

Chair's Report 2013-2014

Basket weaving

Frigidus agricolam si quando continet imber,
multa, forent quae mox caelo properanda sereno,
maturare datur: durum procudit arator
uomeris obtunsi dentem, cauat arbore lintres,
aut pecori signum aut numeros impressit aceruis.
exacuunt alii uallos furcasque bicornis
atque Amerina parant lentae retinacula uiti.

Virgil *Georgics* I.259-265

Whenever a cold shower keeps the farmer indoors, he can prepare at leisure much that ere long in clear weather must needs be hurried. The ploughman hammers out the hard tooth of the blunted share, scoops troughs from trees, or sets a brand upon his flocks and labels upon his corn heaps. Others sharpen stakes and two-pronged forks, or make bands of Amerian willows for the limber vine. Now let the pliant basket be woven of briar twigs, now roast corn by the fire, now grind it on the stone.

(trans Fairclough)

It is that time again.

Once again we have reached the point in the five-year cycle when all that can be done is done, and we must just wait to see what the gods of REF will bring. A nervous time, since we know it will not bring much more money. An exercise devised as a means of distributing bounty and promoting research will certainly be used by some senior management teams to decide how to distribute pain, or at least cuts. Our panel will produce measured and careful assessments, but these will be boiled down into crude rankings. How each of us is rated against each other may matter less than how we are rated against other departments in our own universities. No one I know who has participated in past RAEs has any illusions about the effectiveness of the various measures used to try to ensure that different panels work to the same standards. And too many senior managers leave their critical facilities behind with their research specialisms, when they have to concentrate their attention instead on league tables and budgets.

But there is no need to despair. Like Virgil's peasants, we have lots we can occupy ourselves with while we wait. And it has actually been a rather good year for our discipline. In fact, compared to many cognate disciplines we are rather fortunate.

CUCD has not done much sharpening of ploughshares or hollowing out of wooden troughs over the last year, and thanks to Virtual Learning Environments the cattle mostly brand themselves these days. But we have been busy with the modern equivalent of hedging and ditching and generally keeping the farm in good shape.

The Education Committee has been particularly active - more on this elsewhere in this issue - in promoting as well as defending the teaching of Classics. At the end of May a new quango sprang into being overnight - the [ALCAB](#), sown by Michael Gove with dragon's teeth provided by the Russell Group - with the aim of improving the content of a number of A level syllabuses over a matter of months. The success of concerted efforts by various classical bodies during the spring can be seen in [the reports](#) which state that "Classical languages A levels as presently taught are challenging and essentially fit for purpose. The panel sees no need for radical change." The rest of the report is a good read too. We owe a good deal to the energy of Genevieve Lively, chair of our Education Committee, and also to Peter Liddel of JACT.

CUCD and the other main classical societies (CA, CAS, the ICS and the Roman and Hellenic Societies) also contributed in June to [a consultation by OFQUAL](#) on A level reform (essentially a matter of which A levels and AS levels and GCSEs should be continued, and which dropped or merged. Our response was written in consultation with JACT, all of us pressing for continued support of Classical Studies and Ancient History qualifications alongside ones in Greek and Latin.

Also in June we responded, again jointly with the main UK classical societies, to a [HEFCE consultation on the use of metrics](#) for research assessment: we thought it was important that assessors should read our books and articles as well as count them.

We have also been engaged in revising the **QAA benchmarking statement** for classics, another process that recurs in cyclical fashion. The new version will be published later this year and should not contain any surprises. We hope the result will give even more encouragement to those who want to teach untraditional subjects, as well as plenty of support for those of us who want to carry on with what we think we are good at.

Open Access continues to rumble like an Icelandic volcano beneath the glaciers of HE policy making. The select committees of both Houses of Parliament continue to keep a watching brief, and Professor Geoffrey Crossick is chairing a HEFCE sponsored project on **Open Access and the future of the monograph**. We have responded to that consultation too. The HEFCE position remains that monographs will not need to be Open Access to be eligible for the next REF: a number of people are standing up to say the monograph is not dead yet either.

