

**CONTEXTUALISING CLASSICS TEACHING IN MALAWI:
A COMPARATIVE STUDY**

Steve Evans McRester Trinta Nyamilandu

**A Thesis Submitted for the Degree of PhD
at the
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**CONTEXTUALISING CLASSICS TEACHING IN MALAWI: A
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DOCTOR OF PHILOSOPHY (CLASSICS EDUCATION) THESIS

STEVE EVANS MCRESTER TRINTA NYAMILANDU

UNIVERSITY OF MALAWI AND UNIVERSITY OF ST ANDREWS

FEBRUARY, 2016

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DOCTOR OF PHILOSOPHY (CLASSICS EDUCATION) THESIS

By

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Submitted in fulfilment for the degree of Doctor of Philosophy (Classics Education)

UNIVERSITY OF MALAWI

AND UNIVERSITY OF ST ANDREWS

FEBRUARY, 2016

DECLARATION

I the undersigned hereby declare that this thesis is my own original work which has not been submitted to any other institution for similar purposes. Where other people's work has been used acknowledgements have been made.

STEVE EVANS MCRESTER TRINTA NYAMILANDU

Full Legal Name

Signature

Date

CERTIFICATE OF APPROVAL

The undersigned certify that this thesis represents the student's own work and effort and has been submitted with our approval.

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Signature: _____ Date: _____

Roger Rees, PhD (Reader) School of Classics, University of St. Andrews

Main Supervisor (University of St. Andrews)

..

DEDICATION

I dedicate this work to: all those who teach Classics related subjects under challenging contexts and to them I say '*possunt quia posse videntur*'; to the memory of my late father Mcrester Trinta-Nyamilandu and to him I say 'a farmer plants many trees whose fruits he will not see' (*Agricola multas arbores serenat quarum fruges non adspiciet*). I also dedicate this work to my stoic mother, Patricia and my cheerful two girls and two boys. Most importantly, I dedicate this work to the memory of Professor Robert Ogilvie of the then School of Humanity, University of St. Andrews, Scotland, UK from whose feasibility study on Classical Studies in Malawi, this work has drawn great inspiration; and for me to have done this study at the same School of Classics, I do not consider it mere coincidence. *Requiescat in pace.*

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ABSTRACT

The thesis of this study is that Classical studies at the University of Malawi, Chancellor College, has been taught with almost no reference to its African context, yet the Classical world, as Ogilvie (1979:2) observed ‘is far removed in time, geography, and philosophy from the world of Africa’. Classics in Malawi is currently taught as in the West, with which it has immediate ties, but if there are to be meaningful gains on the part of students learning Classics in Malawi, we need to contextualise its teaching. The purpose of this study was to identify ways in which Classics teaching at undergraduate level in Malawi might be strengthened in order to make the learning of Classics more meaningful and relevant to the Malawian context, by bridging the gaps between Classical Antiquity and African cultures. The comparative approaches explored will facilitate revision of the University of Malawi Classical Studies curriculum to fulfil the needs and interests of Malawians with the main purpose of contextualising Classical Studies in Malawi. The thesis consists of five chapters which deal with issues relating to Classics teaching in Malawi, namely: the evolution of Classical Studies in Malawi and its challenges; the need to change with the times; views of Latin/Classics teachers about Latin teaching at secondary level; attitudes and perceptions of undergraduate Classics students at Chancellor College to Classics, their perceptions about skills and Classics teaching in general; and views from Classicists from other universities on Classics teaching in general. The main comparative element in the thesis draws on analysis of similar issues in a wide variety of other institutions, including in the UK, the USA, Asia and Africa.

Literature relating to Classics pedagogy and Comparative Education approaches, specifically Bereday's Model, has been reviewed. In addition, Classical Reception theory and Social Constructivism theory, particularly with regard to pedagogy, have been surveyed. The study used purposive sampling. Five types of samples and their corresponding data capturing instruments were used, broken down in the following categories: two types of interviews (one involving Malawian Latin or Classics teachers at secondary level, and the other universities' Classics lecturers); review of various documents of international universities' Classics programmes; lecture observations for Classics; and student questionnaire interviews administered to University of Malawi Classics students. The research was a mixed-method design, combining both quantitative and qualitative data analysis, but overall, the study was more qualitative than quantitative. Quantitative data were analysed using descriptive statistics and qualitative data were analysed using the thematic analysis method. These analyses were followed by discussions of the findings of both quantitative and qualitative data. The major conclusions and implications of the study point to the need for a curriculum review of all Classics courses to ensure that Classics becomes more relevant in the Malawian context.

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CHAPTER ONE

BACKGROUND TO THE STUDY

1.1 Introduction

In this chapter, the general background to the study is provided, relating it to the history of Latin and Classical studies in Malawi and the current situation of Latin and Greek studies in Malawi as well as the status of Classical Studies at secondary school and tertiary levels. Since tertiary level is the focus of this study, the chapter gives an overview of Classical Studies at the University of Malawi, including the justification for its establishment. Brief descriptions of the different Classics programmes at selected universities, to be compared with that of the University of Malawi, are given. The problem facing Classical Studies in Malawi is stated, followed by the thesis of the research and its general objective. The purpose of the study, the research questions addressed, and the anticipated value of the research are presented. Finally, the limitations of the investigation and definitions of terms are given.

1.1.1 Malawi as a country: A brief historical note

Malawi, formerly Nyasaland, achieved its independence from British rule on 6th July 1964 under Dr. Hastings Kamuzu Banda, the first President of Malawi. Malawi became a Republic exactly two years later. It was a one party state till 1994 when it embraced a multi-party system of government. Malawi is landlocked, having borders with Mozambique to the East, South, and West, Tanzania to the North-East and

Zambia to the North West. It is an agro-based economy with tobacco as its main export. Malawi ranks among the least developed countries in the world. Its foreign policy is pro-Western.

1.2 An Overview of Classical Studies in Malawi

There is not much literature about Latin, Greek or Classics Teaching in Malawi in general. The history of Classics in Malawi starts with Latin as an ancient Classical language which was the first to be used in Malawi before the inception of pure Classical Studies in the country.¹

Roman Catholic Church orders, specifically the Montfort Fathers, were the first to use Latin, in celebrating Mass in Nyasaland. But the year when the actual teaching of Latin began in Malawi was 1924, when the oldest Catholic seminary (Nankhunda) was opened for the purposes of training Malawian Catholic priests. Training for the priesthood and Latin learning were inseparable.

The challenges facing Latin teaching in Malawi cited by the seminaries, specifically on lack of teaching and learning materials and inadequate numbers of qualified Latin teachers, are among the problems experienced by learning institutions in Malawi generally, touching almost all subject areas.

Greek has been taught as a secondary school subject only at Kamuzu Academy (since 1995 a private High School). At least Ancient Greek in the form of New Testament Greek shows signs of long term survival in Malawi through the theological colleges

¹For more detailed notes about history of Latin and current position of Latin and Classics at secondary level, see Appendix F.

and seminaries that will certainly continue to teach students as long as teachers trained in ancient Greek are available.

Classical Studies in Malawi (both at Kamuzu Academy and the University of Malawi) were largely promoted by Dr. Hastings Kamuzu Banda. It would therefore be appropriate to briefly review Dr. Banda's education so as to establish his Classics motivation.

Dr. Banda cultivated his love for Classics during his first years in America when he was a high school student. Short (1974:20) reports that at the African Methodist Episcopal's Wilberforce Institute near Ohio, Dr. Banda studied Latin in addition to the normal high-school subjects'. He graduated with a BA in History in 1931, and went on to graduate with a medical degree in 1937 at the University of Chicago. He continued his studies at the University of Edinburgh in 1941 (Short, 1974; O'Maille, 1999). Thus, in all the places he studied there is no specific mention of him having studied for a pure Classics degree. In that connection, Jenner (2001) quotes Caroline Alexander, writing in 1991, who argued: 'the depth of Banda's knowledge of the Classics is debatable (some Latin and less Greek?)... but [Banda's] belief that it was impossible to understand the mind of the West's psychological and historical heritage was genuine enough'. Nonetheless, he might have been influenced by the strong culture of Classics in the universities in America and the United Kingdom and he might have read in private several Classics books. It is also interesting to note that prior to Banda's return home to lead the liberation struggle, he had stayed in Ghana where Barbara Goff (writing on the 'Classics in the British Colonies of West Africa') indicates there was a strong culture of Classics by the middle of the nineteenth century: 'from the missionary activity resulted the introduction of formal classical

education among indigenous West Africans' (Goff, 2013:21). It might be safely concluded that Dr. Banda was inspired by the feasibility of having Classical education in an African culture through the Ghana (then Gold Coast) experience, where he went to stay with his friend Kwame Nkrumah, and that could have propelled him to promote Classical Studies in Malawi. We may get a cue from the last statement of the paper which Prof. Wilfred Strol, a zealous supporter of the 'living Latin' tradition, presented in pure Latin at Chancellor College and at Kamuzu Academy in 1988, titled, *De Latinis Litteris Hoc Tempore Docendis* ('The Importance of Latin Studies for the Present Age') that Dr. Banda was a Latinist: '*Floreat Latinitas! Floreat cum duce Latinissimo res publica Malavi!*' (May Latin flourish! May the Republic of Malawi flourish with its Latinist leader!) (Strol, 1988:24).

1.3 An Overview of Chancellor College, University of Malawi

The University of Malawi (UNIMA) was founded in October 1964 and the University opened its doors to its first entrants on 29th September, 1965. It was in 1967 that the institute of Public Administration at Mpemba, Soche Hill College of Education, the Polytechnic in Blantyre, Bunda College of Agriculture in Lilongwe and Chichiri Campus were incorporated as constituent colleges of the University of Malawi. In 1973 three of the five constituent Colleges namely: Chichiri, Institute of Public Administration and Soche Hill College of Education moved to Zomba to form what is now known as Chancellor College. In 1979, Kamuzu College of Nursing was established, followed by the College of Medicine in 1991.

Chancellor College is the largest constituent college, with five faculties: Humanities, Science, Social Science, Law, and Education. The Department of Classics is in the Faculty of Humanities together with the departments of French, African Languages

and Linguistics, English, Fine and Performing Arts, Language and Communication Skills, Philosophy, and Theology and Religious Studies.

The vision for the University of Malawi is: ‘To be a centre of excellence in higher education for sustainable development of Malawi and the [Sub-Saharan] region’ (UNIMA Strategic Plan 2011-2017, p.6). The mission statement for Chancellor College is: ‘To advance knowledge and to promote wisdom and understanding by engaging in teaching, research, consultancy, outreach and by making provision for the dissemination, promotion and preservation of learning responsive to the needs of Malawi and the World’ (Chancellor College website, 8th March 2013). It is therefore expected that disciplines within the faculties of the University of Malawi will offer courses to help to achieve the broad University of Malawi vision and the Mission Statement of the Colleges. To that, we may also add the views as espoused by the UNESCO Regional Office for Education in Africa (1998), regarding higher education in Africa:

In Africa, it is now generally recognised that the contributions made by higher education towards the various economic and social changes should meet four requirements: relevance and quality, the mobilisation of adequate and sustainable financial support and development of inter-university co-operation (UNESCO Regional Office for Education in Africa, 1998:10).

1.4 Classical Studies at the University of Malawi

It was the late Dr. Hastings Kamuzu Banda, the first President of the Republic of Malawi, who promoted Classical Studies in Malawi. He was the Chancellor of the University of Malawi when the then Vice Chancellor contracted Prof. Robert Ogilvie of the Department of Humanity [now School of Classics], University of St. Andrews,

to carry out a feasibility study on the viability of Classical Studies in Malawi. Ogilvie (1979:2) opened his report as follows:

In May 1979, I was invited by the Vice-Chancellor of the University of Malawi to serve as consultant to advise on Classical Studies at Chancellor College. The original inspiration for the promotion of Classical Studies was given by His Excellency the Life President, Ngwazi Dr. H. Kamuzu Banda, and a resolution to implement this was passed by the Annual Convention of the Malawi Congress Party in September 1978 which called for the establishment of 'a Department of Classical Studies at the University of Malawi'.

But the fact that the resolution to establish Classical Studies at Chancellor College was made at a party annual convention in September 1979 made the establishment of Classical Studies political. After the feasibility study was undertaken and recommendations made, it was now time to establish Classical Studies at Chancellor College.

Classics at Chancellor College was first taught by Caroline Alexander who arrived in Malawi in 1982 and started teaching in 1983 within the department of Philosophy. It was not until 1st September 1985 that Classics was established as an independent department, following a resolution at an extraordinary meeting of the Faculty of Humanities on 5th June 1985. The then Dean of Humanities, Mr. (later Dr.) M. Shumba, wrote to the Vice-Chancellor recommending to Senate that a Department of Classics be established at Chancellor College from 1st September 1985 (Dean of Humanities memo to Vice Chancellor, 6th June 1985).

1.4.1 Classics courses at Chancellor College

The nature of Classics courses has remained the way they were defined at the inception of Classical Studies at Chancellor College: on the one hand, we have Classical Civilisation courses (where no knowledge of Greek and Latin is required) and, on the other, the ancient languages (Greek and Latin).

Some of the courses combined students from different years for two reasons: the staffing situation, and the paucity of students.

Classical Civilisation Courses

YEAR 1: Ancient History

YEARS 2 AND 3: Latin literature in translation; Greek literature in translation; Greek Tragedy; Satire and Comedy; Imperial Athens; the Roman Republic; Survey of Greek and Roman Philosophy, from the Pre-Socratics through to Epicureans and Stoics; Plato and Aristotle; sites of the ancient world

YEARS 3 AND 4: Homer and the Epic Tradition; the Art of Persuasion; Classical Rhetoric and its Influence; the Ideal State; Alexander the Great and the Hellenistic world; the Roman Empire; Pagan and Christian.

Latin

YEAR ONE: Beginning Latin

YEAR TWO: Intermediate Latin Literature (selections from Cicero –*Pro Archia* or *in Catilinam*; Catullus; Livy; Petronius; and Vergil –selections from *the Aeneid*)

YEARS 3 AND 4 : Horace (selected odes); Pliny (selected Letters); Plautus (*The Amphitryo*); Vergil (*Georgics/Eclogues*); Lucretius (*De Rerum Natura*); Tacitus (*Agricola*)

GREEK

YEAR ONE: Beginning Greek (selections from the New Testament and classical authors).

YEAR 2: Intermediate Greek (selected readings from Herodotus *Histories*); Lysias; Plato (*Apology*)

YEAR 3: The following authors were read: Homer, selections from *Iliad*; the Lyric poets; Aeschylus (*Prometheus Bound*)

Those students who were interested to go beyond 3rd year were expected to make special arrangements with the Department. It is worth noting that the courses stated above were offered under a three term system running the whole year and students were expected to sit for a final examination in addition to the end of term examinations. But the system changed to a semester system in the late 1990s.

1.4.2 The course offerings for 2012-13 academic year

YEAR 1: Greek Politics and Society; Roman Politics and Society; Beginner's Latin (Wheelock as main text); Beginner's Greek (*Athenaze I*);

YEAR 2: Greek and Roman Historiography (Semester 1, Herodotus and Thucydides; Semester 2, Tacitus and Livy; Intermediate Latin (*Cicero in Catilinam*; *Caesar de Bello Gallico*); Intermediate Greek (*Athenaze II*).

YEAR 3: Classical Literature in translation (Semester 1 selected Greek authors; Semester 2 selected Latin authors); Women in Antiquity; Greek and Roman Philosophy; Latin Poetry; Greek New Testament.

YEAR 4: Archaeology, Greek and Roman Art and Architecture; Ancient Greek and Roman religion; Advanced Latin Prose composition; Advanced Greek composition.

It is worth noting that currently the department does not have students registered for the ancient languages beyond First year level. The 2012-13 numbers at first year were: Greek 16 students and Latin 33 students.

1.4.3 Efforts to expand Classics courses

The range of courses started to widen during the tenure of Dr. Maryse Waegemann and Jozef de Kuyper (1988-1994). The department had three complete undergraduate courses from 1st to 4th Year. Latin and Greek went as far as 4th Year. The Classical Civilisation stream had a more general course shared with the History Department under the banner of Ancient History but taught by Classics. The course attracted large numbers since all History students were compelled to take it at first year. A course on Greek and Roman Art and Architecture was also introduced. Jozef de Kuyper introduced a new course at 3rd Year titled: 'Introduction to Computational Research'. That was a unique innovation from Classics. The course attracted large numbers of students from the whole faculty and numbers had to be trimmed so that students could fit into the Mathematical Sciences computer laboratory, using borrowed computers. That course afforded Humanities students the opportunity to touch a computer for the first time. The course had to be shelved because it could not run on resources from another department belonging to a different Faculty altogether.

During the period of Dr. Thomas Knight (1993-1996) course offerings were expanded, including the introduction of: English Word Origins and Word Power (which the researcher took over and developed further); Greek and Roman Mythology; and Ancient Greek and Roman Religion and Magic.

Further expansions of courses were also carried out during the tenure of Prof. Joseph Hoffmann, Edward Jenner and Dr. Michael Chappell, including: Roman Law; Black Athena Controversy; and Greek Lyric Poetry. But the curriculum was not completely revised. Furthermore, it is important to note that much as course offerings were expanded, such courses disappeared with their originators when they left. Most such courses were devised to suit the expertise of the course lecturers. Some were introduced without the required teaching texts.²

1.4.4 Student numbers: A comparison

In his feasibility study, Ogilvie (1979:9) had estimated the total numbers would range from ten to twenty at most per year, which was indeed the case, as Alexander (1985:7) reported: when the department started to teach Classics courses, the total number of students registered for various Classics courses was twelve, five in Year 1, three in Year 2, and four in Year 3.

Those pursuing Bachelor of Education (Humanities or Social Studies) registered greater numbers than those from pure Arts, since more students are registered in Education. The Humanities Faculty shared a limited quota amongst the seven departments that were there at that time.

As of the academic year 2012-13, a total of 419 students registered for courses in Classics, a much higher figure than in 1985 when the department had just started. But only ONE of these was a major, the rest were minors.

The increase of numbers for Classics students over the years can be explained as follows:

² For a list of Classics staff, External Examiners, and Visiting Scholars, see Appendix G.

1. The University of Malawi has expanded its student intake to various programmes.
2. In addition to the normal entry increase of intake, the University has encouraged potential candidates to register on non-residential basis and they pay a higher tuition fee.
3. Some new programmes have been introduced, e.g.: BA (Media Studies), BA(Communication Studies), BA(Media for Development), BA(Theology), and other BA mature entry programmes.

But even though the numbers appear to have risen tremendously, compared to when the department started, it is still worrisome that we do not have a good record for Classics majors at Year 4. The trend is that the numbers are very high at Years One and Two and dwindle drastically at Years Three and Four. This is a serious development that has not been looked into for a long time and is now amongst one of the major reasons that have compelled the researcher to investigate why students do not want to major in Classics at the University of Malawi, Chancellor College.

1.4.5 Challenges facing the Department of Classics

Challenges go back to the time when the department was established. Prof. Joseph Hoffmann, the then Head of Classics, in 1998 summarised the challenges facing Classics in his controversial memo to the Dean of Humanities, entitled: ‘The Status of Classics within Chancellor College’:

The Department has no majors, a decreasing intake of students interested in the ancient languages, and makes a minimal contribution to minor subject-studies in BAH and BED Hum. It is unlikely for four reasons, that the Department will attract greater numbers in future: (a) the virtual discontinuation of Latin teaching in secondary schools and minor seminaries in Malawi; (b) lack of A level Latin and Ancient history candidates in secondary schools, including Kamuzu Academy; (c) the

increasingly pragmatic focus of entering students, who associate Classics with the study of irrelevant and ‘dead’ civilisations; (d) the lack of interdepartmental co-ordination, especially notable in content overlaps between Classics 110 [Greek and Roman Politics and Society] and History 200b [Ancient History offered by the History department] [...] and certain philosophy courses, and in the apparent lack of philological interest in Greek studies in the Department of Theology and Religious Studies from which the department once derived two-thirds of its enrolment in language courses. [...] It cannot be overlooked that Classics, as taught at present in its ‘language/literature-based’ form, is of decreasing importance and widely perceived to be irrelevant to the educational and social needs of Malawi. The intake in core (ancient language) courses in 1998 was fewer than eight students. The Department relies heavily on expatriate staff (the total of the establishment of three lecturers), most of whose time is spent teaching three or fewer students in a tutorial mode.

Indeed it can be observed that some of the challenges spelt out by Hoffmann have persisted but others have changed. For example, except for 2012-13 where Classics registered a total of 49 students for Greek and Latin combined, few or none want to take the ancient languages. Although Latin was discontinued in Government secondary schools due to lack of teachers, it still persists in some seminaries where it is taught up to JCE level to reasonable numbers (on average 230 sit for JCE per year). Most of the potential students of Latin and Greek from Kamuzu Academy do not register for Classics when they enter the University.

As for the two assertions that: (c) there is ‘the increasingly pragmatic focus of entering students, who associate Classics with the study of irrelevant and ‘dead’ civilisations’ and (d) ‘Classics as taught at present in its ‘language/literature-based’ form, is of decreasing importance and widely perceived to be irrelevant to the

educational and social needs of Malawi', these have formed part of core of the researcher's investigation.

The problem of lack of interdepartmental coordination cited in the memo persists .It is interesting to note that Alexander (1985) decried the lack of serious interdepartmental coordination with disciplines that had overlapping spheres of interest.

The other main challenge relates to staffing. The Classics Department at Chancellor College has never had stable staffing levels for it has relied heavily on expatriate staff who have proved difficult to recruit due to our terms of employment, in particular the uncompetitive salaries. (See, e.g., Head, Classics, memo to Univ. Registrar, 29th March 1995). In fact in 1997, given the circumstances on the ground, Dr. Henri de Marcellus was compelled to recommend that Classics be merged with other departments as a contingency plan based on lack of expatriate staff. The staffing crisis prompted rumours amongst students that the department had been unsuccessful in its recruiting efforts and would probably close, so that intending majors for Classics were diverted to cognate fields.

1.4.6 Threats about restructuring

The attack on Classics for being remote, irrelevant and useless is just part of the tendency of modern materialistic society to believe that nothing is worth having if you cannot sell it for more than it cost you. Before long it will be argued that all education is useless (Geoffrey Chapman, 1985:2).

On several occasions the Department of Classics and the Faculty of Humanities as a whole has fought attempts to restructure departments arbitrarily. Realising that threats of restructuring did not threaten the existence of Classics alone, but rather the Faculty of Humanities as a whole, the Faculty responded to the then Chancellor College

Restructuring Committee raising 22 arguments. But for the purposes of this report, I will restate only four pertinent ones:

1. The faculty is convinced that the real aim of academic restructuring as presented in the document is not to enhance the efficiency of services and quality of programmes as claimed but rather to save costs. The Faculty believes that Chancellor College should not compromise the academic integrity of the Humanities for the mere sake of cost saving.
2. The Faculty observed that for a long time efforts had been made to merge departments in the Faculty of Humanities, and wondered why this was not happening to other faculties. Members therefore felt that they are victims of some materialist conservative ideology that is against a liberal arts type of education.
3. There are efforts to merge departments such as English, French, African languages and Linguistics and Classics among others, in Faculty of Humanities, and the Faculty wonders why the same is not happening to the Faculty of Science, especially the department of Chemistry, Biology and Physics which have a lot in common. For example, in secondary school there is either General Science which included all these subjects or there is Physical Science which combines Physics with Chemistry. At the University, these subjects are separated for purposes of greater specialisation. Why is it being assumed that the principle of specialisation does not apply to disciplines in the Humanities?
4. What synergies are going to be among literature in different languages such as Greek, Latin, French, Chichewa and English where the subjects are lumped together in the proposed literature department? Literature in any language is a product of its specific language, and it can only be accessed through that language. Therefore, mastery of the language is a prerequisite for appreciation of

its literature much as the appreciation of literature reflects mastery of its language. The linguists in the 4 departments are really specialists only in their specific languages, that is, French, English, Greek, Latin and Bantu languages. They may have minimal theoretical similarities but the languages to which they apply the theories are remarkably different from each other. The literature specialists only share the name literature with specialists from other sections but the literatures they teach are as different as the languages in which they are expressed. Therefore there will be no meaningful synergy among the specialists in both linguistics and literature because of the different languages involved.

The arguments advanced above by the whole Faculty of Humanities strongly underscore the whole essence of a liberal arts education as corroborated by the following observations put forward by Harvard College, on ‘The Value of a Liberal Arts Education’:

A liberal education – that is, an education conducted in a spirit of free inquiry undertaken without concern for topical relevance or vocational utility. This kind of learning is not one of the enrichments of existence; it is one achievement of civilisation. It heightens students’ awareness of the human and natural worlds they inhabit. It makes them more reflective about their beliefs and choices, more self-conscious and critical of their suppositions and motivations, more creative in their problem solving, more perceptive of the world around them, and more able to inform themselves about the issues that arise in their lives, personally, professionally, and socially. A liberal education is also a preparation for the rest of life. The subjects that undergraduates study and, as importantly the skills and habits of mind they acquire in the process, shape the lives they will lead after they leave [college]. All of them will engage with forces of change – cultural, religious, political, demographic, technological, and planetary. All of them will have to assess empirical claims, interpret cultural expressions, and confront ethical dilemmas in

their personal and professional lives. (The Task Force on General Education

<http://www.admissions.college.harvard.edu/about/learning/liberal-arts.html> 2/13/2013)

By looking at the skills a liberal education is capable of giving learners, as succinctly stated above, the researcher was prompted to find out whether Malawian Classics learners at undergraduate level know about the skills they could achieve in the course of learning Classics.

Let us briefly review the justification for Classical Studies put forward by the consultant, Prof. Ogilvie, in 1979; the benefits to learners that Classics had set out to achieve when first established at the University of Malawi and even after the establishment of the department.

1.4.7 Justification for setting up Classics in Malawi

When Prof. Ogilvie was contracted to carry out a viability study of Classics at the University of Malawi he raised four points as justification for instituting the department. The researcher was interested to find out to what extent the initial justifications for establishing Classical Studies at the University of Malawi have stood the test of time, in other words, if the current undergraduate Classics students at Chancellor College appreciate the importance/benefits of studying Classics.

Ogilvie (1979:2) recognised the fact that Classics would be taught in a different culture when he pointed out that, 'The classical world is far removed in time, geography, and philosophy from the world of Africa' yet it was still necessary to include it 'among the educational needs of Malawi'. To that end, Ogilvie (1979:3)

advanced the following arguments as justifications for establishing Classical Studies at the University of Malawi:

1. Structurally, Latin is a language of great clarity and knowledge of it can help linguistic understanding not only of derivative languages such as English, French, Spanish, Portuguese, and Italian, but of any language.
2. The study of Classics is demanding and requires high standards of accuracy and application. The precision of thought and expression acquired through studying Classics can be transferred, as has been seen throughout history, to other fields – administration, law, business, government, and so on. This is an important counterpart in University to courses of a more immediate practical nature.
3. The social, political, and economic aspects of the ancient world, precisely because they have both similarities and dissimilarities with the African scene, are of great educational value as a comparison.
4. The modern world has inherited a great deal of philosophical, religious, political, cultural, and artistic legacy from Greece and Rome and it is both of intrinsic interest and of contemporary relevance to be able to go back to the sources of that legacy, and to study them at first hand.

These four points of Classical Studies imply the overall skills that a Classics student is anticipated to acquire after learning Classics: skills of transfer of learning and the ability to understand, appreciate and apply the contributions of another culture to their own culture as a comparison. To corroborate the gains of transferrable skills accrued from learning Classics, one of the pioneer Classics students at Chancellor College, Felix Msamba, who later became the Registrar of the College, wrote a brief note as an

undergraduate, welcoming the establishment of Classics, stating what he believed were the skills or benefits to be accrued from the study of Classics as follows:

Classics helps us [Malawians] to discover much about ourselves and human society and is therefore much needed in the educational system of Malawi. Since the need is not for the one or even ten years immediately ahead but for the rest of the future of Malawi, and [*sic*] Malawi's youth should be equipped with this knowledge. (Msamba, 1984:3)

Related to the above, also Classics at Chancellor College needs to be thought of in terms of its fundamental role in the Humanities curriculum, as Terence Lockyer, a then-third year student at the University of Natal Durban, South Africa),observed :

Classics is a subject at the very heart of the Humanities. Classicists are students not only of language and history but also art, literature, philosophy, religion, and almost every other area of human interest and achievement. Classics therefore has something to offer all Humanities students no matter what their particular fields of study (Lockyer, 1995: 6).

Even though the sentiments regarding the importance of Classics were made by two scholars in their capacities as Classics students, both were in line with what Marciniak (2013:233) clearly argued about the spirit of the liberal arts:

Young people educated in the spirit of 'artes liberales', i.e., learning all that is worthy of free people, gain the competence – invaluable today – to merge different disciplines and mediate in communication between experts, not belittling the important role of experts in society. Moreover, a broad outlook on the world and learning creative thinking from the greatest artists of our civilisation, in a very practical sense enables students following the path of 'artes liberales' not to be satisfied with existing solutions or workplaces (of which there will never be enough to go round anyway), but to create new ones that we as teachers may not even be able to imagine today. (Marciniak, 2013: 233)

Although the study of Classics may be mistakenly identified with the study of ‘dead languages,’ Latin and Greek, the field embraces the study of several areas: history, linguistics, drama, art, religion, literature, among others. At a practical level, Classics has something to offer to all humanities students taking different subjects at Chancellor College. For example, Chancellor College Classics has contributed to the teaching of other subjects from the beginning, as the following list of departmental course offerings (offered at different times) and their related or cognate disciplines (in brackets) indicates:

1. Greek and Roman History, Politics and Society (History, Political Science)
2. Greek and Roman Historiography (History)
3. Greek Mythology (English, African Oral Literature)
4. Greek Drama in Translation (English, Fine and Performing Arts)
5. Classics in Translation (English, Comparative Literature)
6. Latin and Greek Linguistics (Linguistics courses in general)
7. Introduction to Computational Research (all Humanities and Social Sciences subjects)
8. Religions in Antiquity (Theology and Religious Studies)
9. Archaeology, Greek and Roman Art and Architecture (History, Fine Art)
10. Ancient Philosophy (Philosophy and Theology and Religious Studies)

As can be seen from the arguments above, even amidst some challenges, it is clear that Classical Studies are necessary for Malawi and that there is need to foster the studies, more so since Chancellor College is built on the foundation of a liberal arts education.

1.5 Classics Programmes at International Universities Used for Comparison

For purposes of making some comparisons specifically with the University of Malawi undergraduate Classics programme, this research has used programmes from the following universities:³

1. The three oldest Scottish universities (University of St. Andrews, School of Classics; University of Edinburgh, School of History, Classics and Archaeology; and University of Glasgow, School of Humanities);
2. Three English universities (Oxford, Faculty of Classics; Liverpool, School of Archaeology, Classics and Egyptology; and the Open University, Classical Studies Department);
3. Two American universities (Yale, Department of Classics; and University of Vermont, Department of Classics);
4. Two Asian universities (one in Japan: International Christian University; and one in China: Tsinghua and Peking Universities); and finally,
5. Three South African Universities (University of South Africa, Department of Classics and World Languages; Stellenbosch University, Department of Ancient Studies; and University of Kwazulu-Natal, School of Religion, Philosophy and Classics).

1.6 Statement of the Problem

When Prof. Ogilvie first recommended Classical Studies be established at the University of Malawi, Chancellor College, amongst the justifications he put forward was that, while mindful of the cultural differences, there are similarities between ancient civilisations and the current happenings on the African scene (Ogilvie,

³ For more introductory notes of the universities, see Appendix H.

1979:3). But even though that should have formed the basis for Classics teaching in Malawi, apparently the Department of Classics at Chancellor College has largely operated with almost no reference to its African context.

Anecdotal evidence collected over the years from students, even those not taking Classics, suggests that most of those who register for Classics do so simply for the sake of fulfilling the number of credit hours, not with future plans to major. This confirms the dismal numbers of real Classics majors on the ground –for example only two in the 2011-12 Academic Year, and only one in the 2012-13 academic year. Furthermore, there is a widespread misconception that Classics is only about the teaching of the so called ‘dead’ languages (ancient Greek and Latin). The linguistic technical term ‘dead’ is misconstrued to mean totally irrelevant and non-existent or defunct. In addition to that, the skills that Classics students can achieve as a result of learning Classics are not understood, and moreover, the overall legacy of Greek and Roman civilisations to the modern world in several spheres—in philosophical, religious, political, cultural and artistic life, is not understood. Yet Greek and Roman civilisations have exerted an immeasurable impact on Western tradition that has in turn had a positive impact on Africa. In order to understand the current problems of aversion to Classics among Chancellor College undergraduates, there is need to inquire into: their attitudes (perceptions) towards Classics; the teaching of Classics; the skills they aspire to or have actually achieved; the relevance of the content of Classics as a whole. It was equally vital, as a learning experience, to compare Malawi undergraduate Classics programme with selected Classics programmes from international universities in the United Kingdom, the United States of America, Asia and Africa.

This study therefore is an attempt to address the misconceptions regarding the relevance of Classical Studies in an African context by investigating ways of teaching Classics in a more meaningful way. It is expected that valuable research evidence derived will inform policy and practice, with the overarching aim to help shape the future of Classics education in Malawi. Specifically, the study aspired to lay the foundation for coming up with a Classical Studies programme that provides for comparative approaches to enrich Malawian students' appreciation of their cultural heritage by making comparisons wherever possible with another culture – the Greco-Roman culture – which process will assist in addressing the issues of quality and relevance.

1.7 The Thesis of the Research

The thesis of this study is that Classical Studies at the University of Malawi, Chancellor College, has been taught with almost no reference to its African context. Classics in Malawi is currently taught as in the West, with which it has immediate ties, but if there are to be meaningful gains on the part of students learning Classics in Malawi, we need to contextualise its teaching. The Chancellor College Classics programme, the teaching of Classics in general, and the Classical Civilisation courses in particular, should be conducted in such a way that reference is made to the African context as much as possible in order to make Classics more appealing to Malawian students, while at the same time achieving quality and relevance.

1.7.1 General objective

The general objective of this research was to identify, by comparison with other Classical Studies programmes, ways of contextualising the University of Malawi Classical Studies curriculum to fulfil the needs and interests of Malawians, showing them the relevance of Classics in Africa.

The objectives of the study centred on two aspects:

- To gauge the levels of undergraduate misconceptions towards Classics at tertiary level in Malawi with a view to analysing students' awareness of their Classical Studies needs.
- To gather information on how and what various African and non-African Classics departments teach at undergraduate level, so as to determine how that can be related to the Malawian context.

1.7.2 Purpose of the study

The purpose of this study was to identify ways in which Classics teaching at undergraduate level in Malawi might be strengthened in order to make the learning of Classics more meaningful and relevant to the Malawian context, by bridging the gaps between Classical Antiquity and African cultures.

Specifically the study aimed to find out:

1. How to motivate Classics students to realise the need for and importance of learning Classics in terms of skills they can achieve and the relevance of Classics in an African context;

2. How to contextualise and reshape Classical Studies to reclaim the foundational importance it has had. Following three decades of change the field is no longer what it was when Ogilvie filed his report in 1979;
3. How to respond to world academic trends in the study of Classics;
4. How to help Classics teachers with recommendations they can apply in their classes by generating alternatives in Classics teaching in an African context; and
5. How to help education policy planners to formulate appropriate policies regarding the teaching of Classics at university level.

1.7.3 Research questions

Research questions were formulated specifically touching on the current situation regarding the teaching and learning of Classical Studies at the University of Malawi, Chancellor College, and aspects of comparative education to be gained from other Classics programmes internationally:

1. What is the current status of Latin/Greek /Classics teaching at secondary school level in Malawi?
2. What are the attitudes of Malawian undergraduate Classics students in general to Classics and at different levels of their education?
3. In what ways do students think that Classics is relevant to their culture?
4. What skills do Classics students anticipate achieving when learning Classics?
5. In which ways does the actual teaching setting at the University of St. Andrews, School of Classics, compare with that at the University of Malawi, Classics Department?
6. What do Classics experts from other universities say about Classics teaching?

