Arlene Homes-Henderson and Kathryn Tempest discusses how Classics is a field that helps students form the skills they need to compete and achieve in the always evolving, global workplace. An interesting suggestion that
emerges from this essay is that university-level Classics departments might consider granting credits for experience in the workplace, a way to apply greater value to the application of the skills we insist our students develop.

Edith Hall, noted and prolific Professor at King’s College London, authors the last essay, “Classics in our Ancestors’ Communities,” and offers a fascinating study of the element of social “class” in our discipline and provides evidence of the social prejudices that have long shaped it. In doing so, Hall provides many illuminating examples of “proletarian” (as they were frequently described) autodidacts and determined scholars who, though often ridiculed by the academic elite, inspired countless others throughout the UK to read, view performances of, and study classical literature. She traces the use of the word “Classics” to show its elitist associations from the beginning, and follows that with copious examples of people who overcame tremendous disadvantages to study ancient literature. Lastly, Hall laments the chasm that has developed between those who promote linguistic knowledge as the defining element of Classics, and those who view studies in translation a viable track within the discipline. She closes the essay with this admonition (259): “As we move forward with Classics today, the battle-lines…which made language acquisition and reading in translation…antithetical rather than intersecting and mutually complementary, need to vanish from our horizons altogether.” We in the United States, with our own causes for concern about the future of our discipline, can gain some valuable insights from this volume.

NECJ 46.1

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