One of the encouraging things about all this responding and lobbying is a strong sense that we are not weaving baskets and plaiting tethers on our own. Not only are the UK classical societies working together very effectively, but there is a good deal of contact between subject associations across the arts and humanities. Peter Mandler has been energetic in developing the Arts and Humanities User Group created by Robin Osborne into a more regular body, now rebadged the Arts and Humanities Alliance. Most recently we have been comparing notes on Open Access, on the AHRC's emphasis on Leadership, and on postgraduate recruitment and careers. The AHRC now also regularly meets with representatives of subject associations, as does the British Academy with learned societies and subject associations. Sometimes there is a slight sense of *déjà entendu* especially since so often the same cast is assembled if playing slightly different parts: I am probably not the only person to have occasionally woken with a start to wonder which

acronym it is that is flying today above Woburn House or 10 Carleton House Terrace or wherever it is we are meeting. But jaw jaw is better than the alternative. Perhaps it is the stage we are in yet another cycle - that of our newly fixed-term parliaments - but proposals for changes seem a little less frenetic, and consultations taken a bit more seriously.

Outside the committee rooms there are encouraging signs of continued, even growing, support for Classics. Television producers and publishing houses remain keen to regularly revisit the ancient world. Major museum exhibitions on ancient themes have been drawing crowds this year: part of the Roman collections of the British Museum have been on display in Bristol, Leeds and Ribchester, and is planning a new exhibition next spring on Greek Sculpture following the huge success of *Life and Death in Pompeii and Herculaneum* last year. NT Live brought Helen McCrory's astonishing *Medea* to audiences around the country: and as I write the first reviews of Kristin Scott-Thomas' *Electra* at the Old Vic are appearing. The UK even has a new Classical society, the Classical Association of Northern Ireland (CANI). Welcome and congratulations!

Most encouraging has been the continuing popularity of our subjects among university students. In the summer we had the wonderful news that the future of Classics at Leeds has been secured. Making the case for Classics and finding the right shape for it in Leeds took phenomenal tenacity and diplomacy. The department deserves our admiration. As soon as they have recovered from throwing Augustus the most spectacular 2000 year party ever, its members should tour the country telling us how they did it. And this year we welcome another new member of CUCD, as the University of Winchester has begun to offer degrees in Classical Studies, alongside its existing degree in Ancient Classical and Medieval Studies. We congratulate Carey Fleiner who is leading the programme, and wish her all the best. Carey discusses the programme elsewhere in this edition.

Our name, the Council of University Classical Departments (and the mission statements on our website) harks back to a day when classics was mostly taught and studied in Classics degrees taught in Classics Departments. That pattern no longer corresponds to reality. Classical Studies at Winchester was launched by a Department of History that already taught a lot of archaeology. And around the country classicists are brigaded in different ways, sometimes in stand-alone departments, sometimes within larger units. Ancient History is paired with Archaeology in Leicester, Classics with Archaeology and History at Edinburgh and the Leeds classicists will work alongside Italianists in a School of Languages, Cultures and Societies. This is old news of course. We have also been aware for some time that many students study classical subjects within degrees and departments that CUCD has not traditionally connected to. As a result the Council decided in November 2013 to create a new category of affiliated membership. We are delighted to count among our affiliated members Lancaster, Lincoln, Manchester Metropolitan, Queens Belfast, Queen Mary College London, Sheffield, Southampton and UEA. We ought to be able to do a lot of support these, and other, new ventures whether by helping find external examiners and visiting speakers, or simply by sharing experiences like that of Winchester. Ideas for how to do this most effectively are always welcome.

We need to remember all this not just as part of an effort of collective self-congratulation. Classics is very fortunate in having a mass appeal AND in being

popular with our students AND in producing excellent research AND in being well organized. It is easy to think of other subjects with wide popular appeal but which struggle to attract research funding, subjects that find it hard to connect to school children, subjects that produce amazing research but find it hard to recruit students. The study of peasant economics - ancient and modern - teaches us that one of the best ways smallholders have to protect themselves against risk and uncertainty is to grow a little of everything. Senior managers occasionally demand that a department unites around a single vision, find its Unique Selling Point, and become the best in the world at its chosen specialism. But we know that we do best when we try to do a little of everything.