7. How does the Chancellor College Classics programme compare with other Classics programmes in selected universities from the United Kingdom; the United States of America; Asia; and other African countries?

The research questions above were considered appropriate for a qualitative research enquiry, however quantitative analyses were also carried out to support the qualitative analysis. In this regard, the items on the questionnaires that solicited attitudes of learners demanded mostly quantitative analyses, whereas the rich data provided by respondents in the open-ended questions generated mostly qualitative data.

1.8 Value of the Research

This research is intended to promote tasks in Classics curricula with specific reference to Malawi. It is anticipated that such tasks will offer springboards for questions, debates, sharing and discussions on the value and meaning of Classics and Classics education in an African context. Furthermore, the results will add to the efforts to justify the teaching of Classics in Africa in general, and Malawi in particular. The study will especially help to define the need for Classics at Chancellor College by highlighting ways it contributes to Chancellor College and, by extension, the educational well-being of Malawi.

The overall value of the research will be a step towards the attainment of quality and relevant Classics education in Malawi befitting the Malawian context. Currently there is no research on classical education in Malawi at the tertiary level and as a result, it has been difficult for the Ministry of Education and the University of Malawi to make more meaningful policy decisions.

In addition to the above, it is expected that the findings will help sensitise students of Classics and all those interested, to appreciate their own culture by looking at interpretations of social and artistic life from another culture. It is expected that Classics will be taught in a more meaningful way in an African context and that Classics students at the tertiary level will widen their intellectual horizons by meaningfully appreciating that the Greco-Roman tradition is an essential ingredient even for Africa.

1.9 Limitations of the Study

The study limited itself to Classics at the undergraduate level. While studying different Classics programmes in Africa, the United Kingdom, the United States of America and Asia, the University of Malawi, Chancellor College, Faculty of Humanities, being the sole university in Malawi offering Classics, was at centre-stage of the investigation. The study was primarily exploratory in nature and it was intended to provide descriptive data that may help identify ways of contextualising the University of Malawi Classics programme to fulfil needs and interests of Malawians by showing them the relevance of Classics in Africa, through comparisons with other Classics programmes.

The study used only Classics undergraduate students at the University of Malawi, Chancellor College. The research was not intended to evaluate the undergraduate programmes of the other international universities, rather, selected aspects of their programmes were compared with those of the University of Malawi so as to enable the researcher to gather information on how and what they teach at undergraduate level and how that may be related to the Malawian context.

The Universities of St. Andrews School of Classics, and Malawi, Chancellor College Classics Department were the main bases for the study, especially to witness the actual teaching component. As for the other universities, the researcher managed to visit in person two in the UK: University of Glasgow (School of Humanities) and University of Edinburgh (School of History, Classics and Archaeology), facilitated by the School of Classics, University of St. Andrews; as well as the Classics Section of the University of South Africa, as facilitated by UNISA Classics. The researcher was unable to visit the other university sites, but all the same, the required information was sourced through the contacts established while at St. Andrews during the first phase of the split programme in 2011.

1.10 Definitions of Terms

Ancient History: Ancient History as a subject consists of the study of the political and military history of the Ancient Greeks and Romans particularly through literary and inscriptional evidence of the ancient Greeks and Romans.

Classics: Classics (Western Classics as described in Asia) is a conventional designation for the culture of Greco-Roman antiquity, extending from the arrival of the Greek speakers in mainland Greece around the beginning of the second millennium BC to the end of the Western Roman Empire in the fifth century AD. (The Higher Education Academy, Sep. 2006)

Latin: Latin consists of the study of the language, literature and civilisation of the Romans.

Ancient Greek: Ancient Greek consists of the study of the language, literature and civilisation of the Ancient Greeks.

Attitude: Attitude has been interpreted following Garrison (1959), as a 'predisposition to respond in a given way to an object or situation.' This may be a thing, person or idea.

Positive attitude: positive attitude has been interpreted in this work as a predisposition to respond in agreement with an object or situation that has a positive value for an individual or in disagreement with an object or situation that has a negative value for the individual.

Negative attitude: Negative attitude has been defined in this work as a state of mind to respond either in disagreement with an object or situation that has a positive value for an individual or in agreement with an object or situation that has a negative value for the individual.

Quality: The term 'quality', as used in this work, refers to academic quality concerned with how well the learning opportunities made available to students enabled them to achieve their award.

Relevance: This term as used in this report means to know why Classics matters and how important it is.

Contextualise: To consider something in its context. Or 'To consider something together with the situation, events, or information related to it, rather than alone.'<http://www.Idoceanline.com/dictionary/contextualise25/04/2013>)

For this study, the term ‘contextualisation’ means putting some Classics (Classical Studies) content into a meaningful and real context rather than treating it in isolation from the African context.

1.11 Conclusion

This introductory chapter has advanced the historical foundations of Latin and Classical Studies in Malawi and the current state of affairs of Latin at secondary level and in particular Classical Studies at the University of Malawi in order to bring into perspective the current problems of Classical Studies in Malawi. Also included are brief descriptions of different universities whose Classics programmes are compared with that of University of Malawi, Chancellor College Classics programme. Furthermore, the chapter has justified the need for carrying out this study. The thesis statement and research questions were proposed and the limitations of the study as well as definitions of terms and abbreviations as used in the study have been given. The next chapter will be devoted to a review of the relevant literature for the study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Chapter Overview

This chapter aims to locate the study within a body of literature on Comparative Education relevant to Classics education. The chapter first highlights attempts to make Classical Studies fit with the changing times so as to ensure quality and relevance of Classical Studies education. Secondly, Comparative Education is defined and its origins, units of analysis, comparative methods and their importance are presented, focusing on Bereday's Model, purposes/objectives and scope, as well as pitfalls and challenges. Finally, in addition to Bereday's Model, two other theories are also briefly explored as 'assist theories' pertinent to this study: Classical Reception theory and Constructivism.

2.2 Attempts to Move with the Times

As times change so too we move with the times – *tempora mutantur et nos mutamur in illis* (Cicero 106-43 BC).

The achievement of high quality Classics graduates capable of displaying the basic skills expected of them depends upon the relevance of the Classics programme offered. It is axiomatic that Western civilisation has spread to Malawi in terms of its education and values of life, among other areas.

Classics education is supposed to enable students to acquire skills, knowledge as well as the necessary attitudes (Rees, Forbes and Kubler, 2006). Attempts have been made globally to move with the times, and various classical scholars have advocated changes in the way Classics is taught in general and the classical languages in particular. For example, Julian Morgan (2011), comments on ‘Classics teaching in the UK’ regarding the basic texts to teach Latin:

A new type of Latin course came into being in the early 1970s, pioneered by Cambridge School Classics Project. *The New Approach to Latin* allowed teachers to cut back to some extent on grammar teaching, focussing instead on reading continuous passages of Latin. *The Cambridge Latin Course*, a story-telling approach, was seen as an alternative which was highly motivational, allowing students to identify with the characters concerned. However, some teachers found inherent problems with the approach, and the traditional grammarians found it to have an insufficient focus on language learning, in particular, the dropping of English to Latin translation. Consequently, *Cambridge Latin Course* was eventually complemented with two new courses; *Ecce Romani* and *Oxford Latin* (Morgan, 2011:1).

In fact there have been several attempts to change methods of teaching Classical languages. Grammar-Translation was the first method devised to teach Latin and Greek: students learn grammar and vocabulary first, and the grammar is taught in a direct way; all rules of grammar, all regularities and irregularities, and all exceptions to the rule have to be mastered (Chastain, 1976:103). In other words, students are expected to learn conjugations, declensions, other morphological paradigms and syntax with the expectation that they can apply that knowledge in the translation of texts in Latin or Greek into appropriate English. Moore, while conceding that opponents argue that ‘this is not the natural way humans learn language’, likens the

Grammar Translation Method to ‘part-to-whole’, pointing out that it instructs students in the various ‘parts’ of Latin grammar, and then asks them to apply these tools in translating ‘whole sentences and passages’. She thus equates this teaching method to anatomical studies, and illustrates it with this analogy:

Students cannot acquire a full understanding of how a toad’s body works simply by observation and imitation. Instead they must cut the toad open to learn about each part and how those parts come together as a whole to make the toad effective. So it is with language. We do not study Latin in order to converse with or imitate the Romans, we study Latin that we may better understand language and what makes it effective.
(classicalsubjects.com/resources/How-to-teach-Latin.pdf)

The Grammar Translation Method had several pitfalls (Lado, 1964:51; Chastain, 1976). Knowing grammatical rules and vocabulary is not knowing the language. Rather students must learn to use the language. Noting the pitfalls, in an attempt to keep abreast with the changing times, the classicists Oerberg and Jensen (1965), with the assistance of other renowned classicists, experimented with the Natural or Direct Method of teaching Latin. They advocated learning by the direct association of Latin words and phrases with objects and sometimes actions, without the use of the native language by the teacher or student. In a similar attempt, Lado and Sweet, in *Latin: A Structural Approach* (1957), experimented with the ideas of structuralism, the linguistic theory favoured by proponents of the Audio-Lingual Method, which had ‘originated in the attempts to provide training to many army personnel during the Second World War ...[and] was designed to develop oral fluency in second language [in a space of] nine months’ (Ellis 1990:20). The method views language learning as a mechanical, behavioural process requiring that learners give non-thoughtful (conditioned) responses. It developed as a reaction to the Grammar Translation

Method because the latter method placed emphasis on the written aspects of language at the expense of oral skills (Chastain 1976:103-104). Proponents of this method 'believe that Latin should be understood as a language, not a complex code'. As such they demand that: students learn Latin in Latin without the interference of their native language; that grammar be taught in the target language and that the skills of speaking, listening, writing and reading (not translating) Latin are important components of the Direct method' (Latin Teach, 2006). Similarly, recently, Polis (2015) has announced a new text book titled *Speaking Ancient Greek as a Living Language*, in which the teaching methods commonly used for language acquisition have been applied to ancient Greek: 'total oral immersion, total physical response (TPR), gradual complexity of dialogues and stories, and gradual grammatical progression' (<http://listserv.liv.ac.uk/archives/classicists.html>).

Just as the Grammar Translation method has some pitfalls, so too the Direct Method. Two of the disadvantages are: (a) The basic method of teaching is repetition, speech is standardized and pupils turn into parrots who can reproduce many things but never create anything new or spontaneous; and (b) The mechanical drills of the early audio-visual approach were criticized as being not only boring and mindless but also counter-productive, if used beyond the initial introduction to new structure (khoanh.org). These two disadvantages relate more to the Audio-Lingual Method. The major impediment to the Direct Method emanates from the fact that 'lack of expertise amongst teachers and an unwillingness to take on board the results of pedagogical research, a majority of classes are not exposed to Latin by means of oral immersion'(Latin Teach: 2006:5).

The other method for teaching Latin which all Latin teachers are expected to know and use is the Reading Approach. Stern (1992:61) reports that the Reading Approach was promoted in the 1920s by American language education specialists. The method is explained as follows:

Students learn to develop their reading carefully through written stories that gradually build up from simple sample sentences to complex sentences. Students learn to develop their reading skills through paraphrasing and grammar expectation. The focus is upon building reading fluency through extensive reading. Grammar is important but the focus is upon the purposeful use of that grammar toward the end of reading a classical text in its original language. (Latin Teach, 2006)

These days, Latin teachers with resources available can reinforce Latin teaching, especially grammar, by using instructional technology for practice and drill. To that end, McManus (2002) directs us to some of the resources. For example, the first category is: the use of Latin software on disk and CD-Rom (resources like: *Software Directory for the Classics*, prepared by Bob Latousek; *Online Survey of Audio-Visual Resources for Classics*, prepared by Janice Siegel; *Centaur Systems Educational Software for the Classics*); and the second category of resources can be: the use of resources and exercises available on the web, such as *Diagramming Latin Sentences* prepared by Barbara McManus; Latin teaching materials by Claude Pavur; selected sites devoted to specific textbooks, e.g. *Ecce Romani Teacher's Corner* by Gilbert Lawall; online drills to accompany the *Oxford Latin Course*, by Margaret Phillips; and, 6th edition, by Laurel Bowman.

Dugdale summarises the pedagogy for teaching Classics as follows:

Classicists learn from the practices of modern linguists and vice versa. Pedagogical training equips us to handle a range of issues. We expand our repertoire of teaching methods. We gain an understanding of different

learning styles and of teaching approaches that accommodate them. We become more reflective teachers. We become sensitised to the varying needs of our students and learn what resources we can draw on to help them. (Dugdale, 2014:126)

It may not be feasible to re-introduce some form of Latin at primary level in Malawi now for there are no teachers to teach it and the teaching resources for the subject are not available at this point. Though the introduction of Latin at primary school might sound a far-fetched dream for Malawi, elsewhere, they are either extending it to more schools or they are reintroducing it. The most recent example is Greece, which, from 2017, plans to make all primary school pupils (ages 7 to 11) learn ‘at least one subject from a seven strong shortlist –French, German, Spanish, Italian, Mandarin, Latin and ancient Greek ...[so as]to give primary schools further options with claims that [the two languages] can provide a good grounding in grammar, syntax and vocabulary which can boost pupils’ understanding of other modern languages’ (*Greece This Month*, Nov-Dec. 2012). Similarly, in the United Kingdom, the Department of Education (under the policy of ‘Reforming qualifications and the curriculum to better prepare pupils for life after school’), in reaction to the results of a ‘major study of foreign languages skills among teenagers in Europe, [which] ranked England at the bottom of the table’, has proposed compulsory foreign language learning (at least one language) at primary level for pupils aged 7 to 11. The list proposed is the same as above, only that the UK proposal gives more freedom to schools to ‘teach any other language ... which can be on the list or not’. The basis for the inclusion of Latin and Ancient Greek is that these languages ‘give a good grounding in grammar, syntax and vocabulary of a number of modern languages, including English’ (United Kingdom Department of Education, Nov. 2012).

Still on the part of the ancient languages, in the case of African institutions in sub-Saharan Africa, more emphasis had been on Latin, for the sole reason that it was taught widely, unlike ancient Greek. During the Federation of Rhodesia and Nyasaland from 1953 to 1963, Classics was taught at the University College of Rhodesia and Nyasaland. In that connection, Whittaker and Toubkin (1963:vii) report that in August 1962, a conference was held at the University College of Rhodesia and Nyasaland to discuss the position of Latin in the schools, at which Prof. Smuts (1962:56) lamented that teachers and professors of Classics had not offered enough to students and Latin suffered because learners were conditioned to see Latin as something to be translated, rather than as something to be read and understood in a natural way. Similar sentiments were to resurface 26 years later, indicating that there had been no perception of change regarding the pedagogical approach. For example, at a discussion of research findings of the Human Science Research Council on the Position of Latin as a School Subject in the Republic of South Africa, at the invitation of the Classical Association of South Africa, Maree (1988:38) suggested that Latin must make itself valid by its content and the way it is taught. In this connection, Henderson (1984:116) at the International Conference on Greek and Latin Philology in the Twentieth Century, pointed out that ‘modern language and literary science, anthropology, the social and human sciences for example; theology, religion, philosophy, history) and even the natural sciences and technology have enriched Classical Studies with their methodologies and findings’. On the European experience, Davis (1987:15) argues that the problem of decrease in Latin enrolments ‘is not new [in that] since the 1930’s Latin teachers have had to exert special efforts to keep their subject in the curriculum’. In a similar vein, Lambert (2011:56) quotes Prof. Kriel (1982:87), the then chairman of the Classical Association of South Africa

warning of the demise of Latin in the schools: ‘Unless a drastic change occurs in our South African school system, the day can be foreseen when Latin will no longer be taught at school, and all students will make their first acquaintance with Latin in an introductory course at university’. In that connection, Strasheim (1977:49) suggests that ‘the content, methods, materials, and even equipment in almost every facet of the [university] curriculum today should be designed to be student-centred, consumer-oriented, if you will’. So too, in 2005 the Classics Department at the University of Sofia in Bulgaria started a Seminar series as part of a three-year project entitled: ‘Contextualising Classics: Renewal of Teaching Practices and Concepts’, with the view to contextualise Classics within the Bulgarian region. The seminar series was to focus on questions that addressed the teaching methods and the current state of the academic field:

- (a) What are the essential components of a curriculum in Classics on the undergraduate level today? Are there differences at a local and East-West level, by reason of different traditions, geo-political and cultural contexts? Does it need a critical revision and, if so, what should the overall scope and content of the curriculum be, with a view to the twenty-first century trends and developments in higher education?
- (b) Which new theoretical ideas and research approaches in the humanities and social sciences have proved to be or might be applicable to our academic field and beneficial to its advancement, and furthermore, how is the close linkage between university teaching and innovative scholarly activity to be pursued?
- (c) How do we teach Classics in the context of contemporary processes of European integration and World globalisation? How do these on-going

processes challenge traditional teaching practices and necessitate changes and innovations in the curricula in form and content? and

- (d) To what extent and through what ways and means can we collaborate with scholars from overlapping disciplines, such as history, anthropology, archaeology, art history, medieval and renaissance studies, philosophy, political studies, among others, in order to create a network of co-operation based on complementing expertise, and facilitate our students to obtain an outlook over the larger scope of contemporary humanities and social studies?<http://www.proclassics.org/content/view/64/57>)

Apparently, since their last meeting in 2006, they have not renewed the project. However, the questions they raised for debate are globally relevant for Classics teaching.

Another attempt to show that Classics is not really rigid but flexible was evidenced when the Australian Classical Reception Studies Network (ACRSN) was established in 2006 with three main purposes:

- (a) To facilitate contact between Classical reception scholars within the Australasian region and thus foster a lively intellectual interchange;
- (b) To provide links to relevant international research and teaching resources; and
- (c) To co-ordinate a variety of reception-focused events, including seminar series, special lectures, conferences and one-day colloquia. (<http://www.acrsn.org>)

In 2004, a similar move had already been undertaken in the United Kingdom when six University Classics departments, namely, Bristol, Durham, Oxford, Nottingham, Open University and Reading, formed the Classical Reception Studies Network

(CRSN) to advance similar objectives so as to address problems reception study faces at teaching and research levels.

Even though the classical reception networks are more interested essentially in promoting and facilitating research, their research output equally informs pedagogical practice, more especially the impact of modern adaptations of antiquity on classroom teaching.

One of the earliest calls encouraging contextualisation of the Greco-Roman tradition was implied in remarks made by Toubkin and Whittaker (1963:viii): ‘But let Africa make this [Greco-Roman] culture her own, not go on receiving it second-hand distorted by what Europe thought fit to make of it’.

At a conference held at the University of Humboldt, Berlin (24-29 August, 2009), the President of the International Federation for the Societies of Classical Studies (FIEC) emphasised that ‘there is need to discuss a broad spectrum of approaches ...[and Classical Studies should] help to interpret the past through the present and the present through the past’.

But Strasheim (1977:49) contends that while some are advocating change in pedagogical methods, many more are adamantly opposed to change. This warning applies to Classics teachers generally, but equally to Malawian Classics teachers specifically, in that it is incumbent upon them to embrace change by allowing variety in their methods so as to be in line with the present generation of students learning Classics. Urging Classical scholars to embrace change, Toubkin and Whittaker (1963: vii), warned:

While a hurricane is raging, those in the still-centre are the least aware of its destructive force. Almost every man in the street can see the pressure upon Latin except some of us who are most intimately concerned in its

teaching; in our labours we note the odd gust of wind, we see a branch falling here and there, but carry on in the falsely-secure belief that somehow, in the end, things will work out right and, like *phoenix arabicus*, the Classics will rise more brilliantly from the ashes of the past. But the *phoenix* is a mythical bird.

Similarly, Gitlin and Margonis (1995:380) caution:

Resistance to change could represent a quest for stability. A change may mean adopting new ways of doing things. Old ways that teachers are used to or are competent in are now useless. If there is no training to develop new skills to cope with the change, then the change will be resisted.

These sentiments point to the need for proper Classics pedagogy for teachers in a liberal arts college for their training to take advantage of the changing times and the changing generations of learners. As Reinhard (2013:124) remarks:

It is of critical importance that Classics teachers in training receive instruction in classroom technology, regardless of whether they will be teaching at the college or secondary school level. Understanding how to create useful and instructive Power point presentations, how to use course management software, how to create online quizzes and tests, supplemented by units in working with audio recording making a video, and using Latin in games, will all greatly prepare new Latin teachers for increasingly savvy students, many of whom use technology day-to-day, minute-to-minute. If these students are using personal technologies (for example, smart phones, portable media players, mobile gaming systems, then every effort must be made to place Latin there for practice, keeping that practice practical, convenient, mobile, and interesting.

Similarly, Dugdale believes that the training of Classics teachers should give the teachers

an overview of how teaching methods in Classics have changed over the years. They should understand the context in which the inductive approach to language acquisition rose to challenge the deductive approach and understand the theoretical underpinnings of each. They should understand how these methodologies continue to influence language textbooks.(2012:127)

Connected to how change in methodologies influence language textbooks, Morgan (2011) explains that the Cambridge School Classics project devised the Cambridge Latin Course (CLC), a new type of Latin reading approach course. Furthermore, Morgan is quick to point out:

Some teachers, however, found inherent problems with the approach, and the traditional grammarians found it to have an insufficient focus on language learning. In particular, controversy arose about the dropping of English to Latin translation, which many teachers still wanted to pursue, though the CLC made this redundant. Cambridge Latin was eventually complemented when two other new courses appeared, *Ecce Romani* and *Oxford Latin*: both of which enjoy a similar approach to the learning, bringing increased emphasis on grammar-learning to the process. (2011)

As has been stated above, various attempts have been made to keep Classics teaching and learning, abreast with the changing times. It is imperative for classicists to endeavour to discover ways of teaching both the form and content of Classics so that students gain the requisite skills that Classics professes to impart. These skills have been compiled by the United Kingdom Quality Assurance Agency for Higher Education (QAA) (2000) as ‘subject benchmark statements’ that not only describe the nature and characteristics of programmes in a specific subject, but also among other

things, 'represent the general expectations about the standards for the award of qualifications at a given level and articulate the attributes and capabilities that those possessing such qualifications should be able to demonstrate' (QAA, 2000:1). The attributes of an undergraduate in Classics and Ancient History are clearly elucidated in that document and the attributes are demarcated as follows: (1) Subject specific abilities and forms of knowledge; (2) General abilities, qualities of mind, transferable skills and intellectual virtues: predominantly cognitive; and (3) General abilities, qualities of mind and transferable skills: predominantly practical.

Similarly, The Higher Education Academy of the United Kingdom, whose mission is 'to help institutions, discipline groups and all staff to provide the best possible learning experience for their students', published Student Employability Profiles based on 2006 QAA (Quality Assurance Agency) benchmarks in terms of the anticipated skills a Classics graduate is expected to display. Classics graduates or those taking Ancient History are expected to acquire the ability to:

- (a) understand another culture and a complementary range of subjects such as language, literature, linguistics, philosophy, history, art and archaeology;
- (b) command techniques and methodologies such as bibliographical and literary research skills, a range of skills in reading and textual analysis, the varieties of historical method, the visual skills characteristic of art criticism, use of statistics, philosophical argument and analysis, analytical grasp of language, and skills in translation from and/or into Greek and/or Latin;
- (c) understand a range of viewpoints and critical approaches;
- (d) exercise reflection and critical judgement;
- (e) gather, memorise, organise and deploy information;

- (f) extract key elements from data and identify and solve associated problems;
- (g) engage in analytical, evaluative and lateral thinking and marshal arguments;
- (h) present material orally and in writing;
- (i) work with others, work under pressure and meet deadlines;
- (j) apply modern foreign language skills and basic IT skills;
- (k) demonstrate autonomy manifested in self -direction, self – discipline and intellectual initiative.

(Student Employability Profiles by Claire Rees, Peter Forbes, Bianca Kubler, 2006)

While stipulating the attributes expected of a Classics graduate, the Quality Assurance Agency for Higher Education in the United Kingdom (2000) is quick to point out that such achievements would vary from student to student and from context to context in terms of the rigour of specific Classics programmes: ‘Given that there can be no one pattern to which ... graduates in the subject area could be expected to conform’, only a cluster of abilities and forms of knowledge have been described. As ‘every honours graduate in the subject area will have acquired most or a majority of [the attributes], but in different degrees and from different vantage points depending on differences in programmes of study and in individual pathways through them as well as on personal circumstances and capacities’ (QAA UK, 2000:12).

The Malawi Ministry of Education Science and Technology (1991) spelt out five major goals falling under the category of skills expected of Malawian learners in general, outlined as follows:

- (a) Citizenship skills;
- (b) Ethical and socio-cultural skills
- (c) Economic development skills;

(d) Occupational skills;

(e) Practical skills

It is obvious that the above skills match those indicated in ‘subject benchmark statements’ referred to earlier (QAA, 2000). Consequently, a Malawian Classics graduate possessing such skills can help in the political and social development and above all, in the economic development of Malawi.

But still that leaves a whole range of important questions. Bishop (1985:55) appropriately cautions that ‘we cannot or should not decide on what to teach or how to teach until we know why we are doing it’. This caution leads to many curriculum questions. What can the University of Malawi, Chancellor College, Classics programme share or learn from other international undergraduate Classics programmes from United Kingdom, Europe, Asia and within Africa itself? Ultimately, Ball and Ellsworth (1989:1) put it clearly:

If we wish to prevent (or at least postpone) the eventual collapse of the study of Greek and Latin [I may add, of Classics in general], we must answer to the needs of the students of today – not those of twenty or thirty years ago. If we wish to convince society (and its legislators) of the importance of our discipline for the future, we must hold fast to our single greatest objective and cultivate it in a realistic and reasonable way.

At this juncture, let us explore issues about comparative education.

2.3 Towards a Definition of Comparative Education

Comparative education has been defined in a variety of ways. According to one of the most famous contributors to the field of Comparative Education, Bereday (1964), it is ‘the analytical study of foreign educational systems’. Along similar lines, Kandel

(1933) viewed Comparative Education as that which aspired ‘to analyse and compare the forces which make for differences between national systems of education’ (cf.Noah,1984). Similarly, Mallison (1975:10) agrees:

comparative study of education is a systematic examination of other cultures and other systems of education deriving from those cultures in order to discover resemblances and differences, the causes behind resemblances and differences, and why variant solutions have been attempted (and with what result) to problems that are often common to all.

Overall, the definitions above agree that Comparative Education involves making comparisons of one education system with another, whether international or local, in order to gauge the strengths and weaknesses of different systems, with the final intention of learning from each other for improvements in their specific contexts. Therefore, it follows that the essence of Comparative Education is to attempt to contextualise findings from other areas in the same discipline.

Having looked at the definitions of Comparative Education, let us now review its origin.

2.3.1 Origins of Comparative Education

Kandel (1942) and Bereday (1964) report that the origins of Comparative Education can be dated to around 1817 when Marc-Antoine Julien de Paris published a booklet entitled ‘*Esquisse et Vues Préliminaires d’un Ouvrage sur l’Education Comparée*’ where he formulated the first list of checkpoints, a systematic schedule to study schools for purposes of comparison. However, apparently, Comparative Education goes as far back as the Ancient Greek and Roman world. Trethewey (1976:12-13), quotes William Brickman:

Visitation of foreign countries – whether for the purposes of commerce, conversation, curiosity or conflict – goes back to ancient history. Travellers in all historical periods must have brought back facts and impressions concerning the cultures of the other countries they had visited. Included in their reports must have been comments relating to the young and their upbringing. They may also have made some remarks regarding the similarities and differences in the ways of educating children. From Greece, Herodotus and Xenophon (circa 430-355 BC), the Greek general and man of letters, who gave a detailed account of the education of the Persians in his biography of King Cyrus. From Rome, Cicero who made a comparison between Greek and Roman education in *De Republica* (circa 57 BC) coming down in favour of a state controlled school system as opposed to a family centred private system. Julius Caesar (circa 102-42 BC) and Tacitus (circa AD 55-116) are also mentioned – the former for commenting on education in his writings about the Belgians, Aquitanians and Celts, the latter for contrasting the education of his own day unfavourably with that of the earlier periods, and so beginning the long history of the ‘past versus present’ debate. (Trethewey, 1976:12-13)

2.3.2 Areas to be considered for analysis in Comparative Education

There are several areas that can be explored for analysis on Comparative Education research depending on the focus of particular research. Prof. Bob Adamson, of the Department of International Education and Lifelong Learning at Hong Kong, observes that the units of analysis for Comparative Education can range from specific locations to: systems; policies; times; cultures; values; conflict resolution and citizenship; educational achievements; international indicators and student performance; curricula; educational organisation, governance and accountability; ways of knowing and learning; ways of teaching; economics of education; assessment; teacher education and professionalism; ideologies, goals and purposes of

education; social equity and access to education; and language in education (www.bangor.ac.uk/cell/downloads/bob-adamson-0311.ppt). Eckstein confirms that Comparative Education studies have expanded over the years with foci tailored to intentions and aims of specific researchers:

The literature includes a wide array of subjects and approaches, symptomatic of the varied motives for studying foreign education systems. It encompasses narrative description of single nations prompted by interest and curiosity, selective and structured observations motivated by the desire to apply lessons from abroad to the solution of educational problems at home, and encyclopaedic codification of the 'facts' about many countries.(1975:18)

Amongst the possible areas or units for research as indicated above, the following that are pertinent to this study: selected Universities' undergraduate Classics programmes (curricula), modes of teaching, anticipated student skills and resources and opportunities available to Classics students.

2.3.3. Justification for methods used in Comparative Education

Just as noted above that Comparative Education can be defined in various ways, so too when it comes to the methods used for researching on Comparative Education, scholars do not agree on a single method. To that end, regarding the nature and scope of Comparative Education, Kazamias and Massialas rightly observed:

divergence of opinion exists among writers and scholars on several issues pertaining to this field: whether comparative education is or should be thought of as a scholarly discipline in its own right, with distinct method and content; on what areas of education it should focus and in what context; whether it should be anchored to one or more of the established

disciplines in the social sciences and in the arts; and to what extent it should be approached from the theoretical or applied standpoint. (1965:1)

As if to respond to such divergence of opinion, Bereday (1964:ix-x) argues, ‘one cannot describe any comparative educational problem in terms of a single discipline’. As a methodology, he advocated the use of ‘methods of several disciplines’. He went on to caution that should they be ‘labelled Jacks of all trades and masters of none, they can defend themselves by saying that theirs is a study within a definite limitation of focus – the relevance to education’ (1964: ix-x). In the same vein, Altbach and Kelly (1986) vehemently argue, ‘there is no one method of study in the field; rather, the field increasingly is characterised by a number of different research orientations’ and there are no longer ‘attempts to define a single methodology of comparative education’ (Altbach and Kelly,1984:1).

Bray et al. (2007) agree that George Bereday’s work on the comparative method in education contributed to the analytical study of foreign educational systems.

2.3.4 Bereday’s Model

Let us now review Bereday’s Model of Comparative Education. The steps Bereday (1964:8) had outlined for his comparative methodology were as follows:

- (a) Select a topic, issue or problem
- (b) Collect and collate educational data relevant to the topic in selected countries
- (c) Interpret the data, applying such disciplines as are relevant to an understanding of it in social context
- (d) Juxtapose the interpreted data in order to reveal possible bases for comparison
- (e) Develop hypotheses

- (f) Test hypothesis by comparative analysis of the interpreted data
- (g) Draw conclusions

The steps above are a generalised expansion of the **FOUR PARTS OF BEREDAY'S MODEL** as follows:

STEP ONE: DESCRIPTION

This concerns description of pedagogical data only, from countries or institutions targeted for comparison.

STEP TWO: INTERPRETATION

This stage requires evaluation of pedagogical data

STEP THREE: JUXTAPOSITION.

At this stage, data are placed side by side taking into account the similarities and differences. The criteria for comparability as well as the hypothesis for comparative analysis are brought into action at this stage.

STEP FOUR: COMPARISON

This is the final stage where simultaneous comparisons for the selected systems are made in relation to the hypothesis and, finally, conclusions are drawn.

However, rather than proposing a particular method of comparative study, King (1970) argues that methods depend on the purposes and character of specific studies. He elaborates that 'the comparative [researcher] draws on whatever methods are appropriate to the issues or questions under examination'.

Bray et al. (2007:1) observe:

approaches and methods have naturally been a major concern in the field of comparative education since its emergence as a distinct domain of study. Different decades have witnessed different emphases, and the 21st

century has brought to the field new perspectives, tools and forums for scholarly exchange. The new perspectives include those arising from the forces of globalisation and the changing role of the state. The new tools include ever-changing information and transportation technology; and the new forms of scholarly exchange include the internet and electronic journals.

Specifically, the implication of advances in technology, is that it will not always be necessary to conduct research in the old-fashioned way (undertaking long distance travel to target institutions for purposes of collecting data) as nowadays, the Internet and electronic journals, among others, really obviate the need for extensive travel.

2.3.5 Purposes/objectives and scope of Comparative Education:

In terms of purposes, Bereday points out that Comparative Education serves two 'practical goals':

First, to deduce from the achievements and mistakes of school systems other than their own, lessons for their own schools; and second, to appraise educational issues from a global rather than an ethnocentric perspective, or in other words, to be aware always of other nations' points of view.(1964:6)

Bereday (1964:27) advances four reasons as justification for Comparative Education:

- (a) for better understanding of education in your home country
- (b) for educational development, improvement or reform at home and abroad
- (c) for the development of knowledge, theories and principles about education generally, and about relationships between education and society, and
- (d) for international understanding and cooperation, and the resolution of educational and other problems of an international kind.

The nature and direction of research on Comparative Education, Bray et al. (2007) observe, are dependent upon the purposes of the inquiry, on the one hand, and the identity of those conducting the inquiry. To that end, Bray et al. (2007:15-16) list the stakeholders interested in comparative education and their different purposes along the following lines:

- (a) parents commonly compare schools and systems of education in search of the institutions which will serve their children's needs most effectively
- (b) practitioners, including school principals and teachers, make comparisons in order to improve the operation of their institutions
- (c) policy makers in individual countries examine education systems elsewhere in order to identify ways to achieve social, political and other objectives in their own settings
- (d) international agencies compare patterns in different countries in order to improve the advice that they give to national governments and others
- (e) academics undertake comparisons in order to improve understanding both of the forces which shape education systems and processes in different settings, and of the impact of education systems and processes on social and other development.

All of the purposes stated above are relevant to this study (some in the immediate term and others in the long term), for the study was conducted so as to contribute to improvement and reform of Classics teaching/learning at the University of Malawi, Chancellor College. Bereday argues emphatically: 'the foremost justification for Comparative Education as for comparative studies is intellectual. Men study foreign educational systems simply because they want to know'(1964:5).Furthermore, the second major claim for comparative education concerns its contribution to educational

development, improvement or reform (Bereday, 1964:5, quoted in Trethewey, 1976:29). Similarly, Mallinson (1957:12) asserts:

becoming familiar with what is being done in some other countries than one's own, and why it is done, is a necessary part of training of all serious [scholars] of educational issues of the day. Only in that way will they be properly fitted to study and understand their own systems and to plan intelligently for the future.

Adamson (2011) argues that the comparison be guided by a 'perspective' and then, proceed to look at the 'units of analysis' and after that, the 'manifestation' of the units of analysis vis-à-vis the perspective again; and only after that, can comparisons be made using relevant research methods (qualitative, quantitative, and mixed methods). The research perspective may be investigative; evaluative; interpretive; critical; or developmental/action-based. Table 2.1 illustrates manifestations of units of analysis and typical research methods:

TABLE 2.1: Areas, typical manifestations and their research methods^a

Area	Typical manifestations	Typical research methods
Ideology	Books Academic papers Policy documents Speeches and statements	Discourse analysis Interviews
Planned/intended policy	Policy documents Minutes of meetings Notices Syllabuses Prospectuses Learning materials Schemes of work/ lesson plans Assessment materials	Discourse analysis Interviews
Enacted practices	Participant interaction (e.g. use of time and resources) Roles of participants Participant perceptions, interest and engagement Interaction patterns Outputs	Observations Participants' log Interviews Ethnography Activity records
Experience	Change in participants' attitude and /or behaviour, Cognitive, interpersonal and affective processes	Questionnaires Interviews Reflections Psychometric tests

^aAdapted from: (www.bangor.ac.uk/cell/downloads/bob-adamson-0311.ppt)

As has been noted above, there is no single research approach for Comparative Education; rather, the topic or focus dictates the research methodology. To that end, Altbach et al. (1986:1) reiterate: 'There is no one method of study in the field; rather, the field increasingly is characterised by a number of different research orientations. No longer are there attempts to define a single methodology of Comparative Education'.