And so back to Virgil and basket weaving. When UK classical societies work together, when we talk and make common cause with other subject associations in the humanities, and when we strengthen our connections with teaching classical subjects outside traditional departments and traditional degrees, we are weaving other kinds of baskets. And like Virgil's provident peasants we are preparing ourselves for the season of bad weather.

In *The Craft of Zeus* John Scheid and Jasper Svenbro showed how persistent the metaphor of weaving was in ancient thought. Weaving makes us think of networking, and in this context perhaps of the terrifically effective use of social media in support of Royal Holloway Classics. The influence of our classical tweeters and bloggers is immense. The [Classics International Facebook group](#) run with energy by Emma Bridges has nearly 6000 members. But weaving baskets can also stand for a much older activity, making and keeping friends that we can help or that can help us when needed. Social storage - the implicit promise of solidarity - is our most powerful protection.

It seems to me very unlikely that UK Classics, as a whole, will face a major threat in the next few years. JACT and others have worked well to protect it in schools, and student demand and public interest will support it elsewhere. But it is virtually certain that over next twelve months, once the REF results are out, we will see more individual departments come under pressure. Waiting for HEFCE always induces a kind of planning blight, a deferral of decisions about posts and programmes and funding. But with as financial pressures increasing we will certainly find universities looking hard for where to make cuts. Our first line of defence is data. We need to be able to demonstrate our success (which is why returning statistics to is so vital!). Spreading the word about student demand and new growth is also important, since income from teaching is much more reliable than research funding. But reviews and inquiries are inevitable and we know already where they will be directed: at departments near the bottom of the REF ranking, irrespective of how the panel spins their verdict; at departments that have moved down the ranking, even though we know very little separates the departments in the middle of the range; and at smaller departments, since the REF is so heavily stacked against them. When those reviews start, departments will need to draw on that social storage, and mobilize their friends.

Experience suggests three groups of friends matter most of all in trying to save a Classics department. In ascending order of importance they are as follows:

1. **Senior figures in the discipline.** The presidents and secretaries of the national classical societies will step up if asked, and CUCD will also write to Vice-Chancellors and visit if we are allowed, to assert the vigour of the subject nationally, and the esteem an individual department is held in, REF rankings and newspaper league tables notwithstanding. But letters from present and recent external examiners (of graduate as well as undergraduate degrees), external members of review boards, and others who know the department well will also help. Experience suggests it is as well to get in early with writing campaigns. Less face is lost by dropping a planned cut early on rather than after a long fight. And letters need to be directed to the top, since Deans and others are quite capable of filtering them out *en route*.
2. **Our Students.** Student support made a huge difference at Royal Holloway. Student protests are good for raising awareness. Students also have a voice at every level of our universities. It is much less easy for senior managers to silence students or refuse to respond to the requests for information, than it is to silence and ignore members of academic staff. Talking to students early on, especially to their elected representatives, helps them understand what is at stake - they won't necessarily have been told already - and sometimes student representatives can ask awkward questions we cannot.
3. **Friends across the corridor.** I have been really struck how often classics departments fail to find support from neighbouring departments in the humanities. Competition for resources - and a frank fear that if classics survives someone else will have to take the hit - explain some of this. But when I have sometimes asked colleagues in other departments why they did so little to help, I hear complaints that Classics had never really engaged with them in the past, that the classicists had kept themselves to themselves, or even that they were not really sure what Classics did (or was for) these days. If this might be true in your university get to work at basket weaving at once! Take the Head of Philosophy out to coffee, see if a course on classical art might take the strain off the Art Historians, look for a research project to develop with Theatre Studies or Italian, and give a few lectures on rhetoric to English first years. Humanities needs to stand together locally as well as nationally.

Of course the seasons will cycle round again. A period of re-growth will follow the winter. The number of members of CUCD has in fact been quite stable over recent years. Let us hope that during the next cycle we will recruit more affiliated members, and see even more institutions offer degrees in classical subjects. But it would be good if this growth - that our subject unlike many - seems capable of, did not merely compensate for losses. Leeds, Royal Holloway and others have given us examples to follow. The next twelve months will show whether or not we have been provident peasants, and how much basket weaving we have done.

Greg Woolf, University of St Andrews

Classics, or What's in a Name?

One curious question arose during a workshop on 'Equality and Diversity in Classics' at Roehampton in May 2013: how many people who study or teach classical subjects say 'Classics' when they are asked what they study or teach? If you say 'Classics' the next question is, 'which instrument do you play?' Or else people think you're doing 'Penguin Classics' as defined by the shelves of booksellers such as Waterstones, namely the novels of Jane Austen and Charlotte Brontë. Or perhaps they even puzzle over whether it's possible to teach and study the history of classic cars. In our discussion, it emerged that the Classicists in the room tended, therefore, to give a more specific subject, saying things like Latin, Roman history, etc., in response to the question of what they teach, research or study. This doesn't always quite clarify the situation, as answering 'Latin' may lead to the odd follow-up question, 'Does anyone still speak Latin - well, the Pope, maybe?'. But few people felt that defining the subject they were working in as 'Classics' was likely to mean anything to a general audience.

I personally once came across someone who had successfully completed an undergraduate degree in Ancient World Studies at UCL and had never heard of Classics as a designated subject. She had attended a secondary school in Walthamstowe where no classical subjects were offered on the curriculum. UCL's degree in Ancient World Studies interested her because she wanted to learn about past societies and other cultures. But this degree route is offered by UCL's department of Greek and Latin, while Ancient History is part of the history department, and there is another separate department of archaeology. Therefore, it was entirely possible for her to complete her degree without having ever directly encountered the subject title 'Classics'. When she tried to map her degree content onto a PGCE programme, and investigated history PGCE courses, she was introduced to the idea that this material formed a subject called Classics, and was fascinated to discover she could actually train to teach the material from her degree in mainstream secondary schools.

So why do we call the study of the ancient world, particularly the European ancient world, Classics? This is a question which John Sharwood-Smith already raised several decades ago, but did not feel it appropriate to answer in his monograph *On Teaching Classics* (1977:1). The ancient world did not conceive of itself as 'ancient', any more than the dark or middle ages perceived themselves as backward and dark. People living at those times considered that they were living in modernity. The term 'Classical' was applied retrospectively to fifth century Athens and the two centuries of Rome surrounding the Augustan era. As Pat Easterling has observed, the adjective 'classical' is a 'value-term' to describe the 'best authors' of a society, and it was incorporated into the regulations of the Classical Tripos at Cambridge in 1849 (Easterling, 2002: 21). However, this definition did not include all aspects, areas and eras of the ancient world - late antiquity is already listed as 'post-classical' in Lewis and Short's dictionary. Ancient Egypt and the ancient near-east are crucial to our understanding of how Classical Greece functioned in its wider context. Our understanding of the world two millennia ago has now exceeded these original boundaries defined by the word 'classical'.

This leads us to two questions. Is the name of the subject area the first barrier to including a wider audience, as Easterling suggests, indicating 'the

attitudes and assumptions of an elite past culture' (2002: 21)? And if it is, what can we do about it? People will only be familiar with the name 'Classics' if they have come across it already. Yet at school, although it is possible to gain an A-Level in 'Classics' by taking a mixture of Latin and Classical Civilisation modules, it is very rare to do so. In 2013, 321 candidates were entered for OCR's A-Level in 'Classics', while 699 sat Ancient History, 3942 took Classical Civilisation, 273 achieved Greek, and 1298 sat Latin (data taken from the web-sites of OCR and AQA, 2013). As these figures show, if students are lucky enough to be in a school offering Classical subjects at all, they will more commonly study Classical Civilisation or Latin. These subjects may be offered by an English, history or languages department, rather than a named Classics department, although Classical Civilisation is occasionally called 'Classics' for short. However, many more students only encounter the ancient world in the early key stages, where it appears as a 'project on the Romans,' or Greeks, or Egyptians (albeit a very exciting one). Availability of a separate subject or department teaching a subject named Classics is heavily dependent on geographical area within the state sector, and there are numerous 'black-spots' around the country where it is very difficult to find any classical subjects offered outside of fee paying schools. Thus it is likely that students from some regions of the UK, and especially from non-selective schools, will be less familiar with the subject and its name than their peers from other regions and areas, or from some selective and independent schools.