Let us now review a few challenges, pitfalls and caveats to be kept in check when conducting a research on Comparative Education if the research is to achieve good results.

2.3.6 Challenges

Trethewey (1976:41-52) outlines a number of pertinent pitfalls any researcher doing Comparative Education research has to be aware of:

- (a) At the stage of gathering information, for the information to be reliable we need to make the necessary checks by asking ourselves such questions as: who or what is the source? Is the source known to be reliable or is there evidence of bias or partiality? Is any kind of information from the source more or less reliable than any other? Can the information be corroborated independently? What was the basis and method of its compilation? etc.
- (b) Comparability needs to be ensured; that is, things must be comparable if they are to be compared. Sample questions would be: do identical terms carry the same meanings? Are the same groups being compared? (sometimes samples finally used were not just comparable)
- (c) The systems, countries or cases for comparison must be chosen wisely, because the purposes of comparison are crucial. If the purpose is problem solution or policy recommendation, for example, it would be wise to choose 'reference countries' – those with whom our own society is linked by tradition or development or which seem to be sufficiently like ourselves on a number of grounds to suggest that their experience might be relevant or applicable to us. Are the countries chosen appropriate for the comparison attempted?
- (d) The pitfall of bias is a tricky one in that, 'despite our intentions of being as objective as we can, it is inevitable that our reading or experience of other school systems will, simply by coming through our own cultural and value filter, be partial or biased'. And that has to be guarded against.

(e) Finally, much as visits to other foreign educational institutions may widen people's horizons and lead them to challenge inherited assumptions and practices in education, for some it can be a pitfall. Such visits can lead to symptoms of 'cultural shock', feelings of disorientation, of being out of place in some. In others, they can lead to 'complexity shock' in which the visitor is overwhelmed by the 'It's all different' feeling in which s/he is unable, at least temporarily, to find suitable ways of classifying or interpreting the experiences s/he is being subjected to. In others, there is 'insignificance shock', which occurs when the visitor realises that few in the educational world know very much about his college or education authority, and even fewer are troubled by this gap in their knowledge.

Related to issues of comparability (as stated in (b) above), and by way of summary, Lambert (2010), a classical scholar in South Africa, warns us to draw comparisons cautiously:

The ancient Greeks were not an African society, although there may well have been African influences on them, mediated through Egypt and Crete, neither were or are the Zulus [ethnic clan in South Africa] nascent Greeks, trapped at an earlier stage of evolution. There are however enough similarities between the two cultural systems to highlight the differences between them and so clarify their unique distinctiveness. Furthermore, it really is the duty of those of us who teach Classics in South Africa to demonstrate that the study of ancient Greek and Roman culture (languages included) is not a colonial irrelevancy or a dilettantish, elitist pastime, but a study which can provide a creative and challenging commentary, often in counterpoint, on the multi-faceted interchange of cultures in contemporary South Africa. (Lambert, 1995:79-80, quoted in Lambert, 2010:88).

2.3.7 Concluding remarks

As can be noted from the discussion above, the definitions of Comparative Education vary, as do views about methodology. Indeed as many as there are men, there are opinions (*quot homines tot sententiae*, Terence, 185-159 BC). However, common to all the definitions is the element of using data from another educational system for making comparisons and, in terms of methodology, all scholars advocate a plurality of methods depending on the topic under study.

This discussion can best be summarised following Noah:

Properly done, Comparative Education can deepen understanding of our own education and society; it can be of assistance to policy makers and administrators; and it can form a most valuable part of the education of teachers. Expressed another way, Comparative Education can help us understand better our own past; locate ourselves more exactly in the present; and discern a little more clearly what our education future may be. These contributions can be made via work that is primarily descriptive, as well as through work that is limited to just one, or a very few nations, as well as through work that embraces a wider scope; through work that relies on non-quantitative [qualitative], as well as quantitative data and methods. (1985:7)

It has been observed above that there is no single theory of Comparative Education; rather, proponents advocate multiple theories based on the topic of research. For this study, as additions to comparative analysis emanating from Bereday's Model, two other theories can play a part: Classical Reception Theory and Social Constructivism. A brief description of each theory is now given.

2.4 Classical Reception Theory: Definition, origin, application and relevance

2.4.1 What is Classical Reception?

De Pourcq argues that the label ‘classical reception’ was coined at the end of the 1990s in order to replace the older concept of ‘the classical tradition’. He points out:

from the viewpoint of reception studies, works of art are no longer perceived as possessing an immanent value, but are time and again ‘received’, ‘appropriated’ and ‘reproduced’ by new cultural communities and individuals. (2012:220)

In the same vein, Broder points out the distinction between classical tradition and classical reception models as follows:

The Classical tradition model is based on the idea of Graeco-Roman influence on Western Civilisation whereas the classical reception model is based on a process of re-appropriation and redefinition to assert or challenge continuity with a privileged past (Broder, 2013:5)

Classical Reception is, according to the Australasia Classical Reception Studies Network (2006):

Classical Reception is the study of how the cultures of the Greco-Roman world have been ‘received’ by subsequent generations, how they have been appropriated, reconceptualised and re-contextualised, and how, in the process, they have shaped the history of ideas in the modern world.

(<http://www.acrsn.org/>,
[cf.http://www.reading.ac.uk/classics/research/Reception/reception-aboutus.aspx](http://www.reading.ac.uk/classics/research/Reception/reception-aboutus.aspx))

Ball strongly argues for the contribution of Classical Reception studies towards Classics pedagogy:

If we engage with reception studies more willingly in the classroom, we will enable our students to have a deeper understanding on the endurance and importance of Classics in modern society. We are often required to prove the relevance of our subject when it is so obvious to us. Thinking

about reception in the classroom might help to make it more obvious to our students. (2014:1)

Varto (2014:15) reports experimenting with the use of classical reception to teach a course on ancient Near Eastern and Classical art and architecture at Dalhousie University in Canada. She required students to find an example of the influence of Ancient Near Eastern or Classical Art and/or Architecture in any work of art or a building either on campus or elsewhere in the city. The students were to briefly describe the object and its history as appropriate and relevant to the assignment, to explain what ancient influences they saw in the object, and to outline reasons why the influence might be there. Varto further explains that the assignment provided a useful lesson not only for the students, but for her as well, on how the ancient is not only manifest in the modern world, but received and interpreted in and through a diversity of layers and meanings.

In other words, Classical Reception focuses on the different functions, forces and meanings of ancient classical elements or topics at the moment of reception or interaction. Thus, in a teaching and learning context, the theory of reception is in tandem with one of the tenets of Constructivism (to be explained below) which sees one of the purposes of learning as for an individual to construct his or her own meaning, not just memorise the 'right' answers and regurgitate someone else's meaning.

Classical Reception Theory is applicable in this context in that it helps Classics students realise that texts in Classics, from no matter what period, are not fixed, but, can be interpreted or transplanted into new contexts. In addition, when students read

or are engaged in discussions or debates about the meanings in the texts (Classics content) they should be able to relate the knowledge and experiences to their current contexts. Only in that way can they appreciate the relevance of Classics for their times. Even though Malawian culture can be seen as very far from Classical culture, we are indirectly affected by that classical culture through our having been colonised by Great Britain. De Pourcq puts it succinctly:

It is undeniable that many cultures show traces of the classical past, or, of interactions with a certain image of it. This is especially the case when these cultures have been colonised by one of their self-proclaimed modern inheritors, such as France, Germany, or Great Britain. (2012:220)

Also arguing for the Western Classics connection in a different culture (Japanese), on the grounds of globalisation of education, Prof. Chiaki Matsudaira puts it this way:

Nowadays, the world is becoming narrower and narrower. Especially after the Second World War, geographical distance does not make an obstacle any more for mutual communications between countries in any form. On the other hand, never has been so keenly needed as today the international cooperation in every field of human activity. Our field of Classical Studies makes no exception. Under these circumstances, it is the keen desire of us Japanese classicists to contribute in some way or other to the progress of Classical Studies of the world, in the firm belief that it is a significant task worthy of our efforts to demonstrate that the Classical Studies can flourish also under a cultural climate totally different from Europe or America. (2013:5)

Let us now briefly review the other theory pertinent to this study, Social Constructivism.

2.5 Social Constructivism

The concept of constructivism can be traced back to Classical Antiquity:

going back to Socrates's dialogues with his followers, in which he asked directed questions that led his students to realise for themselves the weaknesses in their thinking. The Socratic dialogue is still an important tool in the way constructivist educators assess their students' learning and plan new learning experiences.

(www.thirteen.org/edonline/concept2class/constructivism/index-sub4.html)

But later on Social Constructivism was developed as a distinctive theory by the cognitive psychologist Levi Vygotsky (1896-1934).

Constructivism is a philosophy of learning founded on the premise that, by reflecting on our experiences, we construct our own understanding of the world we live in. Each of us generates our own 'rules' and 'mental models,' which we use to make sense of our experiences. Therefore, learning is simply the process of adjusting our mental models to accommodate new experiences.

The term refers to the view that learners construct knowledge for themselves. Learners either individually or socially construct meaning(s) as they learn. This indicates that the road to knowledge is always under construction.

Brooks and Brooks (1993) argue that one of the characteristics of constructivism is the encouragement and acceptance of the students' autonomy and initiative. Furthermore, Duit and Tregust (1998:8) observe that social constructivism stresses the expectation that 'conceptions held by each individual guide understanding' (cf. Terhart, 2003:34).

2.5.1 Application of Vygotsky's theory

Since this theory advocates learner autonomy and discovery learning, teachers should no longer see learners as empty vessels but rather, should relinquish authority and assume the role of facilitators in the teaching and learning process. This can be achieved among many other ways, through group work, seminar presentations, even use of the Internet.

The most vital tenet of Constructivist Theory is the one advanced by Terhart (2003:34) that the theory enables learners to develop 'thinking tools as well as becoming aware of one's own thinking and learning as well as its processes'. This can assist learners to become aware of their learning needs, styles and skills that are very important for their learning of a subject. And this can also help to explain learners' perceptions of a subject and its content.

Having briefly noted other theories that can contribute to this study, let us now conclude this review of the relevant literature.

2.6 Conclusion

In summary, the literature shows that Classics teaching can be enhanced by using Comparative Education methodologies, through learning from best practices borrowed from elsewhere. Precautions should be taken to ensure that the present generation learning Classics at University level realises the goals and skills for their study in a meaningful way; and that those who are mandated to teach Classics endeavour to find ways and means of using up-to-date methods and content so that Classics teaching and learning becomes more relevant in the context it is taught. The Chapter has touched on the urge to move cautiously with the times. The main goal is

to ensure that Classical Studies is enhanced, by being more relevant to students, the University and the country as a whole; for the skills Classics graduates obtain can help socio-politically as well as practically to drive the economy in various ways, by their achieving transferable skills as are obtained in a liberal arts education. Thus, the training in the Classics could be said to be skills-based as opposed to preparing the graduate for a specific vocation.

In addition, the chapter has reviewed Comparative Education and its analytical methodology, as well as Reception Theory and Constructivism. This was done to ensure that Classics in Malawi operates with reference to its African context.

The next chapter will deal with the methodology of the study. It will describe methods used for data collection, the samples and the instruments used for analysis.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.1 Introduction

In this chapter the theoretical perspective, the research design and the overall methodology, including data collection methods, sample population and its selection and the research instruments and procedures for data collection, as well as data analysis, are discussed, presented and justified.

3.2 Theoretical perspective

According to Staller (2010:1158) theoretical perspectives ‘are philosophical stances that provide the logic and the criteria that organise methodology (the overall research strategy) and methods (the specific tools or techniques used in collecting and interpreting evidence)’.

Creswell (1998) and Blanche, Durrheim and Painter (2006) state that there are a number of theoretical perspectives or paradigms that inform research inquiry and that such perspectives determine the research methodology for a study. Blanche et al. (2006) point out that theoretical perspectives for inquiry include positivism, interpretivism and constructivism. They further state that ‘paradigms are all-encompassing systems of interrelated practice and thinking that define for researchers the nature of their inquiry along three dimensions; ontology, epistemology, and methodology’ (2006:6). Furthermore, Staller (2010) and Blanche et al. (2006) explain

that ontology is concerned with the nature of reality and that ‘ontological questions interrogate fundamental ideas about what is real’. Blanche et al. (2006) explain that epistemology is concerned with the nature of the relationship between the researcher and what is to be investigated. In other words, epistemological discussions are ‘those that interrogate how we know the world, who can know, and what can be known’ (Staller, 2010:1158). Finally, Blanche et al. (2006) regard methodology as that which relates to how the researcher executes the study.

The working mechanism of the three paradigms and the three dimensions can be best summarised in table form:

TABLE: 3.1 Three research paradigms^a

	Ontology	Epistemology	Methodology
Positivist	Stable external reality Law-like	Objective Detached observer	Experimental Quantitative Hypothesis testing
Interpretivist	Internal reality of subjective experience	Emphatic Observer subjectivity	Interactional Interpretation Qualitative
Constructionist	Socially constructed reality Discourse power	Suspicious Political Observer constructing versions	Deconstruction Textual analysis Discourse analysis

^aBlanche, Durrheim & Painter (2006:6)

Following Table 3.1 above, this research study was seen to be best fitted for an interpretivist perspective. The reality studied consisted of peoples’ subjective experiences of the external world, and thus, it demanded an inter-subjective or interactional epistemological stance that uses methods such as interviewing or participant observation, which rely on a subjective relationship between researcher

and subject, a characteristic of an interpretivist approach (Blanche, Durrheim & Painter, 2006:7).

The interpretivist perspective was identified as the best to address the objectives of the study:

- To gauge the levels of misconceptions towards Classics at tertiary undergraduate level in Malawi with a view to analysing students' awareness of their Classical Studies needs and
- To gather information about how and what various African and non-African Classics departments teach at undergraduate level and how that can be related to the Malawian context. (See Chapter 1, Section 1.8.1)

3.2.1 Research design

At the outset, Staller cautions that it is difficult, even dangerous, to make generalisations about designs because a variety of different methods fall within the scope of qualitative research. He further argues that 'qualitative designs are emergent and flexible, standing in stark contrast to quantitative research designs in which a hallmark feature is their fixed and predetermined nature' (2010:1159).

Sellitz, Johada, Deutsch and Cook (1965:50) define a research design as a strategic framework for action that serves as a bridge between research questions and the execution or implementation of the research. Research designs are plans that guide the arrangement of conditions for collection and analysis of data in a manner that aims to combine relevance to the research purpose with economy in procedure. In terms of developing a research design, Blanche et al. (2006:37) remind researchers that as they make decisions, they need to take into account the four major principles of research

design:(1) the purpose of the research; (2) the theoretical paradigm informing the research; (3) the context or situation within which the research is carried out, and (4) the research techniques employed to collect and analyse the data (cf. Yin, 1994:25).

In terms of types of major research designs, Fraenkel and Wallen (2000) report two types commonly used, quantitative and qualitative.

3.2.2 Quantitative and qualitative approaches

A quantitative approach has been defined as

a systematic approach to investigations during which numerical data is collected and/or the researcher transforms what is collected or observed into numerical data. It often describes a situation or event, answering the 'what' and 'how many questions' you may have about something. This is a research which involves measuring or counting attributes (i.e. quantities). A quantitative approach is often concerned with finding evidence to either support or contradict an idea or hypothesis. (www.learning.ac.uk/analysethis/main/quantitative.html)

On the other hand, proponents of qualitative approaches, such as Denzin and Lincoln, argue against the quantitative position with its experimental methodologies:

it isolates people from their social context; blinds researchers to their own influence; only gathers superficial information, binds the freedom of action for subjects; and that the relationship between experimenter and subject has uneven power relations. (Denzin & Lincoln, 2000, cited in Wild, 2006:22; cf. Coolican, 2004)

In similar vein, Rossman and Rallis (2003:7) contest that qualitative researchers' respect for context draws them to look at social worlds holistically, as interpretative, complex systems rather than as discreet variables that can be measured and

manipulated statistically. In other words, a qualitative research inquiry gives a more vivid picture of the respondents, which was a key aim of this study.

In terms of definition, different scholars all agree on the main principles of qualitative research. According to Gall, Borg, and Gall (1996:24, cf. Creswell, 1998:15) qualitative research is an ‘inquiry that is grounded in the assumption that individuals construct social reality in the form of meanings and interpretations, and that these constructions tend to be transitory and situational’. They add that ‘the dominant methodology is to discover these meanings and interpretations by studying cases intensely in natural settings and subjecting the resulting data to analytical induction’. Flick (1992:34, cf. Denzin & Smith, 1998:3) underscores the importance of the method as ‘the combination of multiple methods, empirical materials, perspectives and observers in a single study is best understood as a strategy that adds rigor, breadth, and depth to any investigation’.

Overall, Majeke (2008, quoting Brink & Wood, 1998:246, and Burns & Grove, 1997:335), summarises the characteristics of qualitative research as follows:

- (a) Uses an inductive form of reasoning; develops concepts, insights and understanding from patterns in the data;
- (b) Uses an emic perspective of inquiry: derives meaning from the participants’ perspective;
- (c) Is idiographic: thus aims to understand the meaning that people attach to everyday life;
- (d) Regards reality as subjective;
- (e) Captures and discovers meaning once the researcher becomes immersed in the data;
- (f) Concepts are in the form of themes, motifs and categories;

- (g) Seeks to understand phenomena;
- (h) Observations are determined by information richness of settings, and types of observations used are modified to enrich understanding;
- (i) Data are presented in the form of words, quotes from documents and transcripts;
- (j) Data are analysed by extracting themes;
- (k) The unit of analysis is holistic, concentrating on the relationship between elements, concepts and so on;
- (l) Qualitative researchers tend to use words as the basis for analysing rather than numerical data;
- (m) The whole is always more than the sum of its parts.

In this study, a combination of qualitative and quantitative techniques was used to collect data. In this connection, Erzberger and Prein (1997:21) emphasise the need for a mixed method design:

interpretive analysis of qualitative data on the one hand and statistical analysis of numerical data on the other, each has specific weaknesses but also specific strengths: the weaknesses should be overcome by combining qualitative and quantitative data sources and methods of analysis in the same research project.

In the case of Comparative Education, Altbach and Kelly (1986:1) argue that the field is 'increasingly characterised by a number of different research orientations ...[and there are no longer] attempts to define a single methodology of Comparative Education'. Prof. Bob Adamson, formerly Director of Comparative Education Research Center at the University of Hong Kong, agrees that mixed methods are appropriate(www.bangor.ac.uk/cell/downloads/bob-adamson-0311.ppt). Therefore,

for this research, which was largely qualitative, the quantitative aspect of the research corroborates the qualitative.

Since the greater part of this study centres on the Classics Department at Chancellor College as a case study, it would be proper at this juncture to reflect upon what a case study entails and how it relates to qualitative research. Leonard-Barton (1990:249) regards a case study as a history of past or current phenomena, drawn from multiple sources of evidence, which can use data ranging from 'direct observation, to systematic interviewing as well as data from public and private archives'. Darko-Ampen (2004:135) argues that 'case studies are defined by interest in individual cases, not by methods of inquiry used ... [and] are used when the researcher intends to support his/her argument by an in-depth analysis of a person, a group of persons, an organisation or a particular project' (cf. Putney, 2010:115).

In this study, the case study was used to strengthen the comparative aspect, the main focus of the study: making comparisons with other university programmes. Thus, the research design used for this study was a combined case study and comparative design. The case study involved the University of Malawi undergraduate Classics students, to find out about their perceptions/attitudes to Classics; the skills they envisaged gaining from the Classics programme; teaching and learning; and the relevance of Classics to their culture, amongst other things. The comparative aspect of the research entailed comparisons of selected thematic fields of different Classics programmes from international universities at undergraduate level with the University of Malawi, Chancellor College undergraduate Classics programme. Furthermore, the study included the comparison of the actual teaching process at undergraduate level at

the University of St. Andrews, School of Classics, and University of Malawi, Chancellor College, Classics Department.

3.3 Methodology

3.3.1 Data collection

Before establishing the types of data to be collected, the researcher undertook an analysis of strengths and weaknesses of each source of evidence to determine data convenient for the study, following Yin (1994:80). He selected the following data collection methods as befitting the research design: structured interviews, questionnaires, structured direct observations, and document/record analyses.

TABLE 3.2: Six sources of evidence: Strengths and weaknesses (Yin, 1994:80)

Sources of Evidence	Strengths	Weaknesses
Documentation	Stable, can be reviewed repeatedly Unobtrusive: not created as a result of the case study Exact; contains the exact names, references and the details of an event Broad coverage: long span of time, many events, and many settings	Retrievability: can be slow Biased selectivity, if collection is incomplete Reporter bias: reflects (unknown) bias of author Access may be deliberately blocked
Archival records	(Same strong points as for documentation) Precise and quantitative	(Same weak points as for the documentation) Inaccessibility for privacy reasons
Interviews	Targeted: focuses directly on case study topic Insightful: provides perceived causal inferences	Bias due to poorly constructed questions Response bias Inaccuracies due to poor recall Reflexivity: interviewee gives what interviewer wants to hear
Direct Observations	Reality: covers events in real time Contextual: covers context of event	Time consuming Selectivity: unless broad coverage Reflexivity: event may proceed differently because it is being observed Cost: hours needed by human observers

Participant Observation	(Same strong points as for the Direct Observations) Insightful into interpersonal behaviour and motives	(same weak points as for Direct Observations) Bias due to investigator's manipulation of events.
Physical artefacts	Insightful into cultural features Insight into technical operations	Selectivity Availability

3.3.2 Sample population and selection

Durrheim (2006:49) argues that types of research that are less concerned with statistical accuracy but more concerned with detailed and in-depth analysis as is the case with interpretive, constructionist and qualitative research, demand various types of purposeful (non-random) sampling. To that end, Nieuwenhuis (2007) clearly defines purposive sampling as choosing a sample based on some defining characteristic that makes it convenient for the intended data. In this study I used purposive sampling because the 'cases [were] selected for theoretical reasons as good examples of the phenomenon' (Durrheim, 2006:50).

The study used five types of data capturing instruments that involved five types of samples which were broken down in the following categories: student questionnaire interviews administered to University of Malawi Classics learners; two types of interviews (one involving Malawian Latin or Classics teachers at secondary school and the other universities' Classics lecturers); lecture observations for Classics; and review of various documents of international universities Classics programmes.

3.3.2.1 Student Questionnaires A and B

Questionnaire A: A total of 202 respondents (158 taking Classics; 31 Latin; and 13 Greek) participated in the questionnaire interviews at the beginning of First Semester of the 2011-12 academic year. Questionnaire A contained a total of 26 five-point Likert Scale items that ranged from 'Strongly Agree' to 'Strongly Disagree', two

structured free-response questions and one open-ended slot, allowing respondents to give any other comments.

Questionnaire B: A total of 155 students (110 Second Year, 21 Third Year, and 24 Fourth Year Classics students) completed the questionnaires towards the end of second semester of the 2011-12 academic year. Questionnaire B contained a total of 30 five-point Likert type Scale items that ranged from ‘Strongly Agree’ to ‘Strongly Disagree’, three structured free-response questions and one open-ended slot, allowing respondents to give any other comments.

3.3.2.2 Lecture observations

The researcher observed a total of three lectures at the University of Malawi, Chancellor College Classics Department and five undergraduate sessions (two lectures, one seminar and two tutorials) at the School of Classics, University of St. Andrews. The observations at Chancellor College were done during the first semester of the 2012-13 academic year, while at St. Andrews they were conducted towards the end of the second semester, in April 2013.

3.3.2.3 Interviews

A total of five interviews were conducted with Latin/Classics teachers at five secondary-level institutions offering Latin/Classics in Malawi – three in the Central Region and two in the Southern Region. The interviews were carried out through site visits, towards the end of 2012.

The interview sample for Classics lecturers was purposively drawn from three universities in Scotland, one in England, two in Asia, and one in South Africa. The

researcher held face-to-face interviews with six Classics lecturers at the following Universities: (1) University of St. Andrews: one professor emeritus and one full-time lecturer, separately; (2) University of Glasgow: one emeritus and two current teaching staff, as a group; (3) University of Edinburgh: one current teaching staff member; and (4) Open University: tutor. But as for the two Asian universities (Japan and China) and one South African university (Stellenbosch), the respondents completed the same interview questions electronically.

3.3.2.4 Review of documents from the different Classics programmes

The researcher obtained various documents of Classics programmes from the following 13 universities for review and analysis: three Universities in Scotland (St. Andrews; Glasgow; and Edinburgh); three universities in England (Oxford; Liverpool; and the Open University); two universities in America (Yale and Vermont); three universities in South Africa (UNISA; Stellenbosch; and KwaZulu Natal); and two universities in Asia (Peking University, China, and Japan International Christian University, Japan).

3.3.3 Representativeness of the samples

The data for comparisons amongst universities were drawn widely from across the globe, from different universities' undergraduate Classics programmes, in different countries on different continents, as were the participants for interview at different universities. Furthermore, their cultures of Classics were relatively different within their specific contexts.

The respondents to Latin/Classics teaching in Malawi at secondary school level were drawn from all institutions offering Latin or Classics, since the numbers were low.

Close to 90% of Classics students (from First to Fourth Years) at the University of Malawi participated in the questionnaire interview. Thus, generally speaking, the samples were representative.

On issues of reliability and validity, Durrheim (2006:51) clearly explains:

Many qualitative researchers reject 'reliable', 'objective' measures as invalid. They argue that social phenomena are context-dependent, and that the meaning of whatever it is that the researcher is investigating depends on the particular situation an individual is in. In qualitative research, rather than using a measurement scale as an instrument of observation, the researcher is the instrument of observation.

However, Staller (2010:1162) cautions that:

it is important to evaluate the quality of qualitative studies relative to standards that are applicable to the specific research method used. Sometimes qualitative researchers refer to negotiated validity, trustworthiness, transferability, transparency, and credibility, as quality indicators.

To that end, this study used internal validity whereby the 'research findings [were generalised] to a specific or target population, setting, and time-frame' (Leighton, 2010:466).

3.3.4 Pre-testing the research instruments and piloting

The Student Questionnaire (A and B) items were adapted from Shaw and Wright who report (1967:294) that the scale is reasonably valid and reliable. Colleagues in the fields of Classics and Education vetted the draft questionnaires for content and coverage. Supervisors further checked the instruments before the researcher

administered them, to ensure that they were clear and unambiguous. The main purpose of pilot-testing was to ensure that all items addressed the research questions and purpose of study.

Following Bell (1993), the researcher verbally asked the students who took part in the piloting as soon as they had completed the questionnaires the following:

- (a) How long did it take to complete the questionnaire?
- (b) Were the instructions clear?
- (c) Were any of the questions unclear or ambiguous? If so, which ones and why?
- (d) Did you object to answering any of the questions?
- (e) Was the layout of the questionnaire clear/good?
- (f) Do you have any other comments about the questionnaire?

The students' answers helped the researcher to refine the instrument. The major observation was that it was tedious to answer the more guided free-response items and the open-ended one, unlike the Likert Scale items. That was expected as Likert Scale type items have the advantage of being 'very specific and easy to administer and tabulate' with the only disadvantage that the researcher 'might miss something altogether' (Knudstrup, 2012). As for the open-ended responses where respondents can expand and elaborate, richer data can be obtained. The responses are 'individualised'. The only disadvantage is that they take a lot of time. When it comes to scoring, it is difficult to quantify them.

To validate the instruments, the researcher piloted Questionnaire A on 15 First Year students (see Appendix C) and Questionnaire B on 10 Second Year students, three Third Year students and three Fourth Year students (see Appendix D). Those who

participated in the pilot study were exempted from the answering the final questionnaires.

The multi-method approach helped achieve greater validity. Bryman (2006:106) refers to greater validity as a ‘traditional view that quantitative and qualitative research might be combined to triangulate findings in order that they may be mutually corroborated’. Stringer (2004) adds that it helps to elaborate or illuminate the research problem and its outcome.

3.4 Procedures for Data Collection

The study used multiple sources and methods of data collection: mixed design questionnaires; interviews and interview schedules; lesson observations; and various types of documents from different institutions. The data collection instrument matrix, given in Table 3.3 below, summarises the data collection procedures. It can be noted that four types of data collection techniques were used in this study: questionnaires, interviews, lecture observations, and document analysis.

TABLE: 3.3 Data collection instrument matrix

Research questions	Data source/Method	Procedure
What is the current status of Classics/Latin/Greek teaching at secondary school level in Malawi?	Interviews	The researcher conducted face to face interviews with teachers using an interview schedule
What are the attitudes of Malawian undergraduate Classics students in general and at different levels of their education?	Mixed design questionnaire	Self-administered questionnaire distributed to Classics students in their classes.
In which ways do students think that Classics is relevant to their culture?	Items from the mixed designed questionnaire, specifically the items that solicited open ended responses	Self-administered questionnaire distributed to Classics students in their classes.
What skills do Classics students anticipate to achieve when learning Classics? (a)	Items from the mixed designed questionnaire, specifically the items that solicited open ended responses	Self-administered questionnaire distributed to Classics students in their classes. Then researcher isolates and analyses the relevant items in each completed questionnaire
What skills do Classics students at different levels of their education achieve after learning Classics? (b)	Selected items from the questionnaire that were specific for skills	Self-administered questionnaire distributed to Classics students in their classes. Then researcher isolates and analyses the relevant items in each completed questionnaire and then compared the responses for different levels
How do University of Malawi Classics learners view Classics in terms of its teaching and level of difficulty?	Selected items from the questionnaire that touched on teaching and difficulty level respectively.	Self-administered questionnaire distributed to Classics students in their classes. Then researcher isolates and analyses the relevant items in each completed questionnaire
In what way(s) does the actual Classics teaching setting at University of St. Andrews compare with that at the University of Malawi, Chancellor College Classics department?	Observes a lecture Structured lesson observation schedule	The researcher sits in the undergraduate classes to observe the actual teaching. A total of five lectures for different courses in Classics at School of Classics, University of St. Andrews. The same was done at University of Malawi, Chancellor College and that three lessons were observed. The observation targeted: mode

		of lesson delivery; student participation or activity (tasks etc.); teaching and learning resources; and working atmosphere.
How do Chancellor College Classics programmes compare with other Classics programmes in selected universities (UK; USA; Asia; and other African countries) in terms of: the structure of the degree; the mode of teaching; the range of courses offered; the skills learners will gain; and the opportunities and resources available for students?	Various documents ranging from curricula; prospectuses Internet searches	Document analysis. Various Documents were analysed by categorising them according to predetermined thematic areas and those that came up during the analysis as is typical of qualitative analysis
What do Classics experts from other universities, internationally, say about Classics in terms of: justification for Classics; the structure of undergraduate degree(s); how courses have evolved; how Classics courses are currently taught; any new technologies used to teach Classics; any innovative educational methods and content that deal with modern theories; type of courses that attract more numbers; extent of collaboration with scholars from overlapping disciplines; diversity of subject combinations for students in terms of combining courses outside the department or faculty; what possible career paths are there for Classics students; any system of following up Classics graduates in their job placements; and any challenges for Classics?	Purposefully selected face to face interviews Selected structured interview schedules with lecturers	The researcher either conducted face to face interviews with lecturers using an interview schedule or sent Selected structured interview schedules to lecturers for them to respond in writing

3.4.1 Data management

Miles and Huberman (1994) regard data management as operations that ensure systematic and coherent process of collecting data, storage and retrieval. In order to ensure that handling and managing voluminous data from several sources was not chaotic, the researcher took the following precautionary measures:

For student questionnaires: As soon as students completed filling in the questionnaires, the researcher collected them, placed them in specific labelled envelopes and stored them safely in an office to await analysis.

For class observation: The researcher took down notes based on a schedule as the class progressed. The draft notes were written down clearly after the observation. The observation schedules were later kept in a folder. The researcher made copies as back up summaries of the data.

For face-to-face interviews: The researcher made every effort not to deviate much from the structured questions. The objectives of the visits and limits were drawn up and evidence was collected as rigorously as possible while at the same time, being open to unexpected discoveries. The researcher took down notes based on the responses to the structured questions. The information was securely kept in a notebook for purposes of capturing information and impressions, to be typed up at a later stage. The same set of questions was sent electronically to those who could not be interviewed face-to-face for them to answer on the schedules. The emailed responses were saved on flash disks and printed out for back up.

For various documents: The hardcopy documents which the researcher sourced from contacts while at the University of St. Andrews were securely kept in files and envelopes. The electronic documents, including all those sourced from contacts at the different universities, were securely saved in multiple flash disks as well as on computer hard drives. For ease of analysis of the documents, the researcher printed out copies.

3.5 Data Analysis Techniques

Since the study was a multi-method one, a variety of methods of analysing data were employed to derive meaning so as to address the research questions appropriately. The methods used were document analysis, descriptive statistics (for the items soliciting attitudes and skills from the student questionnaires), and interpretive analysis (for the case study: class observations, interviews and the structured and open-ended responses on the questionnaires).

When it comes to the actual process of data analysis, Durrheim (2006:52) points out that:

The procedures can be divided into quantitative and qualitative techniques. Quantitative techniques employ a variety of statistical analyses to make sense of the data, whereas as qualitative techniques begin by identifying themes in the data and the relationship between these themes. From a design perspective, it is important to ensure that the type of data analysis which is employed matches the research paradigm and data and can answer the research questions.

The qualitative data were analysed by categorising them into different thematic areas based on the similarities and differences for the necessary interpretations (cf. Rossman and Rallis, 2003). The specific type of qualitative data analysis used was

interpretive (inductive) and it was done by selecting themes or similar features from the responses or results. In some cases where it was necessary to emphasise points, direct quotations from the responses were used for more clarification. In this connection, Wild (2006:24) remarks, 'Qualitative analysis seeks to capture the richness of people's experience in their own terms. Understanding and meaning emerge from in-depth analysis of detailed descriptions and verbatim quotations'. Qualitative data analysis started immediately after data collection (cf. Creswell, 2003).

3.5.1 Analysis of questionnaire data

Student Questionnaire A was administered to First Year students. The 26 five-point Likert Scale items were intended to measure students' attitudes and skills. The two structured questions, items 27 and 28, required Malawian learners to state ways they think Classics/Latin/Greek is relevant to their culture; and to explain the skills they aspired to get as a result of learning Classics/Latin/Greek. The free response item 29 was open-ended, giving them freedom to write anything about Classics/Latin/Greek.

Student Questionnaire B was administered to Second, Third and Fourth Year students. The 30 five-point Likert Scale items were, like Questionnaire A, intended to measure students' attitudes and skills. The three structured questions, items 31-33, required students to state the areas or topics of Classics courses that they liked or found appealing; the areas of Classics content which DID NOT appeal to them; and the ways they think the study of Classics is relevant to their culture. The final free response item, 34, gave students the opportunity to make suggestions to improve the teaching and learning of Classics.

For each of the attitude items, the student's response was rated positive or negative.

3.5.1.1 Advantages and disadvantages of using questionnaires to collect data for attitudes

Manstead and Semin (2001:208) contend that:

self-report measures have several advantages, among the most important being their ability to assess psychological constructs such as attitudes in an economical way. It is not always possible to collect self-report data completely unobtrusively; participants are always aware that they are under investigation and may modify their responses as a result. In particular, there is ample opportunity for the respondents' answers to be influenced by motivational factors such as social desirability.

3.5.1.2 Definition, structure and functions of attitudes

A single definition of attitude is difficult to obtain as available literature suggests. In this study, 'attitude' has been interpreted following Garrison (1959), as a 'predisposition to respond in a given way to an object or situation.' This may be a thing, person or idea, in this case, Classics (cf. Arul, 1977; Knudstrup, 2012; Niieswandt, 2005, and Cross, 2005:206, quoting Proctor, 2001).