The second of my questions, namely, what can we do about this situation, is more complicated. Can we find ways of making the link between the name 'Classics' and the ancient world more public and evident? Or do we need to describe study of the ancient world differently? Both call for further thinking and debate about how we package and present the ancient 'classical' world.

References

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The impact of the poor academic job market on PhD graduates

and what we individual academics can do about it

Numerous reports have pointed out that for several decades the number of PhD graduates (both in the Humanities and overall) produced each year has increased at a significantly greater rate than the number of permanent academic jobs.¹ The result has been an increasingly unpleasant situation for the graduates, many of whom fail to find permanent academic jobs, or indeed any academic jobs,² or in some cases any jobs at all.³ Indeed in Classics the job market is now so bad that there is no student so good that he or she can be assured of getting a permanent job: since most jobs advertised are in specific subfields, and there is no way of predicting in advance what those subfields will be, one needs to have a certain amount of luck (in addition, of course, to a great deal of merit) in order to have any chance at a permanent position.

The effect of this situation on our younger colleagues is crippling. First-class young scholars who have spent all their lives in an education system where merit is consistently rewarded suddenly find themselves unsuccessful; naturally they attribute this failure to their own lack of merit. For a while such an assumption may cause them to work harder, but when hard work fails to produce results they often collapse in anguish, their self-confidence shattered. Many people who could have been happy in good non-academic careers if they had left academia after the BA find themselves with far fewer options once they have done a PhD: not only have they invested many years in a degree that turns out not to be of any practical use to them, perhaps accumulating debt along the way,⁴ but they have often been damaged psychologically by the failure to succeed in their chosen profession, and the emotional investment in the academic profession entailed in completing a PhD can leave people without the will to start over in another career.

We established scholars have not been, at least not collectively, as good as we could have been at facing up to the role we play in this damage. Of course, we mean well; hardly any of us would recruit a PhD student while thinking consciously, and not saying to the student, that this particular student will never get an academic job. Despite the pressures we face to recruit more and more PhD students, we often warn applicants about the tight job market, and we usually support our students and encourage them when dealing with that job market. But

¹ See e.g. <http://www.economist.com/node/17723223>, and the other articles collected at <http://hortensii.wordpress.com/more-information/>.

² The latest statistics I have obtained from the NUS, as yet unconfirmed, are that across all fields, three years after graduation only 19% of UK PhDs are employed in *any* type of academic job; the majority of this 19%, of course, is not in permanent positions.

³ In the US there are more than 30,000 PhDs on public assistance (see <http://chronicle.com/article/From-Graduate-School-to/131795/>); comparable statistics for the UK are not available, but the sad fact is that a PhD in Classics does not convey an advantage in the non-academic job market and may even constitute a disadvantage (see <http://www.economist.com/node/17723223>).

⁴ For the level of the debt problem in the US, see http://www.slate.com/blogs/browbeat/2014/01/15/phd_debt_project_google_doc_survey_collects_figures_of_graduate_school_debt.html; although this problem is much less severe in the UK it is growing fast here as well and cannot be ignored.

most of us are unaware of just how bad the problem is, since it has gotten far worse since we ourselves were on the job market; when warning applicants about the job market we often suggest that the really good ones will be fine, and when our own good students are unsuccessful we may chalk that up to temporary bad luck and encourage them to keep trying, even when leaving academia might be better for the student concerned in the long run. We have generally not considered it our problem that our former students are very often worse off than they would have been had they not studied with us -- but arguably it is time we thought more about this issue.

At the same time it is not obvious what the solution to the problem is; it would be wonderful if more permanent academic jobs were created, but we ordinary academics do not have the power to do that to any significant extent, and lobbying for others to do so would simply waste our time. And slashing admissions to PhD programmes would be simply suicidal (as well as unhelpful: see below). Is there anything we established academics can actually do to improve the situation?

To explore the options available to us a pair of online surveys were conducted in spring 2014; the first asked for suggestions about what could be done and the second asked respondents to rate the helpfulness of those suggestions. There were 152 responses to the second survey, of which just over half came from Classicists (both jobseekers and established scholars). Unemployed and recently unemployed respondents also rated the severity of various aspects of the problem.⁵

A key to the way forward, in my opinion, came from these evaluations of the problem itself. Most respondents rated practical difficulties like poverty as less damaging to them personally than the morale problems associated with failure to secure an academic job. Issues such as a sense of failure, uncertainty about the future, the demoralisation of producing endless applications (more than 60 per year in the case of some respondents) and the anguish of not knowing whether it is time to give up seem to be worse than the poverty and the constantly moving around from job to job. This is important, because while without money that we do not have we cannot do anything about the practical problems, we may well be able to ameliorate the morale problems. Many adjuncts and even independent scholars do not mind their positions *per se*; what they mind is how being in those positions makes them feel. And we could do something about that, because very often those feelings are directly caused by the (usually unwitting) actions of established academics.

Some established scholars expressed an opinion that if the jobless feel like failures that is their own fault; we are not a counselling service and it is not our job to make people feel better. That is of course true: our jobs do not include any responsibility for former students once the PhD is awarded. But there might be something to be said for our making an effort to help not because we are obliged to, but because by doing so we can make a significant difference to people we know and like, people whose suffering is painful to see. Even if we owe our former students nothing, everyone might benefit from our helping them now.

Two main courses of action that would be useful emerged from the more than 30 different options suggested by respondents. First, we could try to make

⁵ The full report of the results can be found at <http://hortensii.wordpress.com/full-report/> and a summary at <http://hortensii.wordpress.com/what-to-do-and-why/>; see also other resources on the <http://hortensii.wordpress.com/> site, which was set up specifically for this project.

life better for PhDs who remain in academia without (immediately) getting permanent jobs, and second, we could try to reduce the number of such people. Really substantial improvement in their treatment and working conditions can never be effected as long as there is such an excess of supply over demand: it took the Black Death to make agricultural labour valuable in medieval Europe, and it will take a mass exodus of academics to make the labour of those who remain valuable. This second course of action will be discussed below.

Respondents generally agreed that in terms of making life easier for struggling PhDs the most useful thing we could do would be to allow them to retain their university affiliation after they graduate. Recent graduates commonly report hardship caused by losing their e-mail accounts and (at least online) library access immediately after their vivas; if they have not managed to secure a job at an institution with a good library this loss makes it extremely difficult for them to produce the publications essential for academic survival. This state of affairs damages the institution as well as the students, for it reduces the chances both that the students will succeed in the academic job market and that they will retain goodwill towards the institution. For these reasons Oxford Classics has recently started giving its PhD graduates Academic Visitor status for several years after graduation, and this is a model that other universities could follow with profit.⁶

For those fortunate enough to land some sort of academic job, CUCD already attempts to offer assistance by means of a protocol on temporary hires.⁷ Respondents revealed that this document is almost completely unknown and unused, while also noting that it is excellent and would make a real difference if implemented. It was suggested that CUCD could cause this document to have much more impact by sending an annual reminder of its existence to department chairs.

One of the major complaints non-permanent academics have is that they are routinely marginalised or ignored entirely on departmental web sites and noticeboards. Although this issue may seem minor to us, it is clearly an important factor in the dissatisfaction felt by sessionals and as such is worth serious attention. Some universities rely on sessionals for the majority of their teaching but do not put the names of those lecturers anywhere in the public domain; this can result in someone who has taught for many years at a single institution having no public persona there at all. Other institutions may list sessionals' names but in a way that marks them out as inferior to an excessive degree, for example without contact information. This sort of policy is bad for departments, not only for sessionals, because it makes the people actually doing the teaching difficult or impossible to contact. I cannot see that anything could be lost by ensuring that our web sites and noticeboards accurately reflect the reality that the sessionals exist and do a lot of work: artificially marginalising them simply humiliates them and inconveniences everyone else, for no real benefit.