A positive attitude has been interpreted in this work as a predisposition to respond in agreement with an object or situation that has a positive value for an individual or in disagreement with an object or situation that has a negative value for the individual. Conversely, a negative attitude has been defined in this work as a state of mind to respond either in disagreement with an object or situation that has a positive value for an individual or in agreement with an object or situation that has a negative value for the individual.

McLeod (2009) divides the structure of attitudes into three components. The Affective part involves a person's feelings or emotions about the object of or idea about the attitude, e.g. 'I love Classics; the Behavioural or Conative concerns the way the attitude one has influences how he or she acts or behaves, e.g. 'I will avoid studying Classics and I don't want to hear anything about it'; and the Cognitive component involves a person's belief or knowledge about an attitude object (e.g. 'I believe Classics is useful for my future career'). In that connection, Oppenheim (1992:382) argues that 'attitudes are reinforced by beliefs (the cognitive component) and often attract strong feelings (the emotional component) which may lead to particular behavioural intents (the action tendency component)'. Attitudes can serve different functions for individuals. Katz (1960, cited in McLeod, 2009) explains four functional areas that attitudes can play for individuals:

- (a) Knowledge: attitudes provide meaning (knowledge for life). This knowledge function refers to our need for a world which is consistent and relatively stable, and as such we can easily predict what is likely to happen and so get a sense of control. In that way attitudes can help us organise and structure our experience. Therefore, knowing a person's attitude helps us predict their behaviour.
- (b) Self/Ego-Expressive: the attitudes we have help us communicate who we are in terms of making us feel good at having asserted our identity. This will in turn help us to be aware through expression of our feelings, beliefs, and values.
- (c) Adaptive: if a person holds and/or expresses socially acceptable attitudes, other people will reward them with approval and social acceptance. They are to do with being part of a social group and the adaptive function helps us fit in

with a social group. People seek out others who share their attitudes, and develop similar attitudes to those they like.

- (d) The Ego-Defensive: this function of attitudes refers to our holding attitudes that protect our self-esteem or justify actions that make us feel guilty.

It is important to note that ‘the basic idea behind the functional approach is that attitudes help a person to mediate between their own inner needs (expression, defence) and the outside world (adaptive and knowledge)’ (McLeod, 2009:, cf. Jonassen,2001, cited in Cross, 2005:206). Positive attitudes towards a topic are felt to orient a person in a positive manner towards an idea.

3.5.1.3 Measurement of attitudes: Why and how

Arul (1977) contends that people have likes and dislikes and have them in varying degrees and it is necessary to measure the attitudes because ‘attitudes are action tendencies and as such they can facilitate or hinder action at all levels; individual, group, community, state, and national’. It was therefore important to find out Classics students’ attitudes in general and at different levels of their education, because the types of attitudes they harbour can either facilitate or hinder their learning.

However, as hypothetical constructs, attitudes cannot be measured directly, only inferred (Arul, 1977). Furthermore, ‘we can only study behaviour which is reasonably assumed to indicate the attitudes to be measured and quantify these indications so as to get an idea of how much individuals or groups differ in their psychological orientations towards a particular object or issue’.

Moreover, in regard to the responses given, McLeod (2009) observes: ‘In order to preserve a positive self-image, peoples’ responses may be affected by social desirability. They may well not tell about their true attitudes, but answer in a way that they feel socially acceptable’. The researcher took heed of these challenges, in the process of measuring the responses from the attitude questionnaires.

The measurement of attitudes has its history in social psychology and dates back to 1928 when Thurston published a paper titled ‘Attitudes can be Measured’ (Cross, 2009:207). Thereafter, a number of methods for measuring attitudes were developed, the two most commonly used at present being the Likert Scale and Semantic Differential (Cross, 2009:207).

This study has used the Likert Scale developed by Rensis Likert (1932) as a tool to measure the attitude items on the questionnaires. This is how it works:

Respondents are asked to rate the extent of their agreement or disagreement with a set of statements about the attitude object. A set of statements or items are usually collected about a chosen area, then a set of respondents are asked to express the extent of their agreement or disagreement with each of the items. Responses are measured in terms of strengths of agreement or disagreement and a respondent’s agreement ratings are summed to obtain a score representing his or her attitude (Manstead and Semin, 2001, cited in Cross, 2009).

The procedure for scoring is as follows: After the respondent fills out the attitude survey, the researcher must reverse-score the negative items so that all of the individual item scores lie on the same scale with regard to direction. In reverse scoring, 5 becomes 1, 4 becomes 2, 3 stays the same, 2 becomes 4 and 1 becomes 5. The purpose is to obtain a single score reflecting the intensity in a single direction,

that is, we want a high overall score to reflect a positive attitude and a low overall score to indicate a negative attitude. If someone strongly agrees with ‘Maths is difficult for me’, the attitude towards maths is negative. Although the person has circled 5 on the form, that item (being negative) is scored as 1. After the scores on the negative items are reversed, sum the individual ratings. Either a total score or the average is used to characterise the individual’s attitude. (<http://psychology.ucdavis.edu>)

McLeod (2009) argues that all methods of measuring attitudes have limitations because the ‘different measures focus on different components of attitudes – cognitive, affective and behavioural – and these components do not necessarily coincide’. However, Manstead and Semin (2001:207) argue that ‘a strength of the Likert Scale is its ability to capture different aspects of attitude, ranging from beliefs to behaviour’.

3.5.1.3.1 The actual scoring of attitudes in this study

The scores on Student Questionnaires A and B were awarded in this way:

Positive attitude	Points	Negative attitude	Points
Strongly Agree	5	Strongly Agree	1
Agree	4	Agree	2
Undecided	3	Undecided	3
Disagree	2	Disagree	4
Strongly Disagree	1	Strongly Disagree	5

Therefore, the maximum score for a student on an item whether positive or negative was 5 points and the minimum score per item was 1 point.

Since there were 26 items soliciting attitudes in Questionnaire A, the minimum score for an individual student was (1 x 26), i.e. 26; and the maximum score was (5 x 26),

i.e. 130, giving a range of 26 to 130, with a mid-point of 78. Therefore, any student who scored 78 and above was rated as having a positive attitude towards Classics, Latin, or Greek, while any student who scored below 78 was rated as having a negative attitude.

Similarly, since there were 30 items soliciting attitudes in Questionnaire B, the minimum score for an individual student was (1 x 30), i.e. 30; and the maximum score was (5 x 30), i.e. 150. Thus the range was from 30 to 150, with 90 being the mid-point. So any student who scored 90 or above, was rated as having a positive attitude, while any student who scored below 90 was rated as having a negative attitude.

Attitude scores for each level of study were drawn up, and thereafter, the overall attitude scores for each level of study were then compared. The quantitative method of descriptive statistics was employed.

3.5.2 Analysis of the structured and open ended responses on the questionnaires

The structured and open-ended responses on the questionnaires were analysed qualitatively, using categorising strategies by identifying similarities and differences among the data, coding and sorting them into appropriate categories (Rossman & Rallis, 2003).

For First Year (Classics, Greek and Latin), the structured and free response / open-ended questions (Items 27-29, see Appendix C) were analysed using qualitative methods, as were the structured and free response / open-ended questions (Items 31-34, see Appendix D) for Second, Third and Fourth Year Classics. For the First Year, responses among those taking Classics, those taking Greek and those taking Latin,

were compared. For the Second, Third and Fourth Year Classics, likewise, the responses were compared.

3.5.3 Analysis of skills

The same questionnaires contained items on skills students aspired to gain from learning Classics, Latin, and Greek, respectively. There were also two items in each questionnaire that captured the ‘difficulty and the way Classics or Latin or Greek is taught’.

3.5.3.1 Student Questionnaire A

Student Questionnaire A, intended for First Years, contained 10 items on skills: Items 4, 6, 13, 15, 17, 20-23 and 25 (see Appendix C). It also contained items that touched on teaching and learning specifically intended to capture students’ perceptions of the level of difficulty and the way the subject is taught: Items 5 and 7.

The items were scored in general by making tallies according to whether they Agreed or Disagreed or remained Undecided and thereafter, descriptive statistics were computed and comparisons amongst the subject scores for those taking either Classics or Greek or Latin were made. In addition, the qualitative or interpretive analysis was done; the same procedure was applied to scoring and analysing the items on teaching and learning.

3.5.3.2 Student Questionnaire B

Student Questionnaire B was intended for Years Two to Four. As students at Chancellor College can choose to drop Classics at Year Two, Year Three or Year Four, it was necessary to gauge the skills they may have acquired as a result of

learning Classics. Questionnaire B contained a total of 13 items on skills: Items 3, 6, 8, 10, 13, 14, 18, 20-22, 24, 28 and 29. Many of these items were similar to those in Questionnaire A, because skills for learning Classics are basically the same. It also contained items that touched on teaching and learning similar to those for Questionnaire A: Items 5 and 9.

The items were scored in the same way as for Questionnaire A, and likewise the qualitative or interpretive analysis, as well as the scoring and analysis of the items on teaching and learning.

3.5.4 Analysis of data from interviews of Latin/Classics teachers at secondary level in Malawi

As explained earlier on, an exploratory study had to be undertaken on Latin /Classics teaching at Malawi's secondary level of schooling in order to appreciate the current situation, especially since some Latin/Classics learners from that level will go up to the tertiary level, providing a possible catchment area for the University of Malawi Classics programme.

The data was mostly analysed qualitatively, by categorising them as follows: enrolment numbers; texts currently in use and whether the teachers themselves used such texts when they were learning Latin/Classics; methods of lesson delivery; participation in refresher courses; any challenges faced in teaching the subject; and suggestions for improvement of Latin/Classics teaching.

3.5.5 Analysis of data derived from class observations

The class observation data were mostly analysed qualitatively by categorising them around the following themes: working atmosphere for both lecturer and students; teaching and learning resources available; mode of lesson delivery; and student participation in activities, tasks, etc. Thereafter, comparisons by theme were made between the University of St. Andrews School of Classics and the University of Malawi, Chancellor College, Classics Department, using Bereday's Model, described in Chapter Two.

3.5.6 Analysis of data obtained from interview schedules for Classics

lecturers at different universities

The interview data were mostly analysed qualitatively around the following themes: justification for Classics; the structure of undergraduate degree(s); how courses have evolved; how Classics courses are currently taught; any new technologies used to teach Classics; any innovative educational methods and content that deal with modern theories; types of courses that attract more numbers; extent of collaboration with scholars from overlapping disciplines; diversity of subject combinations for students in terms of combining courses outside the department or faculty; possible career paths for Classics students; follow-up of Classics graduates in their job placements; and challenges for Classics. Then, comparisons were made by theme with the University of Malawi Classics programme. At this point, it has to be emphasised that the data drawn from the interviews with Classics lecturers at different universities were intended to corroborate the data obtained from documents of the various universities under this study.

3.5.7 Analysis of documentary data from the various universities'

Classics programmes

For purposes of analysis to ensure that data could be grouped into sensible themes, the researcher was guided by a matrix on education indicators stipulated by the Organisation for Economic Co-operation and Development (OECD). In fact, 'OECD's education indicators represent the consensus of professional thinking on how to measure the current state of education internationally' (OECD, 2004:21). The OECD handbook on Comparative Education (2004) lists new ways of comparing education systems in the form of a framework of indicators which are organised thematically:

- (a) Distinguishes between the actors in education systems: individual learners, instructional settings and learning environments, education service providers, and the education system as a whole;
- (b) Groups the indicators according to whether they are measures of learning outcomes for individuals and countries, policy levers or circumstances that shape these outcomes, or to antecedents or constraints that set policy choices into context; and
- (c) Identifies the policy issues to which the indicators relate, with three major categories distinguishing between the quality of educational outcomes and educational provision, issues of equity in educational outcomes and educational opportunities, and the adequacy and effectiveness of resource management.

Table 3.4 summarises the first three dimensions of education indicators that are relevant to this study.

TABLE 3.4: Matrix of the first two dimensions for OECD education indicators^a

	1. Education and learning outputs and outcomes	2. Policy levers and contexts shaping education outcomes	3. Antecedents or constraints that contextualise policy
A. Individual participants in education and learning	A. The quality and distribution of individual educational outcomes	A. Individual attitudes, engagement, and behaviour	A. Background characteristics and individual learners
B. Instructional settings	B. The quality of Instructional Delivery	B. pedagogy and learning practices and classroom climate	B. Student learning conditions and teacher working conditions
C. Providers of educational services	C. The output of educational institutions and Institutional performance	C. School environment and organisation	C. Characteristics of the service providers and their communities
D. The education system as a whole	D. The overall performance of the education system	D. System-wide institutional settings, resource allocations, and policies	D. The national education, social, economic, and demographic context

^aOECD (2004:21).

Based on the matrix above, the documentary data was grouped around the following themes: structure of the degree; range of courses offered; mode of teaching; skills learners are expected to gain; career opportunities for students; resources available for students; opportunities for student motivation.

The study used Bereday's Model (1964) for making comparisons amongst universities' Classics programmes: Step One—Description; Step Two—Interpretation; Step Three—Juxtaposition; and Step Four—Simultaneous comparison.

(See Section 2.3.4 above for a detailed description.) The data were finally analysed using qualitative analysis methods.

As pointed out above, qualitative data were analysed using qualitative methods. The limited quantitative data were analysed using the computer statistical package of MS Excel to provide descriptive statistics. The more detailed analyses are presented in tables and graphs as the case demands.

3.6 Awareness of Pitfalls in Analysing and Interpreting Data

The researcher took precautionary measures to circumvent some of the pitfalls dealing with the analysis and interpretation of both quantitative and qualitative data for this study. To that end, he followed the caveats advanced by the Kellogg Foundation (2006):

- (a) Assuming that the intervention is the only cause of positive changes documented. Several factors, some of which are unrelated to the intervention, may be responsible for changes in participants or in a community, isolating specific causes is difficult; and the report should at least acknowledge the possibility that other factors may have contributed to change.
- (b) Forgetting that the same methodology may give different results when used by different researchers, in different settings, using different procedures, or when different subjects are studied or sampled. For example, two interviewers may ask the same question but receive different answers because one was friendlier or more patient than the other. As a result, problems or difficulties may be ignored or hidden because people do not report those outcomes.
- (c) Choosing the wrong groups to compare or comparing groups that are different in too many ways. For example, gender, age, race, economic status, and many

other factors can all have an impact on outcomes. If comparisons between groups are important, try to compare those with similar characteristics except for the variable being studied.

- (d) Claiming that the results of small scale research also apply to a wide group or geographical area. For example, it is misleading to claim that participant's responses to a particular intervention in one course apply to the United States as a whole. (Kellogg Foundation, 2006)

Paying due regard to the pitfalls spelt out above, the researcher was ready to document the limitations of the study below. As much as possible, he undertook to compare contexts that were comparable. For example, he could not compare St. Andrews or Oxford undergraduate Classics students with Chancellor College undergraduate Classics students because they come from significantly different backgrounds. Finally, he has emphasised the lack of generalisability because, much as it draws comparisons with other universities, basically, it is a case study so the results cannot be generalised to other university Classics programmes.

3.7 Ethical Considerations

The ethical issues that were taken into account in this study included getting the informed consent of participants and assurance of confidentiality to them, establishing contacts and gaining access to respondents.

The researcher made sure that the respondents were aware of their engagement and that it was voluntary. For example, a few students chose not to respond, as did some of the lecturers to whom the researcher had sent e-mails of the interview schedule, in

form of a questionnaire, because they had the right not to do so (cf. Newman, 1997:450)

3.8 Scope and Limitations of the Study

The study was limited only to University of Malawi, Chancellor College Classics undergraduate students, from whom the student questionnaire data were collected. The study did not intend to go deeper into analysing student attitudes, rather it was interested in capturing a picture of their general perception of Classics, levels of skills and vital related issues on the teaching and learning of Classics. Therefore, no attempt was made to generalise the findings of this study to include any institution other than Chancellor College. On the major aspect of comparative education, it is necessary to indicate that: (1) the study was not intended to do complete evaluations of the education systems or programmes (for that would require different expertise) but rather, it centred on thematic areas isolated from different Classics programmes that were relevant; and (2) resource limitations impeded the researcher from travelling to most of the universities that are geographically distant (cf. Galczynski, 2012:257).

3.9 Conclusion

This chapter has described the theoretical perspectives; the research design; qualitative and quantitative approaches; data collection; sample population and its selection and representativeness; piloting; procedures for data collection and data management; data analysis techniques as well as issues of validity, and ethical considerations, and scope and limitations of the study.

The next chapter discusses the research findings with reference to the literature review as well as the research questions.

CHAPTER FOUR

RESULTS AND DISCUSSION OF THE FINDINGS

4.1 Introduction

This chapter presents the results of the study and their interpretation, according to how the research questions are stated. From the outset, it is important to point out that reports from qualitative inquiries read differently from the usual scientific reports. As Staller points out:

Qualitative reports often read very differently from traditional scientific reports. Furthermore, because qualitative researchers do not attempt to measure phenomena, they rarely report quantity, amounts, intensity, or frequency and are more likely to present their findings as complicated and detailed narratives. (2010:1162)

In that connection, wherever possible, the actual statements made by respondents have been cited to give emphasis and allow further exploration of issues.

The results of the current status of Latin/Classics teaching and enrolments in secondary schools, that provide the catchment area for learners at tertiary level, are given; so too is the analysis of the suggestions offered by Latin teachers for Latin teaching in Malawi. Then the chapter presents the results of the comparisons of Chancellor College Classics undergraduates in terms of: their attitudes at different levels of study; their general perceptions about teaching and learning; the skills they aspire to gain and those they do gain as a result of learning Classics, Latin or Greek;

the way they view Classics course content; their views about the relevance of Classics to the Malawian context; and any other views of Classics teaching and learning in general. Furthermore, comparative results of lesson observations at the University of St. Andrews School of Classics and Chancellor College Classics Department, are given in the following categories: working atmosphere for both lecturer and students; teaching and learning resources available; and the mode of lesson delivery. Thereafter, views of different scholars from other universities with regard to Classics in general and its pedagogy, are juxtaposed and compared. Finally the results of comparisons of different Classics programmes from Scotland, England, United States of America, Asia and South Africa are presented.

4.2 Research Question 1

The first research question was: What is the current status of Latin/Greek /Classics teaching at secondary school level in Malawi?

4.2.1 Themes in the interview schedule for Latin/Greek/Classics

teachers in Malawi

4.2.1.1 Enrolment numbers

As can be noted from Table 4.1, below, no secondary school run by the government offers Latin at Junior Certificate of Education (JCE) level, only four catholic seminaries and one private catholic secondary school. Apart from Kamuzu Academy no seminary or secondary school offers Latin up to the equivalent of Malawi School Certificate of Education (MSCE)–International General Certificate of Secondary Education (IGCSE). The case of Kamuzu Academy is unique because it follows the British system and candidates sit for examinations set by the Cambridge Board. It can

further be noted that no institution offers ancient Greek as an examination subject at secondary school level apart from Kamuzu Academy.

TABLE 4.1 Summary of enrolments in Latin and Greek in Forms 1 and 2 at secondary schools in the 2011-12 Academic Year

School	Type	Exam Type	Candidates in Latin		Candidates in Ancient Greek	
			n	%	N	%
St. Kizito	Minor seminary	JCE	76	33.04	0	0
MzimuWoyera	Minor seminary	JCE	22	9.56	0	0
St. Paul the Apostle	Minor Seminary	JCE	26	11.30	0	0
Pius XII	Minor seminary	JCE	62	26.96	0	0
St. John's Secondary School	Catholic private secondary school	JCE	44	19.13	0	0
Total Candidates JCE Latin			230	99.99	0	0
Kamuzu Academy	International High School	IGCSE	75	93.75	40	100
		AS	5	6.25	0	
Total Candidates IGCSE and AS Latin/Greek			80	100	40	100
Grand Total Latin/Greek Candidates in 2011-12			310		40	

It is worth noting that at St. Kizito Seminary the number of Latin JCE candidates compared favourably with the number of Latin IGCSE candidates at Kamuzu Academy, which suggests that, given the opportunity, students in Malawian secondary schools might be interested in pursuing Latin.

However, Latin is compulsory up to JCE level in seminaries. Therefore, 'the numbers for Form One Latin are supposed to be the same as those for Form Two Latin, but it is

not always the case because we weed out some students who do not conform to the rules of the institution. After all, they are supposed to be priests at the end and good behaviour is a must' (SR3)⁴. Unlike the seminaries, at St. John's the practice is to split the new Form One students into two groups. Students are allocated to either Latin or French (SR5).

Kamuzu Academy offers Latin, Greek and Ancient History. Both Latin and Greek are compulsory in the lower Forms and each student must choose either Latin or Greek to take to IGCSE level. From IGCSE they may proceed to AS (Advanced Subsidiary) Level, that is, the first year of A level, and even to A level. The institution offers the two languages following the directive of the founder, the first president of the Republic of Malawi, Dr. Hastings Kamuzu Banda, after whom the school was named (see Chapter One).

Latin is offered at the seminaries not for the purposes of conducting religious services, for Mass in the Catholic Parishes is no longer conducted in Latin; rather it is for such reasons as: (a) it helps them to understand vocabulary derived from Latin, (b) it facilitates grasp of grammatical structures in English and those other languages that have their roots in Latin, (c) it can help in understanding scientific concepts which originate from Latin, and (d) it is a very challenging subject, good for mental training (SR1-5).

In fact, these reasons do not deviate much from the points raised by Moore, in an attempt to answer the frequently posed question 'Why Latin?':

⁴ The respondents at the four seminaries and one private secondary school were coded SR1-5, while the respondent at Kamuzu Academy was coded HS1.

1. The most commonly regarded benefit is the great improvement in the understanding of the English language. In terms of vocabulary, approximately 60% of English words, 90% of those words consisting of more than two syllables, come from Latin. There are such words as animal, honour, status, clamour, and many more that have come straight into English. So too when it comes to coining of new words, the age of technology turns to Latin and/or Greek. In addition to vocabulary, the study of Latin facilitates the understanding of English grammar. To that end, many students find it easier to learn more complex grammatical concepts in Latin and then apply them to English.
2. Latin facilitates the understanding of the five Romance languages (French, Italian, Spanish, Romanian and Portuguese) which derive more than 80% of their vocabulary from Latin.
3. The analytical and problem-solving skills which are often associated closely with Mathematics skills, also increase significantly among Latin students. Because Latin does not depend nearly so much on syntax as it does on agreement amongst word endings, it becomes a jigsaw puzzle of words. Students must carefully analyse the grammatical components of each word in order to determine the way in which they fit together in order to create the correct word picture.
4. Latin acts as a key to unlock the past through the readings of writers like Cicero, Caesar, Livy and others, specifically in terms of the Greco-Roman influences that are reflected in many areas like in the art, architecture, music, government, politics etc.

5. One of the greatest benefits that Latin affords is the greater door it opens into the world of literature. To be able to read Cicero in his own language is truly to understand his famed rhetorical skill and abilities of persuasion. To read Vergil's *Aeneid* as the author penned it is to comprehend fully the poetic battles of mortal men and gods who inspired John Milton's own epic; *Paradise Lost*. To read Ovid's wondrous tales about strange metamorphoses is to find Shakespeare's muse. Certainly these may all be read in English, but then one misses much of the imagery and beauty which these words possess and which are often lost in translation. For the beauty of each carefully chosen word placed in its proper position is lost to the reader when transferred to the canvass of another language. (classicalsubjects.com/resources/why-latin.pdf)

The responses given by the Malawian Latin teachers are comparable, save for the contribution of Latin to the Greco-Roman tradition and specifically the literature, which shows that teachers put much more emphasis on Latin grammar and less on integrating literature with grammar.

4.2.1.2 Texts used to teach Latin

All respondents from all the schools reported that they use *Ecce Romani* Books 1 to 4 as the main text for teaching Latin. At Kamuzu Academy they use *Ecce Romani* for the junior forms. However, SR2 observed that *Ecce Romani* is 'weak at teaching grammatical concepts', while SR1 said 'it takes longer to learn much Latin grammar using *Ecce Romani* books but students find it easier in terms of its approach'. Furthermore, all respondents disclosed that they sometimes use other texts to

supplement grammar teaching, including: *A New Approach to Latin*; *Cambridge Latin course*; *Path to Latin*; *Richie's First and Second Steps to Latin*.

All the teachers agreed that they themselves used the same texts, *Ecce Romani*, in their school days, in addition to the texts that tackled grammar directly. It is therefore evident that the texts for teaching Latin have not changed, except the editions used. Moreover, the teachers are very familiar with the *Ecce Romani* series and are at ease teaching Latin using *Ecce Romani*, even though it has to be supplemented with other texts for full grammar teaching.

4.2.1.3 Methods of lesson delivery in Latin

Asked what methods they use for lesson delivery, respondents said, for example:

'I teach the way I was taught when learning Latin' (SR1).

'For learners to grasp Latin grammar well they have to memorise the vocabulary and have to know the declensions and conjugations and it becomes easier for them to construct sentences' (SR3).

Such responses allude to the main approaches to teaching Latin: the Grammar Translation Method and the Reading Method. This raises very important issues of Latin pedagogy and teacher training. The *Ecce Romani* series uses the Reading Method. The supplementary texts use the Grammar Translation Method. No respondent mentioned a text that used the Direct Method, indicating that they are not aware of the approach and have never used texts employing it.

None of the respondents trained as teachers; rather, they found themselves teaching the subject just because they had learnt Latin at some stage and that is the more reason why 'they teach Latin the way they were taught'. The only fortunate one was the

teacher at Kamuzu Academy, who never took a methodology course at College but had an opportunity for orientation and mentorship.

Clearly, it would not be proper to teach the current generation of Latin learners the way we were taught. Some caveats were raised by Smuts (1962) who argued that classicists 'are often still too much bound by two factors : (a) the old approach to Latin as merely a discipline, as an excellent mental training, without due regard to its own values, and (b) the strictly Classical approach.

4.2.1.4 Suggestions from Latin teachers to improve Latin teaching in Malawi

Apart from Kamuzu Academy, where the IGCSE curriculum, which undergoes periodic revisions, is used, the respondents decried the lack of a clear syllabus. For example, 'Latin syllabus is very unclear, unlike for other subjects which we teach; and it needs updating' (SR3). The teachers further suggested that there is need for Latin teachers to meet regularly so as to share ideas, challenges and indeed any developments related to Latin pedagogy, underscoring one of the recommendations made in the Ogilvie Report, that the University Classics department maintain close ties with the institutions offering Latin. Unfortunately, the Department of Classics under the Association of Classics Teachers in Malawi, has never held such meetings largely due to lack of funding, but such meetings are vital for the survival of Latin in Malawi.

However, some of the challenges in Latin and Classics teaching are not unique to Malawi. For example, the Irish National Council for Curriculum and Assessment (NCCA), devoted to improving the quality of education at primary and secondary

levels through curriculum reform and reform of assessment, documented similar challenges that ‘impede the growth of classical subjects’, as follows:

1. The small number of teachers available and willing to devote time and energy to the work of development;
2. The lack of awareness in schools of the vital contribution on the subjects can make to the general education of students;
3. Difficulty of accessing resource materials;
4. Curriculum overload;
5. Weak linkage between primary and post primary education;
6. In some schools, Latin may suffer by being time-tabled against more popular subjects. (www.ncca.ie/uploadedfiles/Publications/Classics.pdf)

4.3 Research Question 2

The second research question was: What are the attitudes of Malawian undergraduate Classics students to Classics at different levels of their education?

4.3.1 Year One results

TABLE 4.2 Comparison of positive and negative attitudes in Year One

Year One											
Sample	Score		%	Sample	Score		%	Sample	Score		%
CLA111	+	93	63	CLA112	+	12	39	CLA113	+	8	62
	-	55	37		-	19	61		-	5	38

Key: CLA111: Greek History, Politics and Society

CLA112: Latin

CLA113: Greek

The results of analysis of student attitudes towards Classics, given in Table 4.2 above, show that for Year One Classical Civilisation and Greek, over three-fifths of the

respondents had positive attitudes, while for Latin, over three-fifths displayed negative attitudes.

4.3.2 Years Two-Four results

The results of comparisons for Years Two to Four, given in Table 4.3 below, indicate that despite having higher positive scores than in other courses, Year Two Classics recorded the lowest negative attitude score. In general, the results of the comparison across all years indicate that by the time Classics students get to Year Four, they have positive attitudes, even if they take only one course.

TABLE 4.3: Comparison of positive and negative attitudes in Years Two-Four

Year Two				Year Three				Year Four			
Sample	Score		%	Sample	Score		%	Sample	Score		%
CLA224	+	52	47	CLA312	+	10	45	CLA412	+	14	58
	-	58	53		-	3	14		-	1	4
				CLA332	+	4	18	CLA422	+	6	25
					-	5	23		-	3	13
Totals		110	100			22	100			24	100

Key: CLA224: Roman Historiography
 CLA312: Gender in Antiquity
 CLA332: Classical Literature in Translation
 CLA422: Ancient Roman Religion
 CLA412: Greek and Roman Art and Architecture

4.3.3 Results of overall comparisons across all the Years

Despite having a higher positive score than most of the courses, the respondents for Year Two Classics recorded the lowest negative attitude score of all. Whilst for Year One, the lowest scores were within the range 46-54, for Years Three and Four, the

lowest negative scores were 72 and above. The range of scores, given in Table 4.4 below, shows that scores for all courses were significantly above the lowest scores expected from the two questionnaires used, except for Year Two.

TABLE 4.4: Summary of range of attitude scores^a

	RANGE	Highest	Lowest
Year One	CLA111	104	46
	CLA112	96	52
	CLA113	95	54
Year Two	CLA224	114	29 ^b
Year Three	CLA321	109	84
	CLA332	119	74
Year Four	CLA412	117	84
	CLA422	107	72

^aThe highest possible score in Student Questionnaire A (Year One) was 130, and the lowest was 26. In Student Questionnaire B (Years Two-Four) the highest possible score was 150, and the lowest was 30.

^bOne respondent did not answer one of the questions.

4.4 Research Question 3

The third research question was: In what ways do students think that Classics is relevant to their culture?

The respondents gave mixed views. On the one hand, many related Classics to lessons for the present day, or Malawian to Classical culture, or Classics to skills. On the other, some did not see any relevance or were not sure or stated misconceptions. Table 4.5 below indicates that respondents at all levels regarded Classics as relatively relevant to Malawian culture, enabling them to draw lessons from and appreciate another culture. Some managed to pinpoint specific areas for comparison, for

TABLE 4.5: Sample responses of Year One-Year Four Classics students to Research Question 3

Aspect of relevance	Year One	Year Two	Year Three	Year Four
A. Contrasting ancient and modern	<p>Helps us to understand our past in regard to other peoples' past, how they went through their tragedies and misfortunes, how they managed their fortunes.</p> <p>It is relevant through the lesson from <i>Athenaze</i>, some Greeks were struggling to earn a living and in our culture too, others also do struggle to earn their living.</p>	<p>It is relevant in the sense that there are so many topics which we cover in the classroom and are found in our culture, for instance, the issue of Religion, rituals, values and norms.</p> <p>It helps me to be able to understand other people's culture and appreciate diversity.</p>	<p>Studying Classics has helped me to understand life in general; culture and religion as well as in the ancient world and comparing and contrasting with the modern world and eventually one discovers that modern life is quite very similar with the ancient world and yet also very far apart.</p> <p>It helps to look at the history of women from different cultures, their journey to this day and how they relate to those of today in Malawian culture.</p>	<p>From classical ideas we are able to recognise – acknowledge that cultural identity needs to be preserved for instance some of the elements like the folktales, music, even the dressing patterns.</p> <p>On myths it really sharpened my view of African myths and how they relate all over the world.</p>

<p>B. Improvements to teaching and learning</p>	<p>I feel it is important to incorporate our own history as Classics. For example, the stories of Mbona, Bimphi cult and Chewa history (Maravi Kingdom).</p> <p>The way how Latin is taught has to change. Most of us are learning it for the first time.</p> <p>Please try to make your students be able to major the subject not only just to minor.</p>	<p>The lecturers are supposed to present the lectures in a manner interesting so that students may be compelled to think of majoring the course not as they do.</p> <p>The lecturers should ensure that their topic is well understood by letting the students to apply the knowledge to everyday situations.</p> <p>Make teaching and learning materials readily available.</p> <p>Lecturers should assist those with difficulties, individually.</p>	<p>It should look at the link between whatever we learn which is Classical to the modern society. This would help understand what purpose Classics has on the modern thinking and ideas.</p> <p>Emphasis on the political systems of the ancient world in comparison with today's atmosphere.</p> <p>The classes should be made more live and interesting. For instance, showing videos that have been filmed to portray or are related to that particular lesson.</p>	<p>Lecturers should also concentrate a lot more on its application to life in the present time to show that the course is applicable and not just another history lesson.</p> <p>There is nothing that is done from the department that is inspiring perhaps that is the reason why you will hardly find a student majoring in Classics.</p> <p>Blend in areas of Malawian/African civilisation unlike having a whole package of western civilisation. Make it more applicable to the Malawian context.</p>
<p>C. Misconceptions</p>	<p>It helps me to know where my culture came from and where it is now.</p> <p>Classics teaches me to accept my culture and appreciate it more.</p> <p>Helps me to understand what goes on around me in my culture as a kid who rarely goes to rural places.</p>	<p>I don't think it is, because in my culture there's nothing like a belief in myths which mostly is the center of Classics.</p> <p>Classics is not necessary, I don't think what we learn is applicable to our day to day lives. If it is about the writing or oral skills, there are other courses that offer such things at length.</p>		

Example on myths, rituals and forms of government. Respondents also cited various ways Classics could be made more relevant in its teaching and learning. The majority cited the need to incorporate some comparable areas of Malawian culture when teaching Classics so that the teaching process as a whole could be improved. Almost all respondents decried lack of teaching and learning resources in general as well as other opportunities that would make students grow. However, a few respondents, particularly in Years One and Two, harboured misconceptions. The levels of misconceptions reduced dramatically in Years Three and Four, implying that as students advance with their studies they end up appreciating more about the subject.

4.5 Research Question 4

The fourth research question was: What skills do Classics students anticipate achieving when learning Classics?

To answer the question the researcher worked out descriptive statistics on each of the Questionnaire items.

4.5.1 The teaching and learning of Classics/Latin/Greek

Two items dealing with teaching and learning were isolated in order to appreciate the teaching and learning difficulties respondents might have had. Table 4.6 below shows that, at Year One level, the highest proportion of respondents having difficulties were studying Classical Civilisation, while the language students appear to be coping somewhat better, particular in Greek. Comparisons across the years generally show that as learners advance, their difficulties in understanding Classics diminish. To a certain degree, those who continue with Classics beyond Year One do so with more

mature knowledge of what they are registering for, unlike those in Year One who are just exploring the subject.

TABLE 4.6: I often have difficulties to understand what we have to learn in Classics

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year One Classics	109	70.78	37	24.03	8	5.19	154	100.00
Year One Latin	10	34.48	14	48.28	5	17.24	29	100.00
Year One Greek	4	33.33	7	58.33	1	8.33	12	99.99
Year Two Classics	55	58.51	31	32.98	8	8.51	94	100.00
Year Three Classics	1	5.00	17	85.00	2	10.00	20	100.00
Year Four Classics	4	16.67	20	83.33	0	0	24	100.00

Year One Classics results (see Table 4.7 below) indicate that almost three-fifths do not like the way Classics is taught. By contrast, up to three-quarters of the respondents taking the language courses like the way Latin or Greek is taught. Year Two Classics students have a somewhat more positive response than their Year One counterparts, but still less than half like the teaching methods. Unlike Classics students in Year One, up to three-quarters of the respondents in Years Three and Four like the way it is taught. In all years except Year One Latin, a number are undecided about the teaching process.

TABLE 4.7: I like the way Classics is taught

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year One Classics	53	33.54	91	57.59	14	8.86	158	99.99
Year One Latin	21	72.41	8	27.59	0	0	29	100.00
Year One Greek	9	75.01	2	16.66	1	8.33	12	100.00
Year Two Classics	50	47.17	34	32.08	22	20.75	106	100.00
Year Three Classics	15	75.00	3	15.00	2	10.00	20	100.00
Year Four Classics	17	70.83	4	16.67	3	12.50	24	100.00

4.5.2 Thinking skills

The skills were grouped into categories for ease of comparison: (1) Thinking skills; (2) Communication skills; and (3) Transferrable skills.

TABLE 4.8: Classics/Latin/Greek will teach/has taught me to be a liberal thinker

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year One Classics	89	56.69	31	19.75	37	23.56	157	100.00
Year One Latin	9	33.33	9	33.33	9	33.33	27	99.99
Year One Greek	4	33.33	4	33.33	4	33.33	12	99.99
Year Two Classics	65	61.90	16	15.24	24	22.86	105	100.00
Year Three Classics	11	55.00	3	15.00	6	30.00	20	100.00
Year Four Classics	14	58.33	4	16.67	6	25.00	24	100.00

It can be observed from Table 4.8 above that, apart from the language students, more than half agree that Classics has taught them to be liberal thinkers. Nevertheless, at the same time it can be noted that quite a large number are undecided. Less than one-fifth of the Classics respondents disagreed. One-third of both Latin and Greek respondents agreed, one-third disagreed and the remaining one-third were undecided. This result may be attributed to the fact that the Classical Civilisation courses teach

literature in English, so they are more attractive to students who want to conduct debates or discussions on various Classical themes.

TABLE 4.9: Classics/Latin/Greek teaches me to be a critical thinker

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year One Classics	95	60.13	33	20.89	30	18.99	158	100.00
Year One Latin	19	70.37	2	7.41	6	22.22	27	100.00
Year One Greek	7	58.33	2	16.67	3	25.00	12	100.00

It is interesting to compare the Year One Latin and Greek responses in Tables 4.8 and 4.9, on becoming liberal thinkers by contrast with critical thinkers. The results indicate that Year One as a whole favoured critical thinking rather than liberal thinking. Yet these skills are supposed to be compatible in liberal arts education to which Classics is central. Apparently the majority of Year One students do not understand the importance of this skill and it is important to make them aware.

TABLE 4.10: Classics has taught me to engage in analytical and evaluative thinking

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	N	%	n	%
Year Two Classics	72	73.47	11	11.22	15	15.31	98	100.00
Year Three Classics	11	55.00	4	20.00	5	25.00	20	100.00
Year Four Classics	19	79.17	3	12.50	2	8.33	24	100.00

Results from Table 4.10 above reveal that in comparison with liberal thinking and analytic and evaluative thinking, more Years Two-Four respondents agreed that Classics had taught them to be analytic and evaluative thinkers. Probably the

respondents do not regard liberal thinking as essential for their academic work, yet such a skill is for their life even beyond College.

With reference to Table 4.11 below, only Classics Years One and Four agreed with the statement. It is worth pointing out that those taking languages at Year One did not score highly for the analytical skill, yet ancient languages are purported to impart those skills. Therefore, there is need for awareness of this skill starting with Year One.

TABLE 4.11: The subject will sharpen/has sharpened my analytical skills

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	N	%	n	%
Year One Classics	115	72.78	23	14.56	20	12.66	158	100.00
Year One Latin	15	55.56	8	29.63	4	14.81	27	100.00
Year One Greek	5	41.67	3	25.00	4	33.33	12	100.00
Year Two Classics	62	56.88	27	24.77	20	18.35	109	100.00
Year Three Classics	11	55.00	3	15.00	6	30.00	20	100.00
Year Four Classics	17	70.83	2	8.32	5	20.85	24	100.00

Table 4.12 below shows that Years Three and Four Classics strongly agreed with the statement. Respondents from all the years, however, were over 64% in agreement. Thus, the respondents acknowledged that the progress in Classics improves the diversity of their understanding. This skill needs to be encouraged

TABLE 4.12: When I learn more Classics/Latin/Greek it will help me diversify my thinking / The progress in Classics improves the diversity of our understanding

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year One Classics	110	70.51	19	12.18	27	17.31	156	100.00
Year One Latin	19	70.37	1	3.70	7	25.93	27	100.00
Year One Greek	9	75.00	0	0	3	25.00	12	100.00
Year Two Classics	73	64.60	18	15.93	22	19.47	113	100.00
Year Three Classics	19	95.00	0	0	1	5.00	20	100.00
Year Four Classics	23	95.83	0	0	1	4.17	24	100.00

Table 4.13 below indicates that less half of the respondents agreed with the item. Only at Fourth Year did a greater proportion of respondents recognise Classics as having developed their problem solving skills. It is also worth noting that the language based courses (Latin and Greek) accounted for lower numbers in agreement (compared to Classics). This is largely because students mistakenly viewed problem solving as a preserve of sciences only.

TABLE 4.13: The subject will develop/has developed my problem solving skills

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year One Classics	59	38.31	45	29.22	50	32.47	154	100.00
Year One Latin	7	25.93	9	33.33	11	40.74	27	100.00
Year One Greek	3	25.00	4	33.33	5	41.67	12	100.00
Year Two Classics	30	28.57	50	47.62	25	23.81	105	100.00
Year Three Classics	2	10.00	8	40.00	10	50.00	20	100.00
Year Four Classics	10	41.67	5	20.83	9	37.50	24	100.00

4.5.3 Communication skills

Skills that were assumed to show communication aspect were placed together for ease of comparison, as shown in the tables below.

TABLE 4.14: The subject will improve/has improved my skill in written communication

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year One Classics	87	55.06	45	28.48	26	16.46	158	100.00
Year One Latin	19	70.37	6	22.22	2	7.40	27	99.99
Year One Greek	9	75.00	2	16.67	1	8.33	12	100.00
Year Two Classics	52	48.15	33	30.55	23	21.30	108	100.00
Year Three Classics	11	55.00	3	15.00	6	30.00	20	100.00
Year Four Classics	17	70.83	3	12.50	4	16.67	24	100.00

Table 4.14 above shows that more than half the respondents in all Years except Year Two Classics agreed, with Year One Greek respondents reporting the highest amount of agreement, at three-quarters, followed closely by Year One Latin and Year Four Classics. Furthermore, Year Two recorded the highest level of disagreement, while Year Three Classics were the most undecided as to whether or not the subject had improved their skill in written communication. The results imply a need for students to be taught some skills on how to write convincingly.

TABLE 4.15: Classics/Latin/Greek teaches/has taught me to present material orally and in writing

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year One Classics	135	89.40	10	6.62	6	3.97	151	99.99
Year One Latin	16	59.26	8	29.63	3	11.11	27	100.00
Year One Greek	7	58.33	2	16.67	3	25.00	12	100.00
Year Two Classics	73	73.74	15	15.15	11	11.11	99	100.00
Year Three Classics	15	75.00	3	15.00	2	10.00	20	100.00
Year Four Classics	22	91.67	1	4.16	1	4.16	24	99.99

From Table 4.15 above, it is clear that Years One and Four Classics respondents are in strong agreement that the subject teaches students to present material well both orally and in writing. Even Years Two and Three Classics respondents are in substantial agreement. Respondents in the language based courses generally agreed, but their lower levels of agreement reflect the fact that their focus is on the ancient languages, not on oral and written skills in English as a medium of communication.

4.5.4 Transferable skills

All skills that did not fall under either thinking or communication, were termed transferable skills, as they assist with transfer of learning.

TABLE 4.16: The subject helps/has helped me develop my ability to work as a team member

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year One Classics	131	83.44	11	7.01	15	9.55	157	100.00
Year One Latin	15	55.56	10	37.04	2	7.40	27	99.99
Year One Greek	7	58.33	2	16.67	3	25.00	12	100.00
Year Two Classics	90	79.65	15	13.27	8	7.08	113	100.00
Year Three Classics	16	80.00	2	10.00	2	10.00	20	100.00
Year Four Classics	23	95.83	1	4.17	0	0	24	100.00

The results in Table 4.16 above reveal that respondents for Classics reported much higher levels of agreement than the language based courses that the subject helps them to work as team members. This can be attributed to the fact that by design, Classical Civilisation courses allow students to be engaged in frequent group work activities, unlike the language courses, which have much smaller numbers of students.

TABLE 4.17: Classics/Latin/Greek knowledge is important/essential for understanding other courses

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year One Classics	66	42.04	44	28.02	47	29.94	157	100.00
Year One Latin	10	37.04	10	37.03	7	25.93	27	100.00
Year One Greek	5	41.67	4	33.33	3	25.00	12	100.00
Year Two Classics	57	54.29	31	29.52	17	16.19	105	100.00
Year Three Classics	15	75.00	1	5.00	4	20.00	20	100.00
Year Four Classics	19	79.17	2	8.33	3	12.50	24	100.00

Almost four-fifths of Year Four respondents agree that Classics knowledge is essential for understanding other courses, while three-quarters of Year Three students agree. Year One students in all courses, by contrast, have not had the opportunity to

realise the value of what they are learning. This is one of the transferable skills and it needs to be nurtured from Year One by relating Classics to other fields of study.

TABLE 4.18: Classics/Latin/Greek helps me develop my ability to plan my work

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year One Classics	58	38.93	54	36.24	37	24.83	149	100.00
Year One Latin	12	42.86	7	25.00	9	32.14	28	100.00
Year One Greek	4	33.33	5	41.67	3	25.00	12	100.00
Year Two Classics	46	43.40	34	32.08	26	24.52	106	100.00
Year Three Classics	10	50.00	4	20.00	6	30.00	20	100.00
Year Four Classics	15	62.50	4	16.67	5	20.83	24	100.00

As can be observed from the results in Table 4.11 above, Year Four Classics respondents registered the highest proportion of those who agreed followed by Year Three. Years One and Two scored less than 50%. It is therefore clear from the scores that it was not an impressive majority of respondents across all courses that agreed with the item that Classics/Latin/Greek would help them to develop their ability to plan their work. Much as this skill may not be taught directly, individual students are expected to nurture the skill and lecturers should endeavour to make learners aware of this skill.

Table 4.19 below shows that respondents in Years Two to Four increasingly agree that Classics had taught them to gather, memorise, organise and deploy information. It shows that the Classics teaching and course content helps students attain these skills.

TABLE 4.19: Classics has taught me to gather, memorise, organise and deploy information

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year Two Classics	76	73.08	13	12.5	15	14.42	104	100.00
Year Three Classics	15	75.00	3	15.00	2	10.00	20	100.00
Year Four Classics	21	87.50	0	0	3	12.50	24	100.00

From Table 4.20 below, it is clear that about half of the respondents in Years Two and Three agree that Classics helped them develop conceptual skills. It is important to note, however, that by Year Four close to four-fifths accept that their conceptual skills have developed. It is encouraging that the finalists will graduate while treasuring that skill.

TABLE 4.20: Classics helps development of my conceptual skills

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year Two Classics	54	51.92	18	17.31	32	30.77	104	100
Year Three Classics	10	50.00	2	10.00	8	40.00	20	100
Year Four Classics	19	79.17	2	8.33	3	12.50	24	100

The results in Table 4.21 below show that, while three-quarters of Year Four Classics respondents agree that they have gained confidence to tackle problems, less than half of Years Two and Three respondents agree, and in fact almost half of Year Three respondents are undecided as well. Hopefully, those who continue to study Classics beyond Years Two and Three will subsequently gain more confidence.

TABLE 4.21: As a result of learning Classics I feel confident about tackling unfamiliar problems

Year and course	Agree		Disagree		Undecided		Total	
	n	%	n	%	n	%	n	%
Year Two Classics	38	36.19	37	35.23	30	28.57	105	99.99
Year Three Classics	9	45.00	2	10.00	9	45.00	20	100.00
Year Four Classics	18	75.00	3	12.50	3	12.50	24	100.00

Results of Table 4.21 above show that only those in Year Four appreciate the skill more than those in the preceding years. This is one of the most important transferable skills that needs to be taken seriously at all levels because it deals with transfer of learning.

4.5.5 Concluding remarks on Research Question 4

The overall results of skills revealed that Malawian students relatively recognise and appreciate the skills which the study of Classics in general is capable of imparting. However, it is disappointing that the majority did not favour mostly the transferable skills that deal with transfer of learning. This result demands a call for awareness of all skills to students.

4.6 Research Question 5

The fifth research question was: In which ways does the actual Classics teaching setting at the University of St. Andrews (School of Classics) compare with that at the University of Malawi (Classics Department, Chancellor College)?

4.6.1 On working atmosphere for both lecturer and students

All classes displayed high levels of enthusiasm on the parts of both those teaching and the learners themselves as active participants, both sides showed great passion for the subject. The lecturer student relationship could appropriately be described as warm and cordial.

4.6.2 On teaching and learning setting or environment

All rooms are well lit, well ventilated, acoustically built such that one does not have to shout to be heard, audible even at the back. All teaching rooms had adequate furniture (no one standing) and no movements of chairs from other rooms.

4.6.3 On teaching/learning resources and methods of lesson delivery

4.6.3.1 Latin language lesson observation

At St. Andrews they use the same Latin Grammar text by *Wheelock for Beginners Latin* just as at Chancellor College, Classics. For example during the First year Latin class, the lecturer used the white board at some point in explaining grammatical concepts. The lesson was very interactive. It was interesting to note how the lecturer managed to combine different approaches in teaching Latin and making revisions with the rest of the class. The revision lesson was on changing Latin gerunds into gerundives. Students were given an assignment to complete in class. After handing in the exercise (within a quarter of an hour), the lecturer proceeded to do revision with the students. Spoken or colloquial Latin was used all along and students appear to have been used to it. In fact the lecturer combined different methods of teaching Latin within a single lesson even though *Wheelock* is essentially Grammar Translation method text. The teacher used the Direct method (when he generated spoken Latin), the Reading Approach and combined with Grammar Translation when changing

sentences from gerund constructions to gerundive. Herewith the sample exercise as taught at St. Andrews:

Nomen:

LT 1002

Linguae obrussa XXVII (Caput XXXIX)

Lapsus temporis: IV sexagésimas partes horae

Muta has sententias e constructione gerundii ad constructionem gerundivi:

I have written a book about defeating the enemy:

Gerundium: Librum scripsi de vincendo

hostes.

Gerundivum:

I have come to Rome for the sake of seeing the soldiers:

Gerundium: Romam veni milites videndi causa.

Gerundivum:

In contrast, at Chancellor College the same text of Wheelock was taught purely using the traditional Grammar Translation Method. At St. Andrews all the Latin students had *Wheelock* text either in print or electronic format which is not the case at Chancellor College where students have to share the text.

4.6.3.2 Tutorial observation

The other class observed was a literature class using tutorial mode of teaching. It was a highly interactive Classical literature class on Ovid's *Ars Amatoria* ('the art of love') which was then compared with Livy's Book I *Ab Urbe Condita* (from the foundation of the City –Rome). The discussion was specifically on the art of seduction (for Ovid) and the Rape of Sabine Women (for Livy). Students were

assumed to have read in advance in preparation for the class. It was primarily a discussion. The lecturer proceeded with questions and probing and the responses were thrown out to the whole class for general debate which gave rise to divergent views from the learners. The course lecturer employed the question and probe in a way that made the discussion flow as natural. Students could bring their own novel views. At the end the lecturer gave room to any questions and thereafter offered a brief summary. Finally, students were told to use the MMS (Module Management System) to upload any queries or comments regarding the lesson to the lecturer, or meet lecturer at the office.

4.6.3.3 Lecture observation

The other class the researcher observed was a lecture presentation on 'Knossos in Crete'. The lecturer used Power Point presentation for the entire lecture using LCD device preinstalled in the theatre. Almost all students brought along their computers and could be seen typing notes directly into their laptops. Some students I sat next to could be seen opening the appropriate sites on the web and kept on comparing what was beamed by the lecturer. Wireless network is everywhere and students appear to be making the best use of it. A few students were tempted to open Facebook, though briefly, as the lecture was going on. It was a vivid lecture with well beamed and interesting images while the lecturer explained on the points. The PowerPoint lecture presentation covered much content within a short time. First, a brief overview of the whole lecture was given. Then the lecturer proceeded with the content in a systematic way: the imports and exports of Knossos in Crete (imports were mainly the precious stones and metals, like obsidian, copper, tin, gold, and even ivory; and export like, timber, olive oil, murex, wine); then the topography of the city (in terms of its public, domestic, industrial and burial architecture) and then the Pre-palatial period with its

limited craft specialisation, subsistence farming and graves; then came the Proto-palatial period with a lot of monumental architecture at Knossos and Phaistos. The pictures about massive storage areas, prestige objects, were eye-catching. Then came the beaming of the neo-palatial phase at Crete and Thera (Santorini) showing the massive tombs, monumental buildings, and the pottery storage magazines. And amongst the pottery finds, the Harvester Vase (reconstructed from fragments) remained outstanding because of its decorations, in depicting the human body, emotions and expressions so much so that it was thought to be a precursor to the art of Classical Greece.

4.6.3.4 Seminar observation

Also observed was the teaching of the Ancient City of Rome using seminar mode. Student groups were assigned areas of the topic for them to discuss as a final revision class. Group representatives presented their findings to the class and then a general debate followed afterwards as facilitated by the course lecturer.

I talked to two of the first year students outside the class asking them what made them register for Classics, and one said ‘for the fun of it’ and another said she already had ‘the passion for Classics’. No wonder such students could participate almost wholeheartedly in the lesson. This agrees with Bomia et al (1997:11) who observed that ‘student engagement occurs when students make a psychological investment in learning’ in that, the students get ‘engaged when they are involved in their work, persist despite challenges and obstacles, and take visible delight in accomplishing their work’.

The way the seminar was conducted falls appropriately within the definition and purpose of a seminar as advanced by Johnston (2002):

A seminar is a small group of people (usually less than 20) who meet to discuss together a particular subject. It is first and foremost, a conversation among people who share a common interest in expanding their understanding of an idea, a book, a painting, or some other specific topic. First it is designed to create a situation where the participants share their views about something very specific, so that every one's understanding of that focus is expanded, improved, and deepened. Second, a seminar seeks to promote the skills of conversation, a complex set of habits and attitudes which, in large part, determine our abilities to deal with others in a group setting. And finally, a seminar tries to foster an on-going discussion which will continue outside the classroom (in the cafeteria, over dinner, in the pub) (Johnston, 2002:8)

The PowerPoint presentation assisted in highlighting main points and facilitating in summarising the seminar. The beaming of the graphic images of the Diocletian Baths (*frigidarium, tepidarium, caldarium* and *sudarium*); the Basilica of Maxentius; *pons Mulvius*; *Arcus Constantini*; and all the civil, religious and domestic architecture in general, all of them assisted in deeper understanding of the concepts.

Since this was the final lesson for the semester, as per tradition at the School of Classics, the lecturer distributed module evaluation forms, which the students liberally completed.

The lecturer further asked the students to raise any queries or questions regarding the topic by uploading them on the MMS (Module Management System). The University uses MMS or MOODLE (Massive Online Open Courses) that provide virtual learning through the internet on which lecturers can upload assignments and teaching materials and students can even submit assignments which lecturers can grade and send back to

students. Students can also enter into discussion with fellow students. Thus, MOODLE can provide social context for students to do tasks together and learn. Working in groups or tutorials or seminars and even using MOODLE, ensures that students are able to engage with material understanding it from its context. This agrees well with one of the major tenets of Social Constructivism that regards learners not as empty vessels, rather it preaches that teachers have to move away from didactic approaches to become facilitators for students to find out answers themselves (discovery learning).

The School of Classics also employs the services of tutors or demonstrators. But they are only allowed to teach after attending a compulsory general course on teaching and assessments organised by the Centre for Academic Professional and Organisational Development (CAPOD). More subject specific training or assistance is offered by specific Schools.

In summary, the modes of course delivery at the University of St. Andrews, the School of Classics, are mostly lectures, seminars and tutorials and other teaching techniques involving the internet. LCD projectors are installed in almost every teaching room.

4.7 Research Question 6

The sixth research question was: What do Classics experts from other universities say about Classics Teaching?

4.7.1 Theme A: Comparison of justifications for teaching Classics at the universities

As can be seen from Table 4.22 below, the universities in Scotland, United Kingdom and United States of America appear to have had more direct influence from the Greco-Roman heritage due to their cultural contexts than the universities in Asia and Africa. The British universities share the common Greco-Roman heritage. University of St Andrews acknowledges the debt owed to the Classical world in so many ways in terms of the values and ideas which have shaped the society, art and literature and because ‘many important contemporary moral and political issues were first formulated in the ancient world and by exploring the ancients, we learn something about ourselves as well’. Edinburgh regards the ancient civilisations of Greece,

TABLE 4.22: Responses given by different Classicists from different universities' Classics programmes

Theme	St. Andrews	Edinburgh	Glasgow	Open Univ.	Chinese Classics	Japanese Univ	Stellenbosch	UNIMA
A	Shares strong Greco Roman heritage	Shares strong Greco Roman heritage	Shares strong Greco Roman heritage	Shares strong Greco Roman heritage	Classics useful for understanding Greco Roman antiquity and European civilisation	Classics useful for understanding Greco Roman antiquity and European civilisation	Not captured	Classics useful for understanding Greco Roman antiquity and European civilisation
B	Since 1413 courses evolved in various ways and more radical in the 1980s	In various ways since 1583	In various ways since 1451	Courses keep on changing to reflect the needs of industries	Classics courses part of humanities institute together with Asian, Indian and Western studies	Since 1950 been some changes going up to 2005	Courses keep on changing to reflect the changing environment without giving up core values	Some minor changes since 1982 with more emphasis on Classical civilisation courses
C	Taking on board students for beginners Latin and Greek, with those who have already some knowledge	Taking on board students for beginners Latin and Greek, with those who have already some knowledge	Low numbers for language based courses; students with qualifications in Greek or Latin are not permitted to take papers of equivalent or lower level	Always challenges with distance learning. Students from different backgrounds and ages	No challenges because the interest for the West and the origins of its traditions is great.	Understaffing	Too many to mention	Lack of up-to-date resources and understaffing; poor image
D	Classical Civilisation courses	Classical Civilisation courses	Classical Civilisation courses	Classical Civilisation courses	Classical Civilisation courses	Classical Civilisation courses attract greater numbers	Classical Civilisation courses are easier to market	Classical Civilisation courses
E	Can combine Classics with other programmes and collaboration ends there	Can combine Classics with other programmes and collaboration ends there	Can combine Classics with other programmes and collaboration ends there	Students can choose widely, what matters are credits	Strong in interdisciplinary work involving western Classics and comparative studies.	There is collaboration within the faculty	No response	Can combine Classics with other programmes and collaboration ends there

F	Contacts maintained through Alumni newsletter and Classics News		Through the Development and Alumni Office	None. A large number are already employed, they just want to change careers	None.	No system, only occasional personal correspondence with former students.	No, since graduate are supposed to use their imaginations to get jobs.	None
G	Various career paths	Various career paths	Various.	Various, for most of them are working.	Teaching law, diplomacy, civil service etc	Clergy, teachers, travel industry etc	Depends on students' insights into the environment.	Various. Teaching, civil servants, banks.
H	Lectures tutorials seminars and practicals	Lectures tutorials seminars and practicals	Lectures tutorials seminars and practicals	Supported open learning emails, phone, group tutorials face to face online forums	Mainly lecture mode - A few courses at seminar	Lecture and seminar	Depends on class composition	Lectures and group work
I	LCD projectors for Power-Point – MOODLE or MLS Electronic packages – whiteboards	LCD projectors for Power-Point – MOODLE or MLS Electronic packages – whiteboards	LCD projectors for Power-Point – MOODLE or MLS Electronic packages – whiteboards	Courses taught online	PowerPoint and white board	PowerPoints	Too many to list but all new technologies	Chalk board work - occasional use of overhead projector
J	Yes. Some courses deal with contemporary issues	Yes. Some courses deal with contemporary issues	Yes. Courses are always revised Some courses deal with contemporary issues	Courses are periodically revised to fit industry	Struggling to cope up but effort is there	Sometimes aspects of reception studies are mentioned in the syllabi	If courses do not deal with modern theories they really have no place at a university	Some not much
K	So diverse	So diverse	So diverse	Diverse depending on students' preferences	None. This is a rigidly faculty based system	A bit flexible as a liberal arts college	As many as possible so long as the timetable is fine	Yes. Within the faculty with at least one subject outside

KEY:

A = Justifications for teaching Classics at their respective universities

B = How Classics courses have evolved

C = Any challenges for Classics;

D = Types of courses that attract higher numbers;

E = Extent of collaboration with scholars from overlapping disciplines

F = Any system of following up Classics graduates in their job placements;

G = Possible career paths for Classics graduates;

H = How Classics courses are currently taught;

I = New technologies they for teaching Classics;

J = Any innovative educational methods they employ.

K= The diversity of subject combinations for students in terms of combining courses outside the department or faculty.

Egypt and the empires of Rome and the Near East, (through their languages, literatures, art, archaeology and history) to have exerted an influence in all successive cultures so that the study of antiquity equips the current cultures with a better understanding of our own identities within the global community. The same observations are shared at the University of Glasgow. The Open University sees the Classical world as pervading modern western culture in the mainstream of history, philosophy and theatre. Furthermore, the ancient languages, Latin and ancient Greek, form the roots of many European languages. Chinese universities offering Classics see courses in ancient languages and the history of western civilisation as complementary to the history and linguistic tradition of China. Though China's 5000 year old culture is the oldest continuous civilisation in the world, it has a natural interest in the development of ideas, institutions and to a lesser extent languages that have influenced and shaped global civilisation. At the Japanese University, Classics courses are regarded to be an important background for students to understand not only Greco-Roman antiquity, but also European civilisation in general. The University of Malawi regards Classics as useful in understanding the heritage of ancient Greece and Rome which impacted heavily on European civilisation that has in turn impacted on Malawi as a country that follows the western tradition of education.

4.7.2 Theme B: How courses have evolved at the institutions

Classical Studies have been taught since the foundation of the university from 1410 to 1413. Up until the start of the 20th Century the University of St. Andrews offered a traditional education based on classical languages, divinity and philosophical studies. Courses have changed over time to reflect the changing times. The School of Classics combined related departments in the mid-1980s. Some big innovations can be attributed to that time. Every subject had to have a module booklet. Teaching of Latin

from scratch; those who knew Latin and those who did not, and the learners had to be in parallel classes for Latin and Greek. Also Classics in Translation courses were introduced to benefit those taking English and French literature so that they could have exposure to the ancient world. Also new courses were introduced, for example, Ancient Sport, Hellenistic Science and many more. With the advent of younger scholars, the teaching programmes became revolutionised.

Classics has been taught at Edinburgh University since it was founded in 1583. At first, Latin and Greek, together with branches of Philosophy, formed the core of a four year arts degree. Robert Rollock, the first Regent of Philosophy taught all the courses. As a result of changes in the school curricula in the mid-20th century, first year undergraduates had a less secure grounding in the classical languages and therefore it was necessary to shift towards the study of cultural and historical matters. The range of degree programmes on offer was expanded. Traditional honours degrees like Greek and Latin language and literature were joined by single honours degrees, joint degrees and courses which combined different disciplines. In 2002 the department was incorporated into the School of History and Classics. Archaeology joined into the School in 2007, making it the School of Classics, History and Archaeology.

Latin (or Humanity as it was known in Scotland mostly at Glasgow) has been taught since the foundation of the university in 1451. Greek was formally introduced in 1577. The department was one of the first in the United Kingdom to introduce beginner's language and Classical civilisation courses in the early 1970s. Recently with the influx of younger staff it has implemented an important revitalisation and renewal of its teaching programmes. The Department of Classics was formed in 1988 by the amalgamation of the departments of Greek and Humanity (Latin). As a

result of restructuring, the following departments were combined to form the School of Humanities in August 2010: Archaeology; Celtic and Gaelic; Classics; History; Humanities advanced Technology and Information Institute; and Philosophy. Their courses continue to change with the times. The School also participates in the Centre for Open studies, as a public engagement aiming to provide part-time learning for adults in the West of Scotland to widen access to university education, by offering Classical Studies and Egyptology.

Courses at the Open University have kept on changing with times and tastes of students. Currently the Open University offers six undergraduate courses under two undergraduate qualifications in Classical Studies: Diploma in Higher Education in Humanities; and BA(Hons) Humanities with Classical Studies. It is necessary to note that their courses are online and they reach out to students in different geographical areas.

At the Chinese University of Peking, courses in western Classics are part of a Humanities Institute that includes the study of western, south Asian, largely Indian, and western studies. Sinology and Asia-Pacific studies and languages are the core focus of study. In other Chinese universities, 'Chinese Classics' are so designated while western Classics are offered under the title 'humanities'. At the University of Hong Kong there is a full degree programme in African Studies as well as core courses in Western Classics in linguistics, History, Comparative Literature and philosophy departments.

At the Japanese International Christian University at Tokyo, when that institution was established in the 1950s courses in Classics were more or less combined with courses

in Biblical studies. Prof. Tateo Kanda was in charge of both New Testament Studies and Classics. Prof. Kanda's course Humanities 1, was a required course for all the students who entered the institution, in which the Iliad, the Book of Isaiah, the Gospel of Mark, and Sophocles' *Oedipus Tyrannus* were used as texts. After Prof. Kanda's days, the institution had separate faculty members for New Testament Studies and Classics. From the 1970s the institution had a separate faculty member in Ancient Philosophy, but the post was eliminated in 2005. The current Prof. Yoshinori Sano, handles both Greco-Roman Classical Literature and Ancient Philosophy, in addition to some language courses.

University of Stellenbosch is one of the oldest universities in South Africa dating back to 1866. Being aware of the changing environment Classics courses needed to adapt without giving up the very real core values they contribute. The department has made various changes. Classical Studies are housed in the Department of Ancient Studies which was established in 1999 as the amalgamation of the previous departments of Classics and Ancient Near Eastern Studies.

When Classics was established at the University of Malawi in 1982, Classical Studies were taught under the Philosophy department. At the University of Malawi there have not been major curricular changes from the time Prof. Ogilvie recommended Classical Studies in 1982. Caroline Alexander, the pioneer classicist in Malawi who oversaw institution of the Department of Classics, in 1983 attempted to make slight modifications to courses, as did Maryse Waegeman, Thom Knight and Joseph Hoffmann. The current position is that Classics has shifted more to Classical civilisation courses than to languages (for more details see Chapter One).

4.7.3 Theme C: Challenges for Classics

At the University of St. Andrews the main challenge is how to take on board students who have done Wheelock already at High School with those who are just starting. So instead of repeating topics which some learners already studied, the alternative has been to let them do authors they have not started already.

Similarly at the University of Glasgow if students have qualifications in Greek or Latin, then they are not permitted to take language papers of equivalent or lower level. Though Latin numbers are higher than Greek, they are not very impressive. Greek was abolished in public schools and it only remains in a few private schools. There has been a strong move to promote indigenous languages, such as Gaelic, for the purpose of maintaining Scottish identity. Scottish secondary education promotes other languages too, such as Urdu. Such languages have in turn provided competition with Latin.

At Open University the challenges are those which are always associated with distance learning. Tutors have to deal with students from different backgrounds and ages. One has to deal with a wider range of people than in a normal Classics programme. During discussions, older people do offer a lot of opinions than the young ones. So the main challenge is how to deal with a variety of students from different backgrounds, ages and different levels of education.

As for the Chinese universities it is a different picture. There is great interest in the west and the origins of its traditions generally throughout Asia. The post- colonial attitude toward Western Classics is not an issue there and it is declining globally, but has never existed in the same form in the eastern sphere. Partly this is because

Classics has changed from being a 'model' of educational rectitude to being an invaluable source of information about how a culture is transformed. In other words, Classics in the last ten years has seen a revitalisation through other areas of development, but mainly through humanistic effects of globalisation and the transformation of economic structures.

At the Japanese International Christian University, the major challenge is that of staffing. The institution is not prepared to increase the number of faculty members in the field of Classical Antiquity, or even to allow the position of Ancient Philosophy to be revived or filled up. Instead, the institution puts greater emphasis on areas like International studies, Economics, Management, Sociology and Psychology.

At the University of Stellenbosch it was reported that the 'challenges [were] too many to be mentioned'. At the University of Malawi the challenges remain on staffing and inadequate teaching and learning resources and, of course, threats about restructuring. The Malawi situation in that regard is not far from the post-colonial South African one. In explaining the South African situation, Michael Lambert pinpointed: 'In the universities where Greek and Latin are offered, the languages are under constant attack from penny-pinching Deans or rather, Line Managers, many of whom have turned their backs on education for the worship of Performance Management System or PMS, which has imported the politics of the factory floor (and the stress with which the acronym is conventionally associated) into the classroom' (Lambert, 2010: 125).

4.7.4 Theme D: Types of courses that attract larger numbers

All the universities agreed that Classical Civilisation courses are those attracting higher numbers of students, unlike the ancient language courses. The University of Stellenbosch further observed that Classical Civilisation courses are easier to market, and that language courses appeal to students who look for challenges.

4.7.5 Theme E: Extent of collaboration with scholars from overlapping disciplines

At the University of St. Andrews, students can combine any Classics programme with programmes from other sections, for example, students can combine Latin with Psychology or Mathematics, or Classical Studies with French or divinity.

At Edinburgh, students have the liberty to combine any Classics programme with programmes from other sections in the university, such as: Classics and English; Classics and linguistics; Ancient and Medieval History, Philosophy and Greek; Scandinavian Studies and Classics; Archaeology and Classical Archaeology. But the collaboration ends only at subject combination level. The lecturers do not go beyond getting involved with each other's assessments or having joint tests.

So, too, at Glasgow, joint Honours can be combined with any subject in the College of Arts and some within the College of Science and Social Sciences. All in all, the four year Scottish system is broadly similar across the various universities.

At Open University, students can chose modules they want according to their preferences so long as they can obtain the requisite points for their degree programmes.

At the Chinese universities, Greek and Latin morphology are taught as a single course. Courses in Greek and Latin are taught up to intermediate level only. But more collaboration occurs for the Literature courses that are taught in translation and include works from all disciplines, i.e. History, Political theory, Drama, Philosophy and Religion. The University of the Chinese Academy institutes in Beijing, are fairly specialised. Peking and Tsinghua universities (the two most prominent in china) are however very strong in interdisciplinary work involving Western Classics and Eastern classical literature. History, literature, archaeology and philosophy are seen as core rather than overlapping disciplines. The same is true with Macau University and the University in Hong Kong.

At the University in Japan, faculty members of European literature, European art, European music, European history, theology, and Linguistics, recommend their students to take Latin language and other courses in Classics. Faculty members of Philosophy and Theology recommend their students to take Greek language and other courses in Classics. Until quite recently, an International law faculty member used to offer a classical civilisation course. Another faculty member in the History of Economy, now offers a course which deals with economic history and economic thoughts in ancient Greece. As for Greek reading courses, a New Testament Studies faculty member comes to offer a course in one term. For the other two terms, part-time lecturers in Classics offer these courses

At the University of Malawi, students are allowed to combine Classics courses with other courses within the faculty and they are allowed to combine with only one course outside the faculty.

4.7.6 Theme: F: Systems of following up Classics graduates in their job placements

The University of St- Andrews uses the ‘Alumni Newsletter – Classics news’ an occasional publication designed to keep staff and former students closely in touch with current events. Through such a publication they may have an idea about what jobs their graduates are into, but still, cannot trace them all since they come from far and wide.

At Glasgow, there exists a ‘Development and Alumni Office’ that deals with issues concerning events for the alumni.

As for the Open University, a large number of their students are already employed in various jobs. At the Chinese University there is no formalised way of tracing their graduates but it is a known fact that a lot more of those who have done Classics would be teachers or civil servants. So too the case is similar at the Japanese University, there is no system. It is only through occasional personal correspondences with some of the former students, that the department may come to know what their graduates are doing.

It might be worth noting that one of the criteria by which United Kingdom’s university departments can be judged and ranked is the employment rates, as a result of which, the universities now spend more resources trying to improve employability issues.

At Stellenbosch, no such system exists, only that the faculty believe that since their graduates were trained to use their imaginations they would also do the same to find

jobs anywhere. Equally at the University of Malawi there is no such a system, but efforts are there to revive the Alumni Association so that the graduates can contribute back to the university in various ways.

4.7.7 Theme G: Possible career paths for Classics students

All the universities including university of Malawi reported a wide array of career paths for graduates in Classics. They go into various jobs. At the Open University, most of the students are already in employment, they just aspire to upgrade in order to get a higher pay or change professions altogether or just study for the passion of it.

4.7.8 Theme H: How courses are currently taught

The Universities of St. Andrews, Edinburgh and Glasgow use tutorials, lectures, lecture and discussion, seminars and even practicals in the case of archaeology courses. Post graduate students assist with tutorials. At the University of St- Andrews: for Ancient History: students at first immersed in their modules using the lecture input. At least three per week and a smaller number of seminars, and as the students progress, more seminars are conducted. Seminar groups are mostly between 8 -10 students. The seminars afford the students the opportunity to ask questions and develop their own ideas; for Classical Studies: First and Second level Classical Studies is taught via large group lectures and small group tutorials. At Hours level (third and fourth year) students are taught in small groups where they learn, debate and make presentations in lively seminars; for Classics: at first year, three to four weekly lectures/classes and at some points one of the four lectures is broken down into smaller groups; and at second year there are three to four classes per week. Questions and discussions are encouraged in all classes; Honours is taught by a combination of lectures, seminars, and classes, mostly in small groups with increasing

emphasis on students' own contribution, both in informal class discussion and in presentations by individual groups or small groups. MOODLE is just a reinforcement tool for basic concepts. At the University of Glasgow, the modes of teaching are: lectures seminars and tutorials as already stated above. The focus for a seminar or tutorial is usually on primary texts. The lectures are delivered on the assumption that students are already familiar with the primary sources. Students also conduct discussion groups with fellow students, and they have a special room for that, called Jebb. Personal reflection is also encouraged whereby students have to process and internalise their knowledge and develop a personal response to the material they have studied. MOODLE assists those in need of more support in study skills.

At the Open University, the type of teaching is called supported learning. Students are supposed to organise their own study time and associate lecturers (tutors) give learning support to the students through individual contacts by e-mail, phone or online forums or group tutorials and day schools where tutors can meet with students face to face.

At the Chinese University they mainly use the lecture mode and few courses at seminar level.

At the Japanese University they use: lecture and discussion for the course that attracts the biggest numbers, 'World of Classics' offered at first year level; for Classical literature they use 'lectures and presentations by students; for Latin and Greek grammar texts built the Grammar translation, staff use lecture and assignments from the texts; but for the texts that use the Reading approach, the lecturers teach such classes using seminars and assignments from the texts.

Teaching at the University of Malawi Classics Department is majorly in form of lectures and, at times, group work.

4.7.9 New technologies used in teaching Classics

At the universities of St. Andrews, Glasgow and Edinburgh, the prevalent technologies used for teaching are: PowerPoint projectors; interactive technologies using the web, e.g. MOODLE or MMS.

At the Open University, mostly the courses are taught on-line. At the Chinese universities all media are used and power-point is standard for presentation. At the Japanese university Power-Point presentations are used in 'World of Classics' to show archaeological sites and objects. At Stellenbosch, it was just reported that they use many of the new technologies. At the University of Malawi, it is mostly chalkboard work with occasional use of a projector.

4.7.10 Innovative educational methods and content for Classics

At the three Scottish universities, all degree programmes and their modules are always periodically reviewed to accommodate the latest approaches and scholarship and also to reflect the expertise of new staff.

For the Open University it is mainly the Classical Studies courses that are interdisciplinary that reflect some direct innovation. For example, 'The Arts Past and Present'; 'Voices and texts'; 'Making Sense of Things: an introduction to material culture'; 'World Archaeology'.

As for Chinese universities, not much advancement has been made. According to the respondent, 'China lags behind in innovation for Classics courses and this has been

the subject of several major government studies in the last few years. Partly this has to do with the one party system as it affects educational policy throughout the system! Modern linguistic theories however are welcomed, while literary approaches tend to be traditional. But things are changing’.

The lecturer at the University in Japan incorporates some novelty in the syllabi and he sometimes makes an effort to mention the aspect of reception studies in the syllabi.

At the University of Stellenbosch, the respondent argued: ‘If the courses do not deal with modern theories they really have no place at a university. The courses do not have to accept all theories, but they must at least be assessed’.

At the University of Malawi some effort was made to introduce new courses, like ‘English Word Origins’ and ‘Women in Antiquity’, though more would need to be done.

4.7.11 Diversity of subject combinations

At St. Andrews there is a wide choice of related subjects may be studied as part of a Single Honours Classics degree, including Greek and Roman Political and Cultural History, Ancient Philosophy, Archaeology and Material Culture.

There is also a wide range of complementary modules from other departments in the university, such as Mediaeval History, Philosophy, or Modern Languages, which may be incorporated within a Classics degree.

Students at all levels may combine Greek and Latin with modules in Classical Studies and Ancient History or may choose unrelated subjects.

Joint honours, students may combine different programmes within the School, e.g. Latin and Classical Studies, Greek and Ancient History or combine a classical subject with a programme taught in another School, e.g. Art, History, English or Philosophy. Ancient history and: art History, Biblical studies, English, Film studies, French, Greek, international relations, Italian, Latin, Mathematics, Mediaeval History, Middle East studies, Modern History, New Testament, Philosophy, Scottish history, Social Anthropology or Theological Studies.

Classics can be combined with: French, Italian, management or Philosophy. Greek can be combined with: Ancient History, Art History, Biblical Studies, Classical Studies, English, Hebrew, Italian, Latin, New Testament, Philosophy or Spanish.

Latin language can combine with: Ancient History, Arabic, Classical Studies, English, French, Greek, Hebrew, Italian, Mathematics, mediaeval History, Middle East Studies, New Testament, Philosophy, Russian or Spanish.

At the University of Glasgow there are joint Honours with other subjects from the Faculty of Arts (e.g. Classics and History, Classics and English Literature, Classics and Archaeology).

Joint Honours courses may be combined with any non-classical subject available in the College of Arts, and some within the Colleges of Science and social sciences, subject to time-table. Students who plan to go into research after their degree, or intend to do a career in Classics teaching, are particularly encouraged to choose an ancient language paper.

At Edinburgh students can study any one or any combination of the following traditional Classics programmes: Ancient History; Classical literature; Classical Art and Archaeology; Greek and Latin. Students are allowed the option to combine any Classics programme with programmes from other sections within the university, combinations like: Classics and English; Classics and linguistics; Ancient and Medieval History; Philosophy and Greek; Scandinavian Studies and Classics; and Classical Archaeology and pure Archaeology.

Classics at the Open University, allows learners to combine their main undergraduate courses, with undergraduate interdisciplinary courses which have Classical Studies components. The main undergraduate courses OU offers are: Exploring the Classical World; Reading Classical Greek: language and literature; Reading Classical Latin; Continuing classical Latin; Myths in the Greek and Roman Worlds. The interdisciplinary courses are: The Arts: past and present; Voices and texts; Making Sense of Things: an introduction to material culture; World Archaeology.

As for Chinese Universities at Peking, Hong Kong and Tsinghua, some combinations and joint degrees on the American model are becoming more common. So too at the Japanese University where the institution is an American – style liberal arts university. The students at this university are allowed to take courses outside their major area. In addition to students in European literature, European art, European Music, European History, Philosophy, Theology and Linguistics, students in natural sciences, education and Law, occasionally take Latin language courses and more advanced courses in Classics.

Stellenbosch University Classics programme allows other combinations as well and the department assists in working out a new time table to accommodate all students in the class.

At University of Malawi Chancellor College, a liberal arts college, students are allowed various combinations within the Faculty and can also take one course outside the Faculty.

4.8 Research Question 7

The seventh research question was: How does Chancellor College Classics programme compare with other Classics programmes in selected universities (from United Kingdom; United States of America; Asia; and other African countries) in terms of:

- Structure of the degree;
- Range of courses;
- Mode of teaching;
- Skills learners are expected to gain;
- Career opportunities for students;
- Resources available for students; Opportunities for student motivation

The comparisons with University of Malawi Classics programmes have been made with:

- Selected Universities in Scotland (St. Andrews; Edinburgh; Glasgow)
- Selected Universities in England (Oxford; Liverpool; Open University)
- Selected Universities in United States of America (Vermont and Yale)

- Selected Universities in Asia (Chinese – Peking, Tsinghua, Hong Kong, Macau, and Graduate university of the Chinese Academy of Sciences; Japanese international Christian University)
- Selected Universities in South Africa (University of South Africa (UNISA); Kwazulu Natal; and Stellenbosch)

4.8.1 Comparison of UNIMA with selected Scottish universities

4.8.1.1 Comparison of structure of the degree programmes and range of courses

Refer to Table 4.23 on the next page. The University of St Andrews, School of Classics offers the following five undergraduate programmes – Ancient History (AH), Classics (studied in ancient languages), Classical Studies (studied in translation), Greek and Latin. The academic year is based on two semesters, and most undergraduates take Four-Year MA courses, which these courses are taken in two halves. The first two years (Sub-Honours) consist of more general courses. Some students take this opportunity to do a wide range of subjects, in what is termed as Joint honours degrees. For example, one can choose to have such combinations as: Ancient History and: Art History, Biblical Studies, Economics, Film Studies, French, German, Greek, Italian, Latin, Mathematics, Philosophy or Spanish; Classical Studies and: Art History, Biblical Studies, English, Film Studies, French, Geography, Greek, International Relations, Italian, Latin, Mathematics, Medieval History, Middle East Studies, Modern History, New testament, Philosophy, Scottish history, Social anthropology or Theological Studies; Classics and: French, Italian, Management or Philosophy; Greek and: Ancient History, art history, Biblical studies, Classical Studies, English, Hebrew, Italian, Latin, New Testament, Philosophy or Spanish; Latin and: Ancient History, Arabic, Classical Studies, English, French, Greek, Hebrew, Italian, Mathematics, Medieval History, Middle East Studies, New

TABLE 4.23: Comparison of UNIMA Classics with selected Classics

Programmes in universities in Scotland

Theme	St. Andrews	Edinburgh	Glasgow	UNIMA
Structure of Degree programme	Modular 4 year Honours degree -Ancient History -Classics (studied in ancient languages) -Classical Studies (studied in translation) -Greek -Latin (Greek and Latin can also be studied at any level)	Modular 4 year Honours degree -Ancient history -Classical literature -Classical Art and archaeology -Greek and Latin at any level	4 year Honours degree -Classics (Classical civilisation) -Greek and Latin at any level	4 year Bachelor's Degree -Classical civilisation - Greek and Latin offered on demand
Range of courses offered	Wide	Wide	Wide	Narrow
Mode of teaching	Lectures, tutorials, seminars, practicals. Use of PowerPoint; white board; artefacts; education visits	Lectures, tutorials, seminars, practicals. Use of PowerPoint; white board; artefacts; education visits	Lectures, tutorials, seminars, practicals. Use of PowerPoint; white board; artefacts; education visits	Mostly, lectures and group work tutorials
Skills learners are expected to gain	A broad range of intellectual and transferable skills	A broad range of intellectual and transferable skills	A broad range of intellectual and transferable skills	Intellectual and transferable skills
Career opportunities for students	Several, e.g. journalism, law accountancy, the theatre, banking, computer programming, teaching, industrial management, politics, the civil service, local government, librarianship, museums, archives, social work	Several, e.g. education, heritage management, tourist/travel, translation, museum and art curation, broadcasting or the police etc.	Teacher, civil servants, administrator, librarians, archivists, museums, galleries, publishing, journalism, theatre, management, banking and insurance etc.	Teachers, civil servants, administrators, politics, tourism, banks etc.
Resources available for students	Strong School library; strong university library; Museum; artefacts; IT facilities; wireless network; school's students study rooms	Strong School library; strong university library; Museum; artefacts; IT facilities; wireless network;	Strong School library; strong university library; Museum; artefacts; IT facilities; wireless network;	Under-stocked Library

Opportunities for student motivation	various school prizes; Dean's List; study abroad and educational visits; Careers Centre Jobs online; Student Support Office (ASC)	Study abroad and educational visits, Various prizes; Classics society; Teaching learning and Assessment centre for study skills; Vibrant student association (EUSA)	Various School prizes; Study abroad and educational visits; Strong career services; Museum	Annual National Bank Award for best student in faculty as a whole; Occasional Dean's list
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Testament, Philosophy, Russian or Spanish. Either way, throughout the first two years, students manage to study the subjects of their choice, but for the 3rd and 4th years (Honours) students take more specialised courses. All courses are taught in modular form, with each module carrying a certain number of credits. Sub-Honours (that is the first two years of undergraduate study) has modules that weigh 20 credits, and Honours (the final two years) Classics modules carry 30 credits. Under normal circumstances, a student takes 60 credits per semester. Most modules are assessed about 50/50 on course-work (assignments) and exam.

The School of Classics offers a wide array of modules under diverse titles: Principles and Techniques of Archaeology; Triumph of Christianity; Temple to Basilica: Development of Religious architecture; Religions of the Greeks; Archaic tyranny; Greek and Roman Science; Greeks on Education; Greeks and Barbarians; Senecan Tragedy; Roman Epic; City of Rome; Minoan Crete; Roman death; Ancient and Modern Novel; Greek Painted Pottery; Knowledge and the World of Hellenistic Philosophy; Ecphrasis in Classical Poetry; Greek Rhetoric and its Representation; Hesiod and the Near east; Latin Historical writing; Latin Philosophical writing; The archaeology of Roman Britain; Fame, tradition and Narrative: Home's Iliad; Women in Ancient Societies; After Virgil: the *Aeneid* and its Reception; Latin didactic Poetry; Roman Satire; Art of the Roman Empire; In the Footsteps of the Ancients;

Government and Society under Diocletian; Death and Dying in Ancient Greece; Alexander the Great; Pleasure, Goodness and Happiness: Hellenistic Ethics; Greek tragedy; Greek literature in the Roman Empire; Late Latin; Latin letters, and many more which come up based on the lecturers' expertise.

All Classical Studies modules in St. Andrews use texts in translation whereas for Classics modules the texts are studied in the original languages; Greek and Latin. There is no compulsory language element to the course, although students may opt to register for Latin or Ancient Greek at beginners' level, and even continue with the language if they like.

Classical Studies (CS) includes study of the following: Greek and Roman poetry and drama, prose history, rhetoric, social structures, cultural history, ethics, science, philosophy, religion, art, and archaeology.

As for the undergraduate Classics study at Glasgow, just as at St- Andrews, the programme is divided broadly into first two years (pre Honours), and the final two years as Honours. The BA Honours programmes in Classics, include Classical Civilisation, Greek and Latin. Just as at St- Andrews, the programmes could be either Single Honours or Joint Honours. For the first part of the course at pre Honours level, students study a broad programme, usually of three subjects. For pre-Honours courses in: Classical Civilisation, Greek and Latin, no prerequisite knowledge is demanded as all the courses can be studied from scratch. University of St. Andrews offers a variety of modules for its Greek, Latin and Classics Programmes. For example; Greek Papers: Greek Unprepared Translation; Greek Tragedy; Greek comedy; Greek epic; Greek Lyric poems and their Performance in ancient Greece; Elegiac and Iambic Poetry;

Greek Oratory; Greek Historiography; Greek Prose style. Latin Papers: Latin unprepared translation; Roman drama; Roman Elegy; Roman epic; Roman Fiction; Latin historiography; Latin Oratory; Roman Satire. Classics Papers: Greek art; Roman art; Rivalry and Disorder: Rome and its Empire, 82- 31BC; The Augustan Age; Rhetoric at Rome; Athenian Democracy: Model or Mob-rule; Myths, Fictions, and Histories of Alexander the Great; Interpreting Greek tragedy; Reasons to be Cheerful: Theorising Comedy with Aristophanes and Menander; Putting the gods in their place: low culture and mythological burlesque; Gender and sexuality in ancient Rome; The Novel in Antiquity: impotent heroes and damsels in distress; The Roman Stage: A History of Roman drama from the Republic to the Empire; Roman poetry and the Visual arts; Classics Travel: topography and scholarship in the Classical Tradition: Landscaping the Ancient Greek World; Roman historical Imagination: Greeks and Romans: identity and Representation; Roman Afterlives; Homer and His Readers; Rome in Transition; Myth, Memory and materiality in the Greek and Roman worlds; Greek education in Late antiquity; The Classical Tradition in Scotland.

The Department of Classics also assists the Faculty of Education through the Department of Adult and Continuing Education, by teaching PGDE secondary course in Classics.

Classics programmes at the University of Edinburgh are a four year degrees leading to MAs in either Single Honours or Combined Honours. They use a semester system while the first two years are pre honours and the third and fourth years are Honours. In the first year a student takes three or more subjects from the Humanities or the Sciences including one or more outside the students' intended degree subject(s). In the Second Year the student can choose subjects they wish to focus on for the third

and fourth years of their degree. There are five single Honours degrees on offer, and these are: MA in Latin Studies; MA in Greek studies; MA Ancient History; MA Classical Studies; and MA Classics. The following can lead to combined Honours degrees: Ancient History and Classical Archaeology; Ancient History and Greek; Ancient history and Latin; Ancient Mediterranean Civilisation; classical archaeology and Greek; History and Classics; Classics and English language; Classics and Linguistics; Classics and Middle East Studies; Divinity and Classics; English Literature and Classics; Modern European Languages and Classics; Philosophy and Greek; Russian studies and Classics; Scandinavian Studies and Classics.

At the University of Malawi, the Classics programme is a four year one, leading to a BA general degree. The Semester system is used. The courses on offer are of two types; Classical civilisation courses and ancient language based courses. Students can choose to major in Classics or do double major with other courses from within the Faculty of Humanities. Students can study the ancient languages from scratch. Students can study and even graduate with a BA without a knowledge of the ancient languages. All those interested to study the ancient languages regardless of whether some had previous knowledge of the ancient languages, are all taught together using the same yard-stick of assessment. There is no provision for those in the upper years to study the ancient languages.

The Classics programmes in the selected universities in Scotland have much broader degree programmes and range of courses and more possibilities for joint degrees than those obtained at the University of Malawi, Chancellor College. The other difference is the nature and name of the undergraduate degrees. At the three Scottish universities, undergraduate degrees are termed Single Honours or Joint Honours,

while in Malawi, they are termed as Bachelors. However all the universities share one thing in common, the semesterised modular courses. The main difference is that the University of Malawi Classics programme does not have comprehensive module booklets as is the case with the other universities in Scotland. The module booklets at all the Scottish universities spell out clearly the contents of the modules, the demands for students and a great amount of information students would need for their entire study of the modules.

4.8.1.2 Comparison of mode of teaching and the skills learners are expected to gain

For all the three universities in Scotland, the most common modes of teaching are a mixture of lectures, small group tutorials, seminar sessions and, in certain cases, practicals and fieldtrips whereas at Chancellor College, it is mostly through lectures and occasional group work activities.

For example, at the University of St. Andrews, the way they teach Ancient History, Classical Studies, Classics, respectively, is as follows: **Ancient History:** Students begin their time on modules with a good deal of lecture input, typically three per week and a smaller number of seminars. As students progress, there is a shift in balance towards seminars and classes. Seminar groups of 8-10 give students the opportunity to ask questions and develop their own ideas. Groups are typically smaller in the second year. Honours (third and fourth year) classes may have numbers between 10 to 25 students. **Classical Studies:** First and Second level Classical Studies is taught via large lectures and small tutorials. At Honours level students are usually taught in small groups where they learn, debate and make presentations in lively seminars. **Classics:** First Year: three to four weekly lectures/classes and, where possible, one of the four is broken down into smaller groups. At Second Year, there are three to four

classes/week. Ex-beginners receive close attention and help to meet their developing needs; they are increasingly integrated with the advanced class over the year. Questions and discussions are encouraged in all classes. At Honours (Third and Fourth Years): the teaching is by a combination of lectures, seminars, and classes, mostly in small groups with increasing emphasis on students' own contribution, both in informal class discussion and in presentations by individuals or small groups. Through a variety of assessments, honours students are encouraged to develop broader transferable skills through areas of group work applying IT skills such as poster or Power-point presentations.

For all courses, either MOODLE or MMS can be used purely as a reinforcement tool for basic concepts.

All Classics programmes for all universities aspire to impart to learners, both intellectual and transferable skills. The only difference with University of Malawi programmes is that the skills are not articulated in prospectus or course materials as it is the case with the Scottish universities, but rather, students are informed verbally during the orientation week.

4.8.1.3 Comparison of career opportunities for students

The Universities in Scotland report a wider range of jobs into which their graduates have been recruited over time, careers as broad as in industrial management, banking and insurance, computer programming, heritage management and many more. This testifies to the intellectual flexibility of degrees of a liberal arts nature. Similarly at the University of Malawi, mainly through requests for references, it has been learned that

some are employed in the banking industry. Thus degrees in Classics no matter where they are taught, enable learners to fit into a wide array of jobs.

4.8.1.4 Resources available for students

The three Scottish Universities have excellent resources that facilitate students' teaching and learning; whereas the University of Malawi lacks key resources.

School of Classics at the University of St. Andrews has resources along these lines: There are excellent collections in the University library, as well as a dedicated class library in the School building. In addition, there are specially designed on-line learning support tools for students of Greek. There are also computing facilities in the building, seminar rooms and a well-stocked library thereby ensuring that much of student work can be accomplished within one building. All the computers in the School and the University library, are networked through wireless access to the University network such that students can access internet anywhere, including the halls of residence. All university halls of residence have computers and printers for the use by students. Computers in the IT building are available to students for 24 hours. The main University library opens at 8:00 am and closes at 2:00am during term time and closes at 10:00 pm during vacations. The main university Library has excellent holdings in all major areas of classical scholarship, - a good collection of major research journals.

Furthermore, the School of Classics at St. Andrews actively helps and encourages students to use web-based and IT resources as well as DVDs, CDs and videos to enrich their understanding of the Classical world, and most modules make use of Web CT, a web based facility that enables students to access course materials.

Similarly at the University of Glasgow, Classics students are availed to a wide range of resources as indicated in the following list:

- (a) There are several computing facilities and students have general access to them in library and around reading rooms. And also there are a series of laboratories for students in the Faculty of arts. Both Students and staff can use MOODLE.
- (b) In addition to the departmental library, the main University Library has excellent facilities for research. High IT; Classics section was refurbished in 2006.
- (c) Hunterian Museum which was opened 200years ago houses a lot of artefacts
- (d) Bookshops: John smiths; Blackwell's; Amazon (online). Students can order most books online
- (e) Bibliography: electronic, *JSTOR* or with *PAO*; *L'Annee Philologique*; TOCS-IN (tables of contents of journals of interest to classicists)
- (f) Electronic Texts: Perseus Digital Library – texts in Greek and English. *Thesaurus Linguae Graecae* – Greek texts etc.
- (g) Classics gateways: Glasgow Univ. Library Classics Page; *Argos*; Electronic resources for classicists; Oxford Classics Resource page
- (h) Greek Fonts

So too at the University of Edinburgh, Classics students do have recourse to a wide range of facilities or resources that enhance their studies. The main library has a lot of printed volumes and a lot more of electronic sources in the form of electronic books and electronic journals. And the main library extends opening hours during the examination periods. There are also several IT facilities; computer facilities with wireless network are all over the university. The students are provided with e-mail

addresses and can access online information in the form of notes, course work information and assessments. Classics has also a teaching collection of artefacts or ancient objects like, the terracotta vases from Egypt, Cyprus, Greece, and the Roman world.

At the University of Malawi, the College Library does not have sufficient resources and up-to-date stocks for Classics, likewise the department itself. Students are yet to enjoy wireless internet and they have to scramble for the few internet paying terminals at the Library.

4.8.1.5 Opportunities for student motivation

Classics students at the University of St. Andrews are offered various opportunities towards their motivation for study. Various prizes and grants are given to students. For example, there are: bursaries specifically for undergraduates to attend approved Latin or Greek summer school; travel awards for Archaeology; Prizes awarded annually within the School e.g. Blair Prize; John Burnet Memorial Prize; Lewis Campbell medal; Burnet Memorial Prize; James Forrester Prize; Bella Gray Memorial Prize; Green Prize; David Marshall; Kenneth silver; Lady Maxwell; H.J. Rose memorial; Hamish and Eileen Tod Prize. There is also the Dean's List, an annual award for students who excel in Classics, and this is an honour that would also be reflected on the students' transcript. Students do also have the opportunity to participate in study abroad. And it is important to note that the University of St-Andrews values student feedback, in that at the Student Staff Consultative Committee meeting, which meets once a year, students are given an opportunity to give input regarding the regulations relating to undergraduate study, programme organisation and development, and resources for learning and teaching and for staff also welcome

oral feedback on particular concerns that have to be dealt with quickly (<http://www.st-andrewssac.uk/classics/current/gsb/8/>).

So too at the University of Glasgow, Classics students who perform well, are awarded to different prizes. Various cash prizes have been awarded to outstanding students in each class. For example, Jeffrey Medal for Greek and Latin; The Cowan medal (viva exam sitting on Black stone). The department also participates in a scheme where students are allowed to go for a study trip abroad. After completing their travel requirements, students are expected to be able to produce a detailed and informative report on their itinerary, their experiences and the impact on their understanding of the classical world. They are also expected to be able to: Demonstrate in all suitable forms of assessment how their experience of the physical environment of Greece or Italy (both its relief and its climate) has deepened their understanding of the ancient world; Demonstrate in all suitable forms of assessment how their familiarity with relevant features of Greek or Italian topography, both rural and urban, has contributed to their understanding of classical history, literature, and /or archaeology; Demonstrate in all suitable forms of assessment how their first hand acquaintance with ancient works of art and architecture (either in their original setting or in associated museums) has informed their understanding of those works; and demonstrate in all suitable forms of assessment the benefits of seeing for themselves the results of archaeological excavation and conservation (www.gla.ac.uk/classics).

At the University of Edinburgh, Classics students have also the opportunity to participate in the travel abroad programmes in addition to various prizes offered for exceptional performance. And just as is the case with the other Scottish universities, students at Edinburgh can polish up their study skills through the Teaching, Learning

and Assessment Centre that is in place. The Center conducts workshops and also provides resources to help with learning. And in addition, the University Students' Association (EUSA) is active in holding workshops throughout the year on issues like: assertiveness, presentation skills, team-work and communication skills. So too at the IT centre, students can update their IT skills by taking courses on word processing, e-mail and internet.

At the University of Malawi, Classics students can participate in the Dean's List, though such achievements are not recorded as such on their transcripts. The National Bank of Malawi also proffers an annual award to students who have excelled in their faculties, though this is limited to one candidate per faculty. But there are no more stable prizes beyond the National Bank Award apart from occasional surprise cash prizes a sitting Head of State would choose to award during graduation ceremonies for those who attained degrees with Distinction.

4.8.2 Comparison of UNIMA with selected English universities

4.8.2.1 Comparison of structure of degrees and range of courses

Refer to Table 4.24 on the next page. At Oxford University, the undergraduate Classics programmes can take three to five years depending on learners' level of language and the emphasis they want to give to the classical side of the degree. Basically there are two main courses, *Literae Humaniores* I and II (Classics I and II). If a student has done a series of core examinations (Moderations), IA, IB, or IC they take *Literae Humaniores* I. And if they have done Moderations IIA or IIB, then they can take *Literae Humaniores* II. *Literae Humaniores* I (which is Classics I), in courses one, offers eight subjects, of which four must be text-based, including at least

TABLE 4.24: Comparison of UNIMA Classics with Selected Classics

Programmes in Universities in England

Theme	Oxford	Liverpool	Open University	UNIMA
Structure of the Degree programme	(Largest Classics faculty in the world and oldest in British Isles) At undergraduate there are two courses: LH I and LH II (Classics I and II)	Nine Degree programmes	Points-based system. Need 360 points for an Honours Degree	4 year Bachelor's Degree -Classical civilisation - Greek and Latin offered on demand
Range of courses offered	Wide and complex	Wide	Six undergraduate courses in Classical Studies	Narrow
Mode of teaching	Tutorial system in groups of one or two	Lectures, seminar discussions, practical lessons, oral presentations and tutorials	Distance – online forums, e-mails, phone, group tutorials	Mostly, lectures and group work tutorials
Skills learners expected to gain	A broad range of intellectual and transferable skills	A broad range of intellectual and transferable skills	A broad range of intellectual and transferable skills	intellectual and transferable skills
Career opportunities for students	Several, e.g. archaeologist, curators, journalism, law, accountancy, the theatre, banking, computer programming, teaching, industrial management, politics, the civil service, local government, librarianship, museums, theatre and performing arts	Several, e.g. journalism, heritage management, law, civil service, teaching, business, IT, tourism and many more	Most students are already employed, they just want to upgrade all change professions	Teachers, civil servants, administrators, politics, tourism, banks etc.
Resources available for students	Strong libraries, IT resources, artefacts; Museums	Strong libraries, IT resources, artefacts; Museums	Module booklets; and information uploaded on the web	Under-stocked Library
Opportunities for student motivation	Field work with projects; placements in Museums; Study abroad, prizes and scholarships	Field work with projects; placements in Museums; Study abroad, prizes and scholarships	Can study any time while working; constant contacts with tutors;	Annual National Bank Award for best student in faculty as a whole; Occasional Dean's list

one in Greek and one in Latin. For *Literae Humaniores* II (which is Classics II) in course two, a student must take eight subjects, except that two of these may be replaced by a second classical language. The following is the range of undergraduate courses in Classics, which split further according to Papers: Classics I; Classics II; Classics and English; Classics and Modern Languages; Classics and Oriental Studies; Classical Archaeology and Ancient History. All courses can be taken by even those who never did a classical language at school.

At the School of Archaeology, Classics and Egyptology, University of Liverpool, there are degree programmes in: Ancient History leading to BA(Hons); Ancient History and Archaeology (Joint Hons); Archaeology BA (Hons); Archaeology of Ancient Civilisations BA (Hons); BSc Evolutionary Anthropology; Classics BA (Hons); Classical Studies BA (Hons); Classical Studies and a Modern Language BA (Hons); Egyptology BA (Hons). The degree duration for their BA Hons is for three years.

The Open University offers six undergraduate Classics courses by distance learning and they use a point based system. The duration of the degree depends on the candidate for most of the candidates do their studies on a part-time basis as they are employed.

The University of Malawi offers a four year BA degree operating under a semester system.

4.8.2.2 Comparison of mode of teaching and skills learners are expected to gain

At Oxford University they employ a unique tutorial mode of teaching. Rather than having learners sit at the back of the class for lectures, learners are engaged in either one to one with the lecturers or in very small groups. At Liverpool University, the teaching is in form of: lectures; seminar discussions; practical classes; oral presentations and tutorial sessions dedicated to the discussion of coursework, individual study and group work. At the Open University, students organise their own study times. Associate lecturers maintain contacts with individual students through e-mail, phone or arrange group tutorials and through the use of online forums. (For University of Malawi see above)

At all Universities the emphasis is on intellectual and transferable skills, but such skills are broader at Oxford and Liverpool based on their course offerings and in-depth study. For example, the University of Oxford believes that: ‘employers appreciate that Classics provides mental training in a whole range of different disciplines, and produces graduates of exceptional intellectual flexibility’.

Furthermore, they argue that ‘in our world of rapid social and technological change, it is the capacity to react to new and unforeseen developments with flexibility which employers value most, and it is widely recognised that Classics and related subjects produce just the kind of graduate they are looking for, with an unparalleled capacity to adapt to new circumstances and learn new skills’

(<http://www.classics.ox.ac.uk/careers.html>).

4.8.2.3 Comparison of career opportunities for students

All universities report their graduates having landed into different jobs, besides teaching. But Universities of Oxford and Liverpool produce a lot more who move to do graduate studies in other areas e.g. academia, accountancy, law or medicine.

4.8.2.4 Comparison of resources available for students

Oxford University being the largest Classics department in the world, has a very vast array of resources such as: The Ashmoleum Museum, which is the world's oldest museum; Students have access to libraries such as the Sacker, Taylorian and Bodleian; wide web resources, such as: Perseus Home Page; *Thesaurus Linguae Graeca*; Electronic Resources; News in Ancient Greek; Meta-Indices, e.g. *Argos* (search engine for all major classical resources); Web Journals, such as: *Arachnion*; *Histos* (ancient historiography) *Didaskalia* (Journal of ancient theatre and modern productions); Internet archaeology: *Retiarius* (a Latin only electronic journal devoted to the study of Latin from Antiquity to the present); TOCS-IN (A database enabling students to search for key words in article titles from about 160 Classics related journals); Teaching Resources; JACT (The Joint Association of Classical Teachers); Omnibus (magazine for Students of the Classical World, published by JACT); TextKit: Latin and Greek texts in pdf.; and many more. The libraries are also well-equipped.

Some of the resources for Classics at the University of Liverpool include: well-equipped lecture and seminar rooms, computing facilities and laboratories; there is also Garstang Museum of archaeology with a lot of artefacts from Egypt, Greece, the near East, and Prehistoric Europe. The School has well equipped library.

The Open University is predominantly a distance learning institution. The method of study is called supported open learning. Students are supposed to visit libraries that are within their proximities. However the University sends students course materials, and currently most of this is done on-line. Every year, the OU floats around five percent of its course materials as free open educational content. The Open University has also dedicated a channel on YouTubeEDU through which students can learn from a wide range of subjects (<http://www.open.ac.uk>).

4.8.2.5 Comparison of opportunities for student motivation

Oxford university avails various opportunities to students, in form of grants and scholarships. The following are some of the grants and scholarships that are given to undergraduate students: Grants: academic grants, Book grants, Vacation grants, Britton Instrumental Bursaries, Academic Prizes, Extracurricular Funds, The Lingen Fund; Year Abroad Fund and many more. Some of the scholarships given to undergraduates are: Mrs J.H. McKeown Scholarship, Jardine Scholarship, Sarah and Nadine Pole Scholarship; Whitehead Travelling Studentship.

The University of Liverpool also gives its students some grants, for example: Baring Prize, which is given for special exam in unseen translation and prose composition in Greek, German and Latin in rotation; Felicia Hermans Prize for Lyric poetry; Thomas Hornby Scholarships, given for best performance in Greek part one examinations; Post Gate Prize, a special merit in part one examination of BA with Honours (Greek and Latin); Dawson Turner Prizes, given as merit for part two of final BA (Hons) in Classics.

The Open University offers students opportunities to update and extend their skills through Continuing Professional Development (CPD) courses. Students can learn new skills and acquire knowledge and ideas that they can immediately apply in practice. And the advisors are always on-line providing support through e-mails or sometimes through open forums.

At the University of Malawi, just as at the Open University, grants and prizes to students are rare. As already pointed out, UNIMA runs an occasional Dean's List and there is the Annual National Bank Award.

It is worth noting that Oxford University even grants an extracurricular award to those who excel in some sporting activities. In a way the University encourages participation in sporting activities, for a healthy mind in a healthy body (*mens sana in corpora sano*).

4.8.3 Comparison of UNIMA with selected American universities

4.8.3.1 Comparison of structure of the degree and range of courses

Refer to Table 4.25 on the next page. The Universities of Vermont and Yale, respectively, offer majors in Greek, Latin and Classical Civilisation. This is similar to the structure of the Classics degree at University of Malawi where students can major in Latin, Greek, or Classical Civilisation. The only major difference between the two American Universities and University of Malawi lies in the range of courses on offer. University of Malawi Classics offers limited courses.

TABLE 4.25: Comparison of UNIMA Classics with Selected Classics

Programmes in the United States of America

Theme	Vermont	Yale	UNIMA
Structure of Degree programme	Three majors: Greek, Latin and Classical Civilisation	Three majors: Classics (Latin and Greek. Latin only, Greek only); Classical civilisation; Ancient and Modern Greek	4 year Bachelor's Degree -Classical civilisation - Greek and Latin offered based on demand
Range of courses offered	Wide	Wide	Narrow
Mode of teaching	Tutorials, lectures, seminars, PowerPoint, practicals	Tutorials, lectures, seminars, PowerPoint, practicals	Mostly, lectures and group work tutorials
Skills learners expected to gain	A broad range of intellectual and transferable skills	Written and analytical skills that can be applied in many areas	intellectual and transferable skills
Career opportunities for students	Teaching, medical school, management banking and investment etc.	Wide-and essential preparation for many different careers e.g. law, politics, business, teaching, journalism, computer science, theatre studies and museum work	Teachers, civil servants, administrators, politics, tourism, banks etc.
Resources available for students	Strong libraries; study materials produced by staff;	Strong libraries; vase paintings and other antiquities etc.	Modest Library lacking up to date copies
Opportunities for student motivation	Funded research; student travel opportunities; prizes scholarships and awards; The Goodrich Classical Club; Open Latin days	Annual prizes for Greek and Latin translations; Helicon, a semester literary magazine for Classics students; study abroad and educational visits	Annual National Bank Award for best student in faculty as a whole; Occasional Dean's list

4.8.3.2 Comparisons of mode of teaching and skills learners are expected to gain

Besides the lectures and tutorials, the two American universities also employ practical work as well as seminars and intense use of PowerPoint when teaching; unlike at the University of Malawi, as the table indicates. The skills the two American Universities impart to their students, can be broadly stated as intellectual and transferable skills. For example, at the University of Yale, Classics students 'are trained to develop

powers of critical analysis' and to be 'equipped with written and analytical skills that can be applied in many areas' (www.yale.edu/classics/undergraduates-resources.html). Along similar lines, Vermont Classics contends that Classics majors tend to be successful because they master grammar and syntax, expand their vocabulary, and learn intellectual rigour, communication skills, and analytical skill'. Furthermore, 'they also possess the ability to handle complex information, and above all, a breadth of view which other disciplines can provide' (<http://www.uvm.edu/classics/>). In other words, broader intellectual and transferable skills are supposed to be universal to every Classics programme, irrespective of the geographical boundaries. The same applies to the university of Malawi Classics programme.

4.8.3.3 Comparison of career opportunities for students

Career opportunities for graduates at Universities of Vermont and Yale are limitless, for graduates can go into a vast number of jobs. The same skills gained from Classics enable some to pursue graduate studies either in Classics or in different related areas of study. Some have gone for careers in law, politics, business, computer science, theatre studies, museum work and many more. Similarly, graduates from the Classics programme at the University of Malawi have gone into different careers, as stated earlier on.

4.8.3.4 Comparisons on resources available for students

Yale and Vermont have large libraries that are well stocked. The Classics library at Yale stocks about 25000 volumes. There are also other resources available to Classics students in form of: vase paintings and other classical antiquities in the Yale Art Gallery; Extensive collection of medieval manuscripts and ancient papyri in the Beinecke Library; and a growing collection of Greek and Roman coins in the Art

Gallery. At Vermont, in addition to their library, there are also other resources produced by the University of Vermont Classics Faculty and Classics Organisation, for example: mythological slide collection; commentaries on Latin letters; Cicero *Pro Roscio Amerino* commentary.

4.8.3.5 Comparisons on opportunities for students' motivation

At Yale, students may compete in various translation prizes in Latin and Greek and for essays in Classical civilisation and ancient philosophy. There is also a student journal (Yale Undergraduate Journal of Classics) a literary magazine published every semester. Its aim is to encourage scholarship in the Classics by providing undergraduate students to print their writings and disseminate them on campus. And in addition, Yale has a strong undergraduate career services. Student Travel Abroad or Student Exchange programme exist at Yale. So too at Vermont, there are several opportunities towards motivating students, for example: Student Travel Opportunities whereby students are funded to visit institutions in Greece and Italy, Rome, during the summer programmes and semester – and year-long study abroad; Students also can have their research projects funded by the McNair Scholars Program and by the APLE and URECA programmes; Various prizes, scholarships, and awards offered by the department in form of some cash prizes every year at Honours Day; there is also an undergraduate Classics Club, The Goodrich Classical Club which receives Student Government Association funding and organises field trips for museum tours and performances, guest lectures; Students also participate in the Latin Days, display activities in Latin performances to the public; there are also strong for recruitment and careers, for example: Workforce Recruitment Programme (WRP) that connects employers with recent graduates with disabilities who are eager to prove their abilities in the workplace through summer and permanent jobs; and also Careers Fairs, Job

Postings, to which students register to get updates of possible jobs or vocational employment. Unlike the other universities, the University of Malawi does not have a strong career or job identification programme for those who are either visually impaired or physically challenged or any other type of students for that matter.

4.8.4 Comparisons of UNIMA with selected Asian universities

4.8.4.1 Comparison of degree structure and range of courses

From Table 4.26 on the next page, it can be noted that all the three universities run a four year Bachelor Degree. It can further be noted that the two Asian universities do not teach the ancient languages (Greek and Latin) beyond the intermediate level.

4.8.4.2 Comparisons on mode of teaching and the skills students gain

The two Asian universities also include the seminar mode of teaching besides lectures and tutorials whereas the University of Malawi Classics programme does not employ the seminar mode in teaching. All the three universities agree that students gain intellectual and transferable skills as a result of learning Classics.

4.8.4.3 Comparison of career opportunities for students

Graduates from all the three universities go into different jobs based on the breadth of their liberal arts degree.

4.8.4.4 Resources available to students

Out of the three universities, it is University of Malawi that has a very modest library and even resources for teaching and learning.

4.8.4.5 Opportunities for student motivation

For the Asian universities, the researcher could not trace the opportunities available to students in order to motivate them. As for the University of Malawi, the motivations or prizes are: the Deans' List and the annual National Bank awards, as recognitions for exceptional performance.

TABLE 4.26: Comparison of UNIMA Classics with selected Classics programmes in Asian Universities

Theme	Chinese – Peking, Tsinghua, Hong Kong, Chinese Academy Of Sciences	Japan International Christian University	UNIMA
Structure of Degree Programme	BA 4 year degree.	4 year BA degree. Students decide major at end of second year	4 year Bachelor's Degree -Classical civilisation - Greek and Latin offered based on demand
Range of courses offered	Greek and Latin morphology are taught as a single course; courses in Greek and Latin go up to the intermediate level only; literature courses are in translation and include all courses from all disciplines	World of Classics; Classical literature; Greek language I –ii; Latin language I to II; Greek reading courses and Latin reading courses	The ancient languages are supposed to run up to final year, so long as students register for them.
Mode of teaching	Mainly lecture mode with other courses on seminar mode	Lecture discussion, lecture presentation, lecture and assignments; and seminar	Mostly, lectures and group work tutorials
Skills learners expected to gain	Intellectual and transferable skills	Intellectual and transferable skills	Intellectual and transferable skills
Career opportunities for students	Teaching, law, diplomacy, civil service and business	Secondary school English teachers, computer programmer, Christian clergy, international trading, travel, industry, etc.	Teachers, civil servants, administrators, politics, tourism, banks etc.
Resources available for students	Library	Library	Modest Library lacking up to date copies
Opportunities for student motivation	Not captured	Not captured	Annual National Bank Award for best student in faculty as a whole; Occasional Dean's List

4.8.5 Comparison of UNIMA with selected South African universities

TABLE 4.27: Comparison of UNIMA Classics with selected Classics programmes in South African universities

Theme	UNISA	KwaZulu Natal	Stellenbosch	UNIMA
Structure of the Degree programme	BA General degree programme: Ancient History; Classical Culture; Ancient Greek and Latin	Refixing the degree programme under School of Religion, Philosophy and Classics	Five general subjects in first year, three in second and two majors in third year. Ancient Cultures; Ancient Greek; biblical Hebrew; Latin; Classical legal culture	4 year Bachelor's Degree -Classical civilisation - Greek and Latin offered based on demand
Range of courses offered	Wide	Moderate	Wide	Narrow
Mode of teaching	Distance; innovative tutorial material	Lectures, tutorials and PowerPoint presentations	Lectures, tutorials and PowerPoint presentations	Mostly, lectures and group work tutorials
Skills learners expected to gain	A broad range of intellectual and transferable skills	Intellectual and transferable skills to many situations in life and employment	A broad range of intellectual and transferable skills	intellectual and transferable skills
Career opportunities for students	Teaching at universities or secondary schools; areas like foreign affairs, broadcasting, and government	Education, politics, management, law, archivists, museums, etc.	Several e.g. archivists, civil service, teachers	Teachers, civil servants, administrators, politics, tourism, banks etc.
Resources available for students	Strong libraries; and strong on-line and tutorial materials	Teaching museum and strong library (Whitely)	Library; Museum of archaeology, teaching equipment	A modest library collection of Classics books, most of which are old
Opportunities for student motivation	UNISA on Facebook; Classics blog; Daedalus a Classics journal; financial aid through trusts e.g. Ian Maclean Trust fund	Students can design their own website around a Classics theme	Merit bursaries; sibling benefits – a 10% rebate on tuition fees for 2 to 3 same family members study; CASA essay competition; Exchange, Study abroad; a summer school competition	Annual National Bank Award for best student in faculty as a whole; Occasional Dean's list

4.8.5.1 Comparison of structure of the degree programme and range of courses

Undergraduate course offerings at University of Stellenbosch are wider, followed by those at University of South Africa, and then university of KwaZulu Natal which has moved more into interdisciplinary courses as a result of the amalgamation of two universities. All the three South African universities are much more entrenched in Classics having existed for a long time, much longer than the Classics programme at the University of Malawi. For example, Stellenbosch was established in 1886; University of KwaZulu Natal in 1910; and University of South Africa was established some 140 years ago.

4.8.5.2 Comparison of mode of teaching and skills

In terms of mode of teaching, the only odd one out is the University of South Africa (UNISA) because it is a predominantly distance education institution. UNISA offers tutorial through its innovative material and it uses online facilities as well. At the Universities of Natal and Stellenbosch, lecturers use lectures, tutorials, seminars and PowerPoints in various ways. At UNIMA the mode of teaching is largely through lectures and some occasional group work tasks and rarely, PowerPoints.

In terms of skills, all universities aim at inculcating broader intellectual and transferable skills to students.

4.8.5.3 Comparison of career opportunities

Graduates from all the three South African universities, including the University of Malawi, have gone into diverse careers.

4.8.5.4 Comparison of resources available for students

The three South African universities have very strong libraries and advanced use of IT services and teaching technologies. University of KwaZulu-Natal has a well-stocked library and even a teaching museum. The same applies to Stellenbosch, and even the University of South Africa.

4.8.5.5 Comparison of opportunities for student motivation

All the three universities in South Africa are capable of offering financial aid through trusts or in form of merit bursaries to its deserving students. This does not normally occur at the University of Malawi but ‘needy’ students can apply for a loan in order to complete their studies.

It is further worth noting that Stellenbosch is unique amongst all the universities in that it offers a rebate of 10% on tuition fees for families that have 2 to 3 siblings studying at the university. In addition, Stellenbosch also offers various merit bursaries. Furthermore, in order to encourage promising undergraduate and Honours students in Africa to pursue their interest in Classics, students not only at Stellenbosch but all over Africa, are allowed to join CASA (Classical Association of South Africa) essay competition. Participants can write essays on any aspect of Greek or Latin language or literature, or classical history or civilisation and get a prize.

4.9 Summary of Findings, Presented According to Research Questions

4.9.1 Research Question 1

The first research question explored the current status of Latin/Greek/Classics teaching at secondary school level. The results were as explained below:

No government secondary school offers Latin, but mostly the Catholic seminaries and Kamuzu Academy. In seminaries Latin is no longer taught to learners for purposes of conducting Mass, as it is no longer conducted in Latin in Catholic parishes. Rather, the seminaries teach Latin for the benefits it offers as a language, but only up to JCE level. The greatest hub for the teaching of Latin, Greek and Classics generally is Kamuzu Academy. The main text used is the *Ecce Romani* series, which some teachers supplement with other grammar books. All the teachers used the same Latin text when they were students so they find it familiar. .

The results revealed that all teachers teach Latin the way they were taught, probably because not trained to teach Latin. This raises serious implications for pedagogy, because Latin teaching methods are not static. Furthermore the teachers could not spell out the approach they use yet they are expected to know a combination of approaches. .

Furthermore, Malawian Latin students have difficulties in understanding Latin conjugations and declensions because they reach secondary school with an inadequate grasp of elementary English grammar concepts.

Amongst the notable concerns the teachers raised were: the inadequate teaching resources for Latin; the unclear Latin Junior Certificate syllabus; and the need for those teaching Latin to meet regularly.

4.9.2 Research Question 2

The second research question investigated the attitudes of Malawian undergraduate Classics students in general to Classics and at different levels of their education?

It may be recalled that the attitude questionnaires that were administered contained several Likert- type items clustered around mainly: the respondents' interest towards Classics; Classics for their future career; and the importance of Classics in general.

As an overall comparison, for the whole group of First Years (Classical civilisation, Latin and Greek combined) only the Latin group showed the highest proportion of negative attitudes as compared to those taking Classical civilisation and Greek, respectively. As for Year Three Classics: those taking a Gender course displayed higher positive attitude scores, while their counterparts taking course on Classical Literature in translation, held a higher proportion of negative attitudes. The reason for the Gender course to have scored positive attitude result would indicate the popularity of courses in general that touch directly on current topical issues, and that has to be encouraged.

In general and in comparison to the rest of the years (Years One to Three), the results indicate that respondents at Year Four, the final year, scored the higher proportions of positive attitude results. This could be the result that as students go higher so too they aim higher and are more serious with their studies, but if this were so, the question why there were only two students for the whole of that year taking Classics as a major, could only be answered later.

4.9.2.1 Difficulties regarding teaching and learning

Two items regarding teaching and learning were drawn out from the attitude items to gauge responses of respondents at all levels of study.

The results showed that students at the lower levels (Years One and Two) normally experience difficulties in understanding concepts about their levels of difficulties in understanding concept diminish as they move to Years Three and Four. As alluded to above, this finding confirms that the more the students advance to higher levels, the more appreciation of the subject areas, they attain.

In terms of whether respondents liked the way their respective courses were taught, overall, the results indicate that the majority of the respondents for those levels did not like the way Year One Classics and Year Two Classics courses were taught. It is further interesting to note that the results for this item for Second Year respondents, matched with their attitude results. It is worth noting that at the upper Years, Three and Four, the majority of the respondents liked the way Classics was taught. This probably confirms as respondents get more mature they put more effort in doing self study or research after classes.

4.9.3 Research Question 3

The third research question explored the ways students viewed Classics as relevant to their culture.

Various suggestions were proffered by all respondents. Some of the suggestions centred around teaching and learning while a majority of them touched on various other issues regarding Classics pedagogy as a whole. It is interesting to note that those

responses which implied misconceptions were quite minimal as compared to those at Second and First Year levels. In addition, respondents variously decried the lack of resources and also pedagogical problems. One pertinent observation regarding teaching ancient languages at beginners' level was that Latin and Greek be taught in such a way to accommodate real beginners. This observation is a vital one in that the Latin class is a mixed one, on the one hand, there are a few of those who did Latin at secondary school (but do not disclose) and on the other, the majority, were having their first contact with Latin. The danger is that when such a group is taught together, those who are real beginners are disadvantaged because the teacher proceeds at the same pace when teaching. This is one of the areas Chancellor College Classics programme can learn from other Classics programmes using the Comparative Education, on how they take on board pure beginners and those who already had an acquaintance with ancient language. So, too, were those responses that pointed out to the need to undertake educational visits to sites and need for practical field work. In fact the views from students confirmed the need not only for resources but primarily for a re-look on the Classics programme in terms of its offerings and, above all, the teaching itself.

4.9.4 Research Question 4

The fourth research question investigated the skills Classics students anticipated achieving when learning Classics.

The overall comparative results of the skills across all levels showed that

On thinking skills, respondents did not favour the problem solving skills. Perhaps the respondents erroneously viewed the problem solving skill as a preserve of the

sciences alone. Under communication skills, much as respondents agreed with other sets of communication skill, however, it was only Years Three and Four that agreed the most. This calls for the need for those teaching to also teach in passing on how students can write good essays or assignment. That work should not be left to the Language and Communication Skills Department alone. Finally, under transferable skills, respondents showed lack of appreciation of skills that deal with transfer of learning which are essential not only for Classics but for all Humanities in general. Such are skills that would assist students to cut or apply across disciplines

4.9.5 Research Question 5

The fifth research question compared the actual Classics teaching setting at the University of St. Andrews, School of Classics, with that at the University of Malawi, Chancellor College, Classics Department.

As point of comparison with University of Malawi Classics programme, the emphasis was less on the teaching process because classes are handled by different lecturers with different expertise and qualifications. The mode of capturing the data was through participant observation, as the researcher sat through all the lectures.

The results showed that teaching environments and the resources available at School of Classics, University of St. Andrews and Classics department, University of Malawi, differ considerably, St. Andrews maintains an upper hand. Students taking Classics at St. Andrews appear to be more enthusiastic and are mostly those who had registered for the subject because they have passion for the subject, not just for the sake of filling a gap in their registrations. The School of Classics at the University of St. Andrews employs the following methods as appropriate to the level of study and

the particular content of each module: lectures; autonomous learning groups; independent study activities (supervised and unsupervised); language learning (translation, linguistic and analytic competence); one to one discussion; project work; regular practice exercises; seminars; small group discussion tutorials; tutorials; and workshops. Teaching Classics in a seminar mode and the use of tutors are among several things university of Malawi Classics department can emulate. So too, the use of a variety of teaching approaches for the ancient languages, as done at St. Andrews School of Classics, is worth emulating. Finally, it is important to point out the Chancellor College Classics teaching/learning atmosphere, has been compared with a giant institution School of Classics, University of St. Andrews, whose Classics programme has been ranked on position 3 in the United Kingdom after Cambridge (first) and UCL (second), according to the research on UNIVERSITY GUIDE 2014: League table for Classics as published by the Guardian News, UK (Tuesday, 4 June 2013). The ranking among other things, takes into account the following: students' satisfaction with course (obtained 98%); students' satisfaction with teaching (rated 98%); and on students' satisfaction with feedback, rated 81%. This being the case, therefore it is a foregone conclusion that St Andrews Classics programme befits as 'best practice' for the Chancellor College Classics programme.

4.9.6 Research Question 6

The sixth research question looked at views about Classics teaching by Classics experts from other universities.

For ease of making comparisons with the University of Malawi Chancellor College Classics program, the other foreign universities were grouped as follows: Scottish, English, American, Asian, and South African. The categories were juxtaposed with

University of Malawi Chancellor College Classics programme, on thematic areas for the purposes of making simultaneous comparisons (Bereday 1964). The themes were the following:

- justification(s) for Classics;
- the structure of undergraduate degree(s);
- how courses evolved;
- how Classics courses are currently taught;
- new technologies used;
- innovative educational methods and content;
- courses that attract more students;
- extent of collaboration with scholars from other disciplines;
- diversity of subject combinations;
- possible career paths for Classics graduates;
- follow-up of Classics graduates in their job placements;

4.9.7 Research Question 7

The seventh research question compared the Chancellor College Classics programme with other Classics programmes in selected universities from the United Kingdom; the United States of America; Asia; and other African countries.

All the other universities have much wider Classics programmes than the University Malawi. However, all run Classical Civilisation courses which attract larger numbers than the language courses. The teaching of ancient languages at beginner's level, combining intermediate or advanced students with those who are just beginning, remains a common challenge to all universities' Classics programmes.

The extent of collaboration amongst disciplines just ends at subject choice for students. Scholars do not go further to work together in teaching assessing students on the common areas at undergraduate level. Interdisciplinary collaboration sometimes only happens at the graduate level when supervising students.

Some universities can even offer learners wider choices in course combinations. For example, Latin combined with Mathematics;

Some universities have ways of connecting with their Classics graduates through newsletter, but the majority do not. Through such ways students studying at the universities can easily recognise role models;

The possible career paths for Classics graduates appear to be equally wide for all the universities; Classics Graduates from the different universities have gone into: journalism, surveying, law teaching, information work, archaeology, human resources and publishing, technical authors, administration, civil service, banking, business, communications, computer science, marketing, medicine, museum work, religious studies and ministry, social work, and into many more jobs where the transferable skills from a Classics degree are particularly useful. In this connection, Kenneth Kitchell writing on 'Careers for Classicists in Today's World' neatly summarises it all:

The study of Classics can lead to many careers. Most who choose the Classics do so first and foremost out of fascination and enchantment, a literal love of the field. Career considerations may come second to such devotion, but they are real considerations all the same. At whatever level you choose to pursue the Classics, to whatever extent it forms the core of your day-to-day occupation, one thing must be borne in mind. Classics is one of the premier liberal arts degrees, imparting to its students

unparalleled abilities to read, interpret, communicate, and, most importantly, think. ... The study of antiquity, of the languages, arts, history, and literatures of the Greeks and Romans, is intrinsically valuable, and benefits achieved in this study go far beyond the realm of where one works on a daily basis.(Kitchell, 2012:28)

Thus, it can be seen that the training in the Classics could be said to be skill-based as opposed to preparing the graduates for specific vocations –after all, it is a liberal arts degree.

Some university Classics are far advanced in using new technologies for teaching, even using the web, MOODLE or MMS; While MOODLE or MMS can be used as a reinforcement tool for basic concepts, MOODLE can provide social context for students to do tasks together and learning in addition to working in groups; and thus MOODLE is based on Social Constructivism. The need to create a learning environment doesn't have to be a physical environment only, but can also be on the cyber .And 'while the use of technologies in teaching is commendable, Brinkley et al. (1999:148) advises us to be cautious, as he puts it clearly:

We stress the word 'useful' because electronic resources complement, but seldom replace, more conventional teaching techniques. Electronic tools can make classes more efficient; lectures more compelling, informative, and varied; reading assignments more extensive, interesting, and accessible; discussions more free ranging and challenging; and students' papers more original and well researched. Only you [the teacher] however, can judge if these techniques advance your own teaching goals. (Brinkley et al. 1999:148)

The prevalent modes of teaching Classics courses for most universities in America, United Kingdom, Asia and for Africa are: tutorials, lectures, practical work as in the

case of Archaeology, and seminars; but the Classics programme at Chancellor College does not use the seminar mode of teaching;

Use of chalkboard work has been replaced with white boards for most universities except at Chancellor College. White boards are more convenient than chalk boards as there is no chalk dust - even the writing on the white board is more legible;

Apart from Chancellor College, the majority of universities avail to students a wider range of opportunities for learning experiences, for example, Travel abroad programmes, real field work for archaeology classes, educational visits to museums, and student attachments;

Not all university Classics programmes offer opportunities for student motivation in terms of various Classics, Greek and Latin prizes;

Other Classics departments keep on updating or coming up with new courses to reflect the current environment of teaching/learning of Classics, e.g. courses like: The Classical Tradition in Scotland; Contemporary Reception of Greek and Roman Classics; Classicism and Modernity; Classics in Black; Ethnicity in the Ancient World; Athenian Democracy; After Virgil: *the Aeneid* and its Reception; In the footsteps of the Ancients; Greek and Roman science; Ancient and Modern novel; Pleasure, Goodness and Happiness: Hellenistic Ethics; Greek Rhetoric and its Representation; Death and Dying in Ancient Greece; Latin Philosophical Writing; and many more.

All university Classics programmes aspire to equip students with the requisite intellectual and transferable skills, (for example, some of the skills like: logical

thought processes; good communication skills, written and oral; interpreting, assessing and evaluating sources; leading and participating in discussions; research and analytical skills; working independently and to deadlines) though for some universities, including University of Malawi, such skills are not articulated in documents. Universities in the UK and USA have channels of getting skills they impart to graduates published;

Not all Classics programmes have up to standard resources for students, and Malawi ranks the least;

Other Classics programmes produce module booklets for their students and the same can be accessed on the web. In addition there is always an annual prospectus describing Classics courses;

Tutors (graduate tutors) cannot teach at universities before undertaking a special teaching course;

There is a culture of very strong student orientation at other universities to the extent that Classics students can take part going into the communities to bring an awareness of Classics and some universities conduct 'Classics Open Days' where prospective students and their parents can even come and sit in Classics classes to appreciate the lessons and even ask general questions about the nature of Classics and in so doing, prospective Classics students know in advance of what they will be getting themselves into.

Some of the universities have strong Alumni Relations Offices. For example, the Alumni Relations at University of St- Andrews runs a very popular Family

Programme which enables families to be part of the St. Andrews community, keeps them up to date with developments at the university, and provides ways in which they can contribute to and share in its achievements.

At a number of universities, just as at Chancellor College, Classics courses are of two types: (a) Classical Civilisation Courses, for which no knowledge of the ancient languages is necessary, and (b) ancient language courses, which require knowledge of Latin and Greek.

The major similarity amongst all the various Classics programmes is that they offer courses that do not require any knowledge of the ancient languages, Greek and Latin and that learners can start to learn the ancient languages from scratch.

Classics departments in Scotland, England and the United States of America, do not have many challenges as those in Africa or Asia where the context is different and have to justify their existence using the argument of ‘globalisation of education’.

4.10 Conclusion

This chapter has presented the results, their interpretations and summaries. The results of the current status of Classics/Latin teaching at secondary school level, which acts as a springboard to tertiary level, revealed some challenges at secondary level which need to be addressed. Thereafter, the results of comparisons of attitudes of Malawian Classics students in general, were compared across all levels. The attitude results revealed that Classics learners have fairly positive attitudes towards Classics and that such positive attitudes need to be reinforced. The results of the items on students’ questionnaires were further compared amongst selected themes in terms of: teaching

and learning; skill; relevance to Malawi context; and other issues that demanded free responses. The results of skills showed that a higher proportion of students do not recognise all the skills, rather, some of the skills. Similarly, for issues of relevance and others, the results indicated that not all learners appreciate relevance of Classics in an African context, still more, some harbour misconceptions. The researcher used inductive/interpretative analysis technique to the students' free responses as is typical of qualitative data.

The results of the interviews with experts of Classics from other universities yielded a dearth of information relating to Classics pedagogy which can be related to Malawian context. Furthermore, a summary of different Classics programmes was given and their programmes were compared to the University of Malawi Classics programme, in terms of: structure of the degree and range of courses; mode of teaching; skills learners are expected to gain; career prospects for students; resources available for students; and opportunities for students' motivation. Summaries for all the findings have also been stated.

The final chapter will offer major conclusions and appropriate implications.

CHAPTER FIVE

CONCLUSIONS, IMPLICATIONS AND RECOMMENDATIONS

5.1 Introduction

The general objective of this research was to identify by comparison with other Classical Studies programmes ways of contextualising the University of Malawi Classical Studies curriculum to fulfil the needs and interests of Malawians, showing them the relevance of Classics in Africa. The researcher's contention was that the Chancellor College Classics programme – the teaching of Classics in general and the Classical Civilisation courses in particular – should be conducted in such a way that reference is made to its African context as much as possible in order to make Classics more appealing to Malawian students of Classics, while at the same time achieving quality and relevance.

The objectives of the study centred around two aspects: first, it was to gauge the levels of misconceptions towards Classics at tertiary level (undergraduates) in Malawi with a view to analysing students' awareness of their Classical Studies needs. And, second, to gather information about how and what various African and non-African Classics departments teach at undergraduate level and how that can be related to Malawian contexts. It was the purpose of this study to strengthen the basis of Classics teaching at undergraduate level in Malawi in order to make the learning of Classics

more meaningful and relevant to Malawian contexts in an attempt to bridge the gap between classical antiquity and African cultures.

Specifically the study aspired to find out: (a) How to motivate Classics students to realise the need and importance for learning Classics in terms of skills they can achieve and the relevance of Classics in an African context; (b) How Classical Studies can be contextualised and reshaped to reclaim the foundational importance it has had. Following nearly three decades of change, the field is no longer what it was when Ogilvie filed his report in 1979; and accordingly, how should the department should respond to world academic trends in the study of Classics?

The results were presented with reference to each of the research questions. Even though the study primarily targeted Classics at tertiary level, it was still necessary to explore Classical Studies at secondary school level, because the lower level acts as a springboard to studies at tertiary level. This being mostly a qualitative research, its purpose was not to generalise application to all undergraduate Classics students globally. As Lincoln and Guba (1995) argue: 'the purpose of qualitative research is not to generalise the results of the total population but rather to obtain rich data and an understanding of an experience'.

The research design used for this study was a combined case study and comparative design. The case study, involving the University of Malawi undergraduate Classics students, was intended to find out about their perceptions/attitudes towards Classics, the skills they envisaged to gain from the Classics programme; teaching and learning; and the relevance of Classics to their culture, amongst other things. The comparative aspect of the research centred on comparing Classics programmes from international universities at undergraduate level with the University of Malawi, Chancellor College

undergraduate Classics programme by theme. Furthermore, the study included the comparison of the actual teaching process at undergraduate level at the University of St. Andrews, School of Classics, and University of Malawi, Chancellor College, Classics department. It may be recalled once more, that the overall research strategy used to harness the multiple data in this study is triangulation (Gaber, 2010:36).

5.2 Conclusions and Implications

The current situation for Latin and/or Classical Studies at secondary level is that, with the exception of Kamuzu Academy (which is unique in that Classical Studies are guaranteed to continue there following the decree of its founder, the late Dr. Hastings Banda), the position of Latin at the few Catholic institutions faces challenges. These challenges range from lack of qualified staff to teach Latin to lack of teaching resources. However, they are not insurmountable. There is still hope that we can help maintain the teaching of Latin in the few secondary institutions that remain. It would therefore be appropriate to orient Latin teachers at the seminaries on modern Latin teaching methods for almost all teach the way they were taught, which can be done in liaison with the Episcopal Conference of Malawi Education Commissions and Chancellor College Faculty of Education, through the University Certificate of Education (UCE) programme, while at the same time linking with the Classics Department for a Latin methodology course. Furthermore, there is need to move Latin texts from institutions that used to offer Latin but no longer do so to those institutions that still offer the language.

The position of Classics/Latin teaching at secondary school level is not unique to Malawi. The challenges are almost the same everywhere, though to different extents, as it is not in all secondary schools that the subject is offered. Our current Malawi

situation compares favourably with that obtaining in post-colonial South Africa, where Latin is now taught in very few schools. Chancellor College Classics Department will need to lead in bringing together all those interested in the learning of Latin, Greek and Classics in general at secondary and tertiary levels to discuss themes on emerging practices in Classics pedagogies. Policy makers and educationists should also be invited.

It is no longer the case that the majority of those coming from the few seminaries, secondary school or Kamuzu Academy that offer Latin, Greek or Classics pursue these subjects at tertiary level; rather the situation on the ground is that almost all who join the University of Malawi, Chancellor College, have their first acquaintance with Classics, Latin, or Greek at first year level. Those who take Classics come from different backgrounds. This implies that even if all secondary schools were to stop offering Latin, Greek or Classics, the enrolments for Classics would not be adversely affected to worrisome levels. To that end, it is necessary that those teaching Classics at university level do so in a manner that accommodates real beginners, especially for the ancient language courses.

The results of attitude measurements for the Classics undergraduates at Chancellor College revealed that, in general, learners have fairly positive attitudes towards Classics as a whole. High negative attitudes were more prevalent in the first two years than in the last two years. This can be attributed to the fact that most students at the start of their degree programme have just begun their acquaintance with Classics and are yet to fully appreciate what Classics is all about, unlike those in the final year, who have studied the subject for some years. It therefore calls for a more serious orientation for first years on what Classics is all about and the skills they can gain as a

result of learning Classics. Moreover, there is need for thorough outreach programmes to communities and schools, as is the case with some universities abroad, so that students should not only hear about Classics at university level, they should understand well what they will be getting themselves into. To some extent, students' attitudes towards Classics can be inextricably linked to what they believe the subject will teach them, or has taught them in terms of skills. Above all, there is need to foster positive attitudes by offering more innovative courses.

With regard to the way Classics is taught and the difficulties learners encounter in understanding Classics, the general perception respondents gave is that 'we are not doing everything right in our Classics teaching in Malawi'. To that end, it would be necessary to change the way courses are presented to students. In fact, this may be one of the major factors that would explain why our student enrolment numbers do not support an increasing appeal of Classics numbers at the final years.

Overall, the results revealed that the longer students study Classics, the higher their levels of understanding and appreciation of the skills gained. Generally, Classics is touted for the skills it imparts to its graduates, and relatively speaking, Malawian students recognise and appreciate these skills, such as are obtained in a liberal arts education. Therefore, efforts need to be made by Chancellor College Classics Department, and in general, all institutions offering such courses to make their Classics programmes more vibrant and rigorous so as to produce quality graduates capable of displaying the requisite skills. Training in Classics could thus be said to be skills-based, rather than preparing graduates for specific vocations. It also points towards the need for a Malawi Higher Education Quality Assurance Agency to draw up subject benchmarks, not only for Classics but also for the other university courses

in general, where the intended skills for specific subjects would be made public, thereby increasing awareness of the skills for specific subject areas to prospective students, even parents, guardians and the community at large.

The results of analysis of the views Classics students held at all levels regarding the relevance of Classics to their culture revealed that a number of respondents harboured some misconceptions. Furthermore, the misconceptions about Classics were more prevalent at the lower levels (Years One and Two), than at the higher levels (Years Three and Four). In other words, the levels of misconceptions diminished as the students progressed to higher levels. The explanation for this change could be that in general, as learners advance in their studies of Classics, so too their maturity levels in terms of their seriousness towards studies increases.

While a few saw no relevance, in general respondents at all levels viewed the relevance of Classics to their culture along the following lines: contributions in terms of skills, comparative lessons and/or lessons for the present. The respondents' views raise some important implications with regard to classical pedagogy. In order to enhance comparisons where necessary, the teaching of Classics, especially the Classical Civilisation courses that attract larger numbers, should be done in such a way that students are not only able to draw points of comparison in certain areas of Greco-Roman culture, but also adjudge some influences. In so doing, Malawi Classics students, and of course Classics students globally, would be able to appropriate, reconceptualise and re-contextualise the cultures of the Greco-Roman, and in the process, determine how they themselves might shape the history of ideas in the 21st century. A well-guarded comparative approach in the classrooms will have the added advantage of enriching Malawian students' appreciation of their own cultural

heritage, and has to be encouraged to ensure meaningful learning of Classics in an African context.

In addition to soliciting the respondents' views about the relevance of Classics to their culture, the instruments (questionnaires A and B) gave room to students for open-ended responses. To that end, respondents at all levels in general cited challenges. They decried the lack of teaching and learning resources; teaching and learning difficulties; the need for syllabus evaluation to include interesting topics and relevant issues; and also the need for student attachments to different organisations during vacations. Lack of resources, both human and material, has been a perennial problem for Classics and realising that at no point would the resources suffice, the challenge remains for those teaching Classics to be innovative and to teach well within the limited resources without compromising standards. With regard to student attachments (internships), Chancellor College as a training institution in conjunction with both public and private sectors, should institutionalise them (as is done in other universities) so as to enhance the balance between theory (as done in class, specifically for Archaeology and Art course) and practice, as is done in the field.

Having observed some of the undergraduate classes, as a participant researcher, at the School of Classics, University of St. Andrews, with the sole purpose of observing how Classics is taught, it is a foregone conclusion that the environment, the resources, and the opportunities available to students, and the teaching itself, are far beyond what obtains at Chancellor College Classics. There is indeed a strong and rigorous culture of Classics at the University of St. Andrews. The ways in which lectures, tutorials, seminars, and language lessons were conducted are worth emulating. For example, during a Latin lesson (using *Wheelock's Latin Grammar* the same basic text

used at Chancellor College), spoken or colloquial Latin was used all along and students appeared to have got used to it. In fact the lecturer could combine different methods of teaching Latin within a single lesson; by alternating the Grammar Translation Method with the Direct Method (when he generated spoken Latin) and the Reading Method, when changing sentences from ‘gerunds’ to ‘gerundives’. Such dynamic teaching in turn made those learning an ancient language to do so with ease and enjoyment. Similarly, for those classes where group work, or tutorials or seminars were conducted, and even where the use of MOODLE was encouraged by lecturers, everything that was done ensured that students would be able to engage with material understanding it from its context. Such conduct agrees well with one of the major tenets of Social Constructivism that regards learners not as empty vessels; rather, it preaches that teachers have to move away from didactic approaches to become facilitators, and in that way, students can engage in ‘discovery learning’. Such conduct, in the teaching and learning process, is worth emulating.

Results of the comparisons made between UNIMA Classics programme and Classics programmes of different international universities in the United Kingdom (three in Scotland, three in England), three in the United States of America, three in Asia (Japan and China), and three in South Africa, yielded a great wealth of learning experiences, as to which areas Chancellor College Classics programme could emulate as ‘best practices’ done elsewhere. As Harold Noah (1985) suggested, Comparative Education can help us understand both our society and the education it provides us, as well as our past; it also enables us to understand our present, making it easier therefore to figure out our future.

Classical Studies in Malawi can be enhanced by harnessing the best practices obtained from other Classics programmes and apply them to Malawi Classics programme in a way commensurate with the Malawian context. Among the many areas worth emulating as identified through the comparisons are the following: the structure of programmes; the range of course offerings; modes of teaching; the range of opportunities and resources available to students; integration of ICT into teaching and learning; and enhancing interdisciplinary/interdepartmental collaborative teaching. It is also worth pointing out that, just as in Malawi there is the need to argue for Humanities subjects and Classics, so too is this necessary in other countries where the Humanities are taught. On that note, our major justification for promoting Classics in Malawi should always be the skills Classics is capable of imparting to its graduates – skills that can help produce the human resource that is capable of driving the socio-political and economic development of Malawi. By incorporating some of the best practices done elsewhere, that would enable the Chancellor College Classics programme to respond to world academic trends in the study of Classics, thereby ensuring that Classics moves with the times, more as a leader than as a follower.

5.3 Recommendations

- Teachers at secondary level, especially those in the seminaries, should be trained in language pedagogy in addition to participating in seminars about teaching, in order to teach with a greater variety of language teaching techniques and methods.
- The teaching of Latin and Ancient Greek at tertiary level, especially at Year One, should be done in a manner that accommodates real beginners, considering that few students come from secondary schools that offered the ancient languages.

- At the same time, the Classics Department needs to be flexible enough to take on board those who have already had an opportunity to study an ancient language, and wish to continue to a higher level.
- Classics lecturers need to offer more innovative courses in order to foster the fairly positive attitudes that Classics learners have.
- Classics lecturers need to employ a well-guarded comparative approach in the classroom in order to enrich Malawian students' appreciation of their own cultural heritage, so as to ensure meaningful learning of Classics in an African context, for example a comparison of Ancient Greek and Roman religions with African Traditional Religion.
- The Department of Classics needs to source more teaching resources for Classics, as well as facilitate opportunities for student attachments, internships or study abroad, so as to enhance the balance between theory and practice.
- Classical Studies in Malawi needs to be enhanced by harnessing the best practices obtained from other Classics programmes and applying them to Malawi Classics programme in ways that are commensurate with the Malawian context.
- There is need for the Classics curriculum to be reviewed periodically, and more importantly, now. It is essential to invite an 'external eye' to participate in the review process, to look at the issues from a different perspective.
- The Faculty of Humanities needs to review the overlap of courses in Ancient and New Testament Greek, run by the Classics Department and the Department of Theology and Religious Studies respectively, to ensure the most efficient and effective use of resources, both human and financial.

5.4 Further Research

Future research might focus on the differences between what First Year Classics students have in terms of relevant academic skills and what their lecturers assume they have. Another study might look at how far Classics students' subject choices at university level are influenced by their parents, guardians or peers. A further study might investigate how far students' subject choices of Classics are linked to their career choices.

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APPENDICES

APPENDIX A: GUIDE FOR INTERVIEWING LATIN /CLASSICS TEACHERS IN MALAWI

1. What are student numbers for JCE first and second year?
2. What texts are currently used at this institution for teaching Latin?
3. Were these the same texts you used when you were studying Latin at that level?
4. What methods of lesson delivery do you use for teaching Latin?
5. Have you done any Latin teaching course or participated in a refresher course? If yes, how long ago was that?
6. Any challenges in teaching Latin at this institution?
7. Any suggestions for the improvement of Latin/Classics teaching?

Thank you so much for according me the opportunity to interview you.

APPENDIX B: INTERVIEW SCHEDULE FOR CLASSICS LECTURERS

1. What justification does your institution offer for teaching Classics?
2. How have Classics courses evolved at this institution?
3. What challenges are there for Classics at this university?
4. Between language-based courses (Greek and Latin) and classical civilization courses, which ones attract greater numbers?
5. To what extent is the collaboration with scholars from overlapping disciplines? (history, archaeology, etc.)
6. Do you have a system of following up Classics graduates in their job placements?
7. What are the possible career paths for your students?
8. How is an undergraduate Classics degree structured at your university?
9. How are Classics courses currently taught?
10. Which new technologies are used in the teaching of Classics?
11. Do the course offerings show innovative educational methods and content for Classics by introducing topics that deal with modern theories?
12. How diverse are subject combinations for students in terms of possibilities of combining courses outside one's School or Faculty?

APPENDIX C: STUDENT QUESTIONNAIRE ABOUT CLASSICS (A)

This questionnaire gives you the opportunity to express your views about Classics as a discipline.

Feel free to give your views. Please do not write your name. Your responses will be totally anonymous. The results emanating from the analysis of the questionnaire will be used as part of an overall assessment of the effectiveness of Classics and for improvements.

Please answer items from 1 to 26 using the rating as provided below according to the way the items appeal to you. But questions 27 and 28 should be answered on the spaces provided.

KEY:

1. Strongly Agree
2. Disagree
3. Undecided (neither Agree nor Disagree)
4. Agree
5. Strongly Agree

Insert a digit in the spaces i.e. ---- provided in front of each item.

ITEMS

1. ---- I only heard about Classics as a subject when I joined College
2. ---- My future career is independent from the knowledge of Classics.
- 3.---- I like Classics more than other subjects.
- 4.---- Classics will teach me to be a liberal thinker.

5. ---- I like the way how Classics is taught.
6. ---- The subject will improve my skill in written communication.
- 7.---- I have often difficulties to understand what we have to learn in Classics.
8. ---- Classics is a strange subject for me.
- 9.---- Nobody needs Classics knowledge.
10. ---- I hate Classics lessons.
- 11.---- Classics is not important in comparison with other courses.
12. ---- Classics is not useful.
13. ---- The subject helps me develop my ability to work as a team member.
14. ---- Classics is one of the easiest courses for me.
- 15.---- Classics teaches me to present material orally and in writing.
- 16.---- Classics knowledge is necessary for my future career.
17. ---- Classics knowledge is important for understanding other courses.
18. ---- I would like to be a Classics scholar.
19. ---- Prior knowledge is assumed for Classics.
20. ---- Classics helps me develop my ability to plan my work.
21. ---- The subject will sharpen my analytical skills.
22. ---- When I learn more Classics it will help me diversify my thinking
23. ---- The subject will develop my problem-solving skills.
- 24.----I would like to have Classics lessons more often.
25. ---- Classics teaches me to be a critical thinker.
26. ---- Having considered all things, what rating would you give Classics?

27. In which ways do you think the study of Classics is relevant to your culture?

28. What skills do you intend to get after learning Classics?

29. Please feel free to write any other comments

Thank you for taking your time to complete this questionnaire.

APPENDIX D: STUDENT QUESTIONNAIRE ABOUT CLASSICS (B)

This questionnaire gives you the opportunity to express your views about Classics as a discipline.

Feel free to give your views. Please do not write your name. Your responses will be totally anonymous. The results emanating from the analysis of the questionnaire will be used as part of an overall assessment of the effectiveness of Classics and for improvements.

Please answer items from 1 to 30 using the rating as provided below according to the way the items appeal to you. But questions 31 to 34 should be answered on the spaces provided.

KEY:

1. Strongly Agree
2. Disagree
3. Undecided (neither Agree nor Disagree)
4. Agree
5. Strongly Agree

Insert a digit in the spaces i.e. ---- provided in front of each item.

ITEMS

1. ---- I like Classics more than other subjects.
2. ---- My future career is independent from the knowledge of Classics.
3. ---- Classics has helped me develop my ability to plan my work.
4. ---- I hate Classics lessons.
5. ---- I have often difficulties to understand what we have to learn in Classics.

6. ---- The subject has sharpened my analytical skills.
7. ---- Classics is one of the easiest courses for me.
8. ---- The progress in Classics improves the diversity of our understanding.
9. ---- I like the way how Classics is taught.
10. ---- The subject has developed my problem-solving skills.
11. ----I would like to have Classics lessons more often.
12. ---- I like reading Classics books; I would like therefore go for a further career in this field.
13. ---- The subject has improved my skill in written communication.
14. ---- Classics knowledge is essential for understanding other courses.
15. ---- There has been a lot of pressure on me as a student when learning this course.
16. ---- Nobody needs Classics knowledge.
17. ---- Too many questions asked were just about facts.
18. ---- Classics has taught me to gather, memorise, organise and deploy information.
19. ---- Prior knowledge is assumed for Classics.
20. ---- Classics helps development of my conceptual skills.
21. ---- As a result of learning Classics I feel confident about tackling unfamiliar problems.
22. ---- Classics has taught me to present material orally and in writing.
23. ---- Classics knowledge is necessary for my future career.
24. ---- Classics has taught me to engage in analytical and evaluative thinking.
25. ---- I would like to be a classicist.
26. ---- Classics has taught me to work with others, work under pressure and meet deadlines.
27. ---- Classics is not important in comparison with other courses.

Thank you for taking your time to complete this questionnaire

APPENDIX E: CONSENT LETTER

UNIVERSITY OF MALAWI
CHANCELLOR COLLEGE
DEPARTMENT OF CLASSICS

TO: The Registrar, Chancellor College

Cc: Dean, Post graduate Studies

From: Steve Nyamilandu, Department of Classics

Chancellor College

Date: 18th March, 2011.

Dear Sir,

REQUEST TO ADMINISTER RESEARCH INSTRUMENTS TO AND TO USE DOCUMENTS RELATED TO CLASSICS FOR MY PHD RESEARCH.

As you are aware Sir, I am studying for a joint PhD with School of Classics, the University of St. Andrews, Scotland UK, and the University of Malawi, Chancellor College.

I plan to administer some questionnaires to Chancellor College classics students as well as use documents relating to Classics as part of my research.

The purpose of my writing is to seek authorization from your office for such an undertaking, Sir.

I appreciate in advance for your assistance in this regard.

Steve Nyamilandu

Joint Phd student, University of Malawi and School of Classics University of St. Andrews

Steve, for your information

REGIS
UNIVER
2011

**APPENDIX F: BRIEF NOTES ABOUT THE HISTORY OF LATIN AND
CURRENT POSITION OF LATIN AND CLASSICS AT
SECONDARY LEVEL IN MALAWI**

The first use of Latin in Malawi

It was the early missionaries who first brought Latin to Nyasaland. The Scottish Missionaries were the first to come as a result of the explorations by Dr. David Livingstone (1813-1873). It was as a result of his appeal to other missionaries to come and fight slave trade that saw the coming to Nyasaland of the first missionary expedition of the Universities Mission to Central Africa (UMCA) that arrived in Malawi in 1861. The first Scottish Missionaries never used Latin at the onset, rather they introduced it later. In contrast, the Catholic missionaries used Latin at the onset, as the language of the Church when administering Mass. The first Catholic missionaries to come to Nyasaland were the White Fathers, who arrived in 1889. But they could not settle down completely because of the resistance they met with from slave traders, to the extent that they had to retreat to the Tanzanian vicariate and only returned in 1897 when the tension had subsided.

The year 1901 was the real year for the beginning of settlement by Catholic missionaries, and it can be inferred that the period between 1897 and 1901 was the period when Latin was first used to celebrate Church Mass in Nyasaland, as Latin was the language for celebrating Mass for the Catholic Missionaries. Scottish missionaries never used Latin for their church services.

Establishment of formal education in Malawi and the teaching of Latin

As reported by the Teachers' Union of Malawi (TUM), formal education in Malawi was started by various missionaries such as the Free Church Mission (Livingstonia

Mission), Church of Scotland, Universities Mission to Central Africa, Roman Catholic Mission, Dutch Reformed Mission. The missionaries emphasised education based on Christian principles and the attainment of the 3Rs: Reading, Writing and Arithmetic. The missionaries employed teachers who worked under their instructions and advice. Initially, the colonial government did not play a role in the education of Africans. It was only later that the government felt the need to coordinate the running of African education in the country. To that end, the first Department of Education was established in 1925 (Teachers Union of Malawi, 2012).

Commenting on attempts by missionaries to introduce education at that time, De Villiers (1979:5) reports that David Livingstone attempted to introduce various elements of European culture to Nyasaland in a very short time but without success. Rather, it was the missionaries who followed him to evangelise the people of the country who introduced education as we know it. They went on to establish mission stations where one of their aims was to teach people to read and write, which later on expanded to include academic studies similar to those in European schools. De Villiers (1979:12) further reports that David Livingstone felt that there was a need for an alternative way of life by encouraging the founding of missionary activities in his struggle against slavery. It was in that spirit that in 1857 he appealed to the Universities of Cambridge and Oxford for missionaries to come to Nyasaland. And following that call, a party led by Bishop Mackenzie arrived in the Shire Highlands in 1861 and immediately found themselves in conflict with slave traders.

It was not until 1876 that Western education was established in Malawi. And even then, there was no mention of Latin as a school subject when Dr. Robert Laws, another prominent missionary educator, mentioned the subjects that were taught:

Bible lessons, Chichewa, English, Arithmetic, Carpentry, Brick-laying and Needlework (Pachai, 1973).

From 1889 the various Roman Catholic Church orders began to establish small bush schools and other missionary groups established a few others. However, still at that point Latin was not offered as a school subject. No mission centre provided a secondary education until 1940. In addition to learning other subjects, the trainee priests had to learn Latin as a compulsory subject to assist in understanding the Catholic mass that was conducted in Latin. The Catholic Church also taught Latin in the then preparatory seminaries, basically at the primary level of schooling.

For a long time the teachers of Latin at the seminaries were expatriate Fathers. It was only when more Malawian priests had learnt Latin in the seminaries, in addition to some upgrading courses obtained elsewhere, that they could take up the teaching of Latin in some of the Catholic and even government institutions. The Latin taught then in the seminaries was so intensive that after four years of learning the locals were able to teach Latin at Junior Certificate(JC) Level and even further, up to Malawi School Certificate of Education (MSCE) level, equivalent to 'O' levels.

The current status of Latin Teaching in Malawian secondary institutions

The researcher managed to visit all the institutions that offer Latin to appreciate the state of affairs at the institutions.

Some of the oldest and most revered, seminaries (including Nankhunda) that used to offer Latin no longer teach the subject due to lack of qualified teachers, since those who were competent to teach Latin, including the expatriate Fathers, were not

replaced after they had departed. This also applied to government institutions that used to offer Latin. Consequently, most government institutions and seminaries stopped the teaching of Latin.

Currently there are four seminaries and one private secondary school affiliated to the Roman Catholic Church that do offer Latin as an examination subject to Junior certificate Level (i.e. the first two years of secondary education). These are as follows: Pius XII Seminary; Mzimu Woyera Seminary; St. Kizito Seminary; St. Paul the Apostle Seminary and St. John's Private Secondary School.

St. Kizito Seminary

The seminary was established in 1965 and has offered Latin ever since, with occasional intermissions due to lack of a Latin teacher. It was interesting to note that only one student failed Latin JCE in 2011 academic year. All students take Latin as a compulsory subject. The prescribed books they use are basically the *Ecce Romani* series, Books I –IV. But the challenge is that the books are not sufficient and cannot even be sourced from Malawi bookshops. For example the seminary had 76 students against only 30 texts. In addition to using the *Ecce Romani* texts, the teacher uses other more general Latin grammar books. The Latin teacher lamented the outdated nature of the Latin syllabus, that it is not clear and needs revising.

MzimuWoyera Seminary

This Seminary is one of the remaining special cases, in that Latin is offered from primary level, Standard Eight, to those aspiring to train as priests. It is at Standard Seven, specifically during the Third Term, that the aspirants write special entry examinations into the Seminary. If the candidates pass the special examinations they

are allowed into Standard Eight, as beginning seminarians. Though the learners do not sit for Latin examinations at that level, as a preparation for Latin at Secondary school level (Latin JC Examination), they are introduced to basic Latin grammar and made to memorise Latin vocabulary.

The seminary was opened in November 1980 as a minor seminary. It began with only two classes, standards 6 and 7 (primary school), then it developed up to Form 4, but Latin has been offered at the Seminary up to JCE level. As of academic year 2011, twenty two candidates sat for the JCE Latin examinations. Latin will continue to be taught at the institution as long as there is a Latin teacher available. Lack of teaching resources is a challenge.

St. Paul the Apostle Seminary

This seminary was established in the early 1980s as a minor seminary and Latin has been offered ever since it was opened, though with some intermissions due to teacher transfers that could not be replaced immediately. As of 2011 academic year, there were twenty six candidates who sat for JCE Latin. The institution is eager to carry on with Latin so long as Latin teachers are available.

This is the institution that benefited from the distribution of a few elementary Latin books the Classics department at Chancellor College had distributed after receiving some book donations.

Pius XII Seminary

This seminary was opened in 1965 and Latin has been taught there ever since. The institution used to offer Latin up to Cambridge 'O' levels and it continued to offer

four years of Latin after the Cambridge 'O' level syllabus was replaced by the MSCE following a modified syllabus.

Currently Latin is offered as a compulsory subject up to JCE level. In 2011 a total of 62 candidates sat for JCE and only one failed due to illness during the exam period. In order to maintain standards, learners are periodically assessed and those who are weak, are weeded out of the system. In terms of texts, they use *Ecce Romani* Books 1-4 as prescribed but in addition they also use Ritchie's *First and Second Steps in Latin* and *The Approach to Latin*. But although this institution appears to have a wider array of teaching materials than other seminaries, the texts are still insufficient.

St. John's Secondary School

This institution evolved from a Teacher Training College to a grant aided secondary school but as of 2003, it is fully operational as a pure Catholic private secondary school. Latin started to be taught there in 2007 and it goes up to JCE. To start Latin teaching, the school sourced texts from Kamuzu Academy (to be mentioned later) and Our Lady of Wisdom Girls Secondary School (one of those schools that stopped teaching Latin due to teacher shortage).

Unlike in the seminaries where Latin is compulsory for all learners, at this institution the classes are divided into half; one half takes Latin and the other takes French, and learners proceed as such till they write their JCE examinations. As of 2011 a total of 44 candidates sat for the JCE. Latin will continue at these institutions as long as there is a Latin teacher available.

The current status of Latin in Roman Catholic institutions

As can be noted from the information gathered from the seminaries, it is clear that almost all seminaries face similar challenges. The major challenge besides inadequate teaching staff, is predominantly the inadequate teaching/learning resources. Since Latin is compulsory in almost all institutions, the only threat towards continuity for Latin teaching at the institutions will not emanate from learners dropping the subject, but rather, the inability of the institutions to replace Latin teachers after they leave. Most institutions offering Latin at secondary level, both private and government secondary schools, suffered the fate of discontinuing Latin teaching as a result of Latin teacher attrition. Malawi used to have strong Latin bases in institutions offering Latin run both by Government and Missions. For example, Blantyre secondary School that was opened in 1940, continued to teach Latin until the mid 1990s, when Latin teachers could not be replaced. The researcher taught Latin there briefly. It was fascinating to read the school's Latin motto: '*Non scholae sed vitae discimus*' (We do not learn for school but for life). Similar strong Latin teaching existed at Zomba Catholic, St. Patrick's Secondary School, Stella Maris Girls Secondary school, Our Lady of Wisdom Girls, Mary Mount Girls, Lilongwe Girls, Mzuzu Government and so too at Dedza Government Secondary Schools, the last having the motto: '*Sapere Aude*' (Dare to be Wise).

As pointed out above, Latin died in most of the schools because of lack of teachers. Latin teachers who taught at those schools were not replaced after they left. There was demand and supply mismatch because the only institution which offered training of Latin teachers in Malawi, Chancellor College, the Faculty of Education, could not produce enough Latin teachers and even the few it managed to train as Latin teachers, ended up taking other jobs. And some Latin teachers stopped teaching Latin because

the Ministry of Education transferred them to other posts, as was the case with the teacher left at Blantyre Secondary School, who was transferred to a more lucrative post within the same Ministry of Education.

The challenges facing Latin teaching in Malawi cited by the seminaries, specifically on lack of teaching and learning materials and inadequate numbers of qualified Latin teachers, are part of the problems experienced by learning institutions in Malawi generally, touching almost all subject areas. Thus, there is need to source the requisite materials for Latin and devise ways of training more Latin teachers.

Overall, at the moment, it can safely be concluded that the future of Latin teaching at JC Level lies not so much on government secondary schools, but rather in the Roman Catholic seminaries. So long as the subject continues to be examined at the national level by the Malawi National Examination Board (MANEB), the teaching of Latin will continue. *'Vivat lingua latina ad multos annos'*

The teaching of Ancient Greek in Malawi

Most of the time when it comes to dealing with Classics in Malawi, the only ancient language that comes to mind is Latin, given its prevalence in some schools/seminaries and also owing to its history. But it is not the same with ancient Greek language which has never enjoyed any space in the secondary school curriculum in Malawi, except at Kamuzu Academy. It would therefore be of interest to have a brief note on the teaching of ancient Greek in Malawi.

Greek has never been taught as a secondary school subject except at Kamuzu Academy (now a private High School that offers a range of Classical subjects

including Greek, Latin and Classical Civilisation). The only other institutions that offer ancient Greek to a wider populace besides Kamuzu Academy and Chancellor College at the University of Malawi, are the various Theological Colleges or Seminaries. However, the Greek offered at Theological Colleges is tailored to assist learners to interpret the New Testament of the Bible, not the classical Greek that would enable them to read Homer or Herodotus or Plato in the original.

Currently, the following are the names of institutions that offer New Testament Greek from the elementary level, for the purposes of interpreting the New Testament: African Bible College; Zomba Theological College; Baptist Theological Seminary; Evangelical Bible College of Malawi; and Leonard Kamungu Theological College.

Classical Studies at Kamuzu Academy: A brief note

The first President of the Republic of Malawi the late Dr. Hastings Kamuzu Banda founded the Kamuzu Academy (motto: *Honor Deo Et Patriae*) on 21st November, 1981 and the Institution was named after him.

As of 2012 academic year the Academy had a total of 550 students ranging in age from 11 years upwards. Amongst this group of students, some are fee paying (paying economic fees to sustain the school) and a few were on scholarship. All the students and most of the staff are African and all live on site. As for the numbers in Classics, in 2012 there were 75 candidates sitting for Latin at GCSE and 40 for Greek. In June 2011 81% of the IGCSE Latin candidates were awarded A*/A grades.

At the core of the curriculum was the compulsory study of Greek, Latin and Ancient history. Students learn for a six year secondary education and Greek and Latin are

studied for at least four years. A reasonable number of students continue with Latin beyond Form 5 and Greek is optional beyond Form 5. In addition to Greek, Latin and ancient history, the students also study a full array of other subjects like: English, Mathematics, French, History, Sciences (Biology, Physics, Chemistry, Geography, Economics). The Academy uses the British syllabi and examinations (GCSE, A Level and AS level)

On the choice of Classics for the Kamuzu Academy and for Malawi in general, Dr. Paul McKechnie, who once taught Classics there, made the following remarks:

The choice of Classics, which donors will not support, is a commitment to a larger and longer-term vision that involves Malawi's taking a place in the international community that it chooses for itself rather than one prescribed by donors' view of what a black African country should have. The aim is to give Malawians access to the roots of Western culture and not just the branches where the short-term needs are. [...] its emphasis on the Classics aims at unlocking the heart of western civilisation to Malawians. (1992:143)

The comments above were made in the light of the fact that donors would only be willing to assist a developing country in areas that would translate into immediate economic development, like food security or technology. Even though at the core of the curriculum there was Classics, the Academy produced graduates who went to study different fields, not only Classics, for their university degrees and contribute to the country in various ways.

APPENDIX G: BRIEF DESCRIPTIONS OF CLASSICS UNIVERSITIES USED IN THIS STUDY

Classics in Selected Scottish Universities

University of St. Andrews, School of Classics

The University of St. Andrews, the oldest University in Scotland and the third oldest in the United Kingdom, was founded in 1413. It was a pioneering institution giving a chance to 'Scots to study at university level within their own country'. Classics has been taught since the foundation of the university. The school of Classics offers modules and degree programmes in six areas, viz: Ancient History; Ancient History and Archaeology; Classical Studies; Classics; Greek and Latin. Also there are a number of joint degrees from other sections within the university. The school is one of the largest centres for Classics and Ancient history in the United Kingdom. The School of Classics at St. Andrews is unique in this study in two respects: first, it is where the consultant Prof. Ogilvie (*requiescat in pace*) came from to do a feasibility study for establishment of Classical Studies in Malawi; and second, the same School of Classics has been the main base for the researcher, under split site study. The university's Greek motto is: *AIEN ARISTEUEIN* (Ever to Excel, or Ever to Be the Best).

University of Edinburgh, School of History, Classics and Archaeology

Founded in 1583, this was the fourth university in Scotland and the sixth in the United Kingdom. Again, Classics has been taught since its foundation. At undergraduate level, students can study any one or more of the following: Ancient History; Classical Literature; Classical Art and Archaeology; Greek and Latin Languages and Literatures. In addition, students have options to combine with programmes from other schools in the university.

University of Glasgow, School of Humanities

This is the fourth oldest university in the United Kingdom, founded in 1451. The School of Humanities offers degree programmes in Classics, Classical Civilisation, Greek and Latin. The university was one of the ancient universities in the United Kingdom to introduce Ancient Greek and Latin and Classical Civilisation courses for beginners in the early 1970s. Its Latin motto is: *Via, Veritas, Vita* (The Way the Truth, the Life)

Classics in Selected English Universities

University of Oxford, Faculty of Classics

Founded in 1096, this is the oldest university in the United Kingdom. The faculty is the largest in the world, with the widest Classics programmes in: Classics (Classics, Philosophy, Ancient History and Classical Archaeology); Classics and English; Classics and Modern Languages; Classics and Oriental Studies and Ancient and Modern History. The faculty has two sub-faculties of Classical Languages and Literature and Ancient History and Classical Archaeology. The unique feature about Oxford Classics, in terms of its mode of teaching, is its tutorial system, where students study with world experts in very small groups, rather than being made to sit at the back of a lecture theatre. The university's Latin motto is: *Dominus Illuminatio Mea* (The Lord is my Light)

University of Liverpool, School of Archaeology, Classics and Egyptology

The School of Archaeology, Classics and Egyptology studying ancient cultures as its main focus, was established in 1881, as part of the School of Histories, Languages and Cultures. The School offers degree programmes in Classics; Classical Studies and a Modern Language; Ancient History; Ancient History and Archaeology;

Archaeology; Archaeology of Ancient Civilisations; and Egyptology. The university's Latin motto is: *Haec otia studia fovent* (These days of peace foster learning)

The Open University, United Kingdom, Classical Studies Department

This is the only university in the United Kingdom that is dedicated to open and distance learning (or supported open learning) and it gives priority to people with health disabilities. The institution was founded in 1969. The Classical Studies Department offers a BA (Hons) Humanities in the following six undergraduate courses in Classical Studies: Exploring the Classical World; Reading Classical Greek Language and Literature; Reading Classical Latin; Continuing Classical Latin; Myths in the Roman and Greek Worlds; and Interdisciplinary courses like: The Arts, past and present; Voices and Texts; Making sense of things; an introduction to material culture; world archaeology. Its motto is: Learn and Live.

Classics in Selected American Universities

Yale University, Department of Classics

The institution was founded in 1701. The Department of Classics offers three majors for its Classics undergraduate programme: Classics (Latin and Greek, Latin only, Greek only); Classical Civilisation; and Ancient and Modern Greek. Its motto is: *Lux et Veritas* (Light and Truth).

The University of Vermont, in the USA, Department of Classics

The University of Vermont (UVM) was established in 1791 as the 23rd college in the USA. The Department of Classics falls under the College of Arts and Sciences. The department offers three majors: Greek, Latin and Classical Civilisation in its undergraduate programmes. Its Greek and Latin majors are language intensive. The

university's Latin motto is: *Studiis et rebus honestis* (For Things and Studies that are Honest).

Classics in Asian Universities

The Chinese Universities

These have been bundled together because they do not have specific departments of western Classical Studies, rather, they teach elements of western Classics in interdisciplinary ways. In an article adapted from 'Going Global, Going Liberal Arts,' entitled 'China Promoting Latin, Greek & Liberal Arts inside Higher Education,' it was reported that: 'At the annual meeting of the Association of American Colleges and Universities in San Francisco, the strongest defence of a liberal arts education – came from, of all places, China'.

The report continues:

The Chinese are rediscovering the importance of what many American educators and institutions have forgotten: that a broad liberal arts education is essential to what it means to be a 'well educated person.' The Chinese realise now that technical training and industrial specialisation alone are ultimately culturally limiting. Unlike many American universities, the Chinese are promoting the classical liberal arts because they are foundational for any society's long-term political, economic, technological, and cultural health and future.

(<http://www.nsa.edu/onhighered/?p=1161>)

Herewith a list of Universities in China where some forms of western Classics are incorporated:

- Peking University (founded in 1898);
- Hong Kong University (founded in 1911 during the British colonial era), with the Latin motto: *Sapientia et Virtus*(Wisdom and Virtue);

- Macau University, established in 1981, whose main medium of instruction is English while certain courses are taught in Chinese, Portuguese, and Japanese. The motto for Macau University is: Humanity, integrity, propriety, wisdom and virtue;
- Tsinghua University, founded in 1911;
- Sun Yat-sen University was founded in 1924. Its ‘liberal arts program offers an intense general education sequence in the first two years that includes Chinese culture (classical literature, calligraphy, history) and also considerable study of western civilisation, with every student taking not only English, but also Latin, Greek, and courses focussed on specific authors (Homer, Herodotus, Dante) and periods (such as ancient Hebrew civilisation)’ (<http://www.nsa.edu/onhighered/?p=1161>). Its motto is: Study extensively, Enquire accurately, Reflect carefully, Discriminate clearly, Practice earnestly.

Japanese International Christian University (ICU)

Writing about the inception of Classical Studies in Japan, Chiaki Matsudaira, a Professor of Classics at the Faculty of Letters at Kyoto University, argued that it is ‘hardly possible to know to what date can go back the first acquaintance of the Japanese with the Classical culture, especially literature and philosophy. [But still] we may, however, be fairly certain that, when first the Portuguese Jesuits came to Japan in the middle of XVI century, they brought with them some knowledge of the Classics along with other European things’.

Japanese International Christian University was founded in 1949 as a non-denominational private university. It is a liberal arts college. With an emphasis on reconciliation and peace, ICU was envisaged as a ‘University of Tomorrow’, a place

where Japanese and International students live together and learn to serve the needs of an emerging, more interconnected world. The Classics section of ICU regards Classics as an indispensable background for students to understand not only Greco-Roman antiquity, but also European civilisations in general. Classics courses there are taught in an interdisciplinary manner, Classics combined with New Testament Studies.

Classics in Selected South African Universities

University of South Africa (UNISA)

This is the largest and oldest distance learning university in Africa, founded in 1873 as the University of Cape of Good Hope. However, Lambert (2011: 50) points out that ‘when in 1910 the University of Cape of Good Hope became the University of South Africa, Latin was abolished as a compulsory subject for entrance to a university, which meant that the position of Latin in both schools and universities [in South Africa] was threatened’. Currently, Classics is a Section of the Department of Classics and World Languages. Two majors are offered at the undergraduate level, namely Ancient History and Classical Culture. Latin and ancient Greek languages are also offered.

University of Stellenbosch, Department of Ancient Studies

The Department of Ancient Studies is under the Faculty of Arts and Social Sciences. The department was established in 1999 as a result of the amalgamation of the previous departments of Classics and Ancient Near Eastern Studies. But the University of Stellenbosch dates back to 1866. Stellenbosch offers the following undergraduate programmes: Ancient Cultures; Ancient Greek; Biblical Hebrew;

Latin; and Classical Legal Culture. The motto for the university is: *Pectora roborant cultus recti* (Sound learning strengthens the spirit).

University of KwaZulu-Natal, School of Religion, Philosophy and Classics

The new University of Kwazulu-Natal was formed in 2004 after the merger of University of Natal (founded in 1910) and the University of Durban Westville (established in the 1960s). The School of Religion, Philosophy and Classics falls under the College of Human Sciences. The Classics offerings are interdisciplinary in nature. The Classics programme has a teaching Museum and Library.

APPENDIX H: DETAILED LIST OF CLASSICS STAFF, EXTERNAL EXAMINERS AND VISITING SCHOLARS

Classics Staff at Chancellor College

1982-1985: Caroline Alexander was the pioneer classicist at Chancellor College and had the huge task of setting up the department and hunting for teaching resources. She was the lone lecturer while waiting to recruit additional staff. Unfortunately her immediate replacements did not stay long enough to sustain the department.

1986: Prof. Gloria Shaw Duclos (Fulbright Fellow, had to leave early because of illness)

1986-1987: R.L.S. (Mr., later Dr.) Evans from South Carolina, USA and Dr. Albert Devine from Australia both departed at the end of the academic year before completing their contracts.

1987-1993: Rev. Rodney Hunter, Fellow of Wadham College, Oxford. Taught at Zomba Theological College and he offered assistance to the department on part-time basis. He acted as anchor for the department whenever there was a staff crisis. He sustained the department as Head when Richard Evans and Albert Devine left.

1989-1993: Dr. Maryse Waegemann and Mr. Jozef de Kuyper, a couple funded by the Belgian government, made major attempts at local staff development during their tenure.

1991: Krist Poffyn (from Belgium) joined as a lecturer but he left early in 1992.

1991: Eric Ning'ang'a was the first Malawian Assistant Lecturer in Classics. He returned from Germany in 1991 but then joined the civil service.

1993-1996: Dr. Thomas Knight from University of Colorado took over Headship but left for the University of Zimbabwe in search of better pay.

1995: Dr. Franz Gruber from Germany and Dr. Harold Donohue from USA joined Dr. Knight, Thokozani Kunkeyani, Steve Nyamilandu, and Eltrudis Nthete, who subsequently left for MA studies and never came back. Both Dr. Gruber and Dr. Donohue broke their contracts and left at the end of the year.

1995-1996: Dr. Henri de Marcellus from USA came and left after one year.

1997: Prof. Joseph Hoffmann replaced Dr. de Marcellus and he teamed up with Dr. Michael Chappell (UK) and Mr. Edward Jenner (New Zealand). He then left for Kamuzu Academy.

2007: Dr. Cybelle Greenlaw(USA, Kansas): joined as a replacement for Mr Edward Jenner but she left before completing her contract.

External Examiners in Classics

1986: Dr.H.C.R. Vella (moved from Zimbabwe to South Africa).

1988-89: Dr. G.J. Mader (UNISA, South Africa)

1990-91: Dr. Paul Richard McKechnie: visited from 23-25 June 1991 when he was working at Kamuzu Academy.

1993-94: Prof. Dennis Saddington. Visited once. (South Africa)

1995-98: Prof. William Dominik. Visited Classics on a self-funded trip for the love of Classics. (South Africa)

From 1998-2008 the department failed to recruit external examiners.

2008-10: Prof. Sjarlene Thom (Stellenbosch, South Africa)

2010-2011: Prof. Carl Thom (Stellenbosch, South Africa)

2013-2016: Prof. Mark David Usher (Vermont, USA).

Visiting Scholars

A number of scholars have visited the department:

Dr. G. Papademetriou, Head of Classics of the University of Athens visited Chancellor College Classics in December 1985 in order to discuss possible links between universities of Athens and Malawi.

Dr. Wilfred Strol from Germany visited Chancellor College in February 1988 and he presented a lecture in colloquial Latin on the 'importance of Latin language in this day and age'.

Dr. P. R. McKechnie taught for one semester in 2007 at no pay at all. He even sent some Classics books directly to the Chancellor College library.

The department hosted Prof. Mark David Usher who visited the department twice (2011-2013) and he taught a full semester course at no pay at all. He also brought to the department some new books.