Conferences were a sore point for many respondents. Those without permanent (or any) academic jobs feel a strong compulsion to attend conferences,

⁶ We are trying to implement it at Reading but do not yet know if the proposal will be adopted. That there is a need for it is strongly suggested by a recent survey of current PhD students at Reading. When asked if they would be likely to use such a scheme, 94% of respondents said they would, often providing enthusiastic comments as well. Colleagues at other institutions trying to implement such proposals may find that conducting a similar survey is a good way to demonstrate to the administration that there is a demand for them.

⁷ See <http://www.rhul.ac.uk/classics/cucd/tempstaff.html>.

both in order to remain connected to the field and to increase their chances of securing permanent positions, but high fees cause them hardship. Organizers could help by offering fee discounts not only to students but also to others with low incomes; after all a sessional lecturer may have a substantially lower annual income than a student, but at most conferences only students are eligible for bursaries. Organizers might also consider being sensitive to the fact that scholars without an academic affiliation feel humiliated when affiliations are displayed; of course affiliations are useful and cannot be entirely dispensed with, but often they are used more than necessary and in a way that could be seen as insensitive.

But important as such measures are, they will not solve much of the problem unless the excess of supply over demand is also reduced. At present, no matter how poor an academic job is or why the previous person doing it has quit, there will always be plenty of good applicants; this gives universities little real incentive to improve working conditions. Since universities are under tremendous budgetary pressure, it is not to be expected that they will treat people significantly better than they currently do unless the ratio of supply to demand changes. In the immediate term that can only be achieved by actively helping PhDs find satisfying careers outside academia. Professional associations such as CUCD could play a major role here if they chose, and departments could certainly help, but the biggest potential for change probably comes in the attitudes of individual academics: we can all help.

Results suggest that the main reason struggling academics do not seek non-academic employment is that they are afraid to leave academia, the only world they have ever known and one which, at least in the Humanities, is surrounded by frighteningly sharp boundaries. Our former students who have gone on as university-level Classicists are part of our community; we remain in touch with them, we help them, we expect them to help us on occasion, and we are proud of their achievements. But the minute a former student gets a non-academic job, he or she has left the profession permanently and completely; we do not normally maintain long-term connections with such students, and we do not expect ever to see them participating in the academic community again. If we do not actively call them failures, we tacitly give them reason to believe that that is what we think of them, for we are no longer interested. In order to give people the courage to leave academia, we need to de-stigmatize that decision and make the boundaries of our world less sharp. It would cost us very little to stay in touch with our PhD graduates who go on to other types of career and to invite them back occasionally to talk to current PhD students about career options (thus benefitting current students not only from the information they receive but from the tacit encouragement that we value such career choices). The staying in touch could be done cheaply and easily by adopting a system used by most major US universities: allowing graduates to keep their student e-mail addresses for life.⁸ We might

⁸ The e-mail addresses normally work only as a forwarding service after the student graduates, not as a full account; that makes giving them cost-effective for the institution. Some UK universities allow graduates to use a *different* university e-mail address as a forwarding service after graduation, but that system is largely useless: students do not bother to update the forwarding service, since it is attached to a new e-mail address rather than the old one at which they have built up their network of contacts, and therefore it does not give the universities a reliable way of contacting alumni. Only the retention of the student's *original* e-mail address, which is worth

ourselves gain much by being friendlier and more inclusive towards our non-academic PhD graduates: they might bring both valuable outside-world expertise and financial support to our departments.

In addition to offering moral support for the transition by such a change in attitude, we could offer practical assistance in finding non-academic employment. Many resources already exist to help PhDs find such employment, and we could make sure our students and former students know about these resources.⁹ Given the shortage of Classics teachers in schools, school teaching is an obvious alternative career for those who love the ancient world too much to give it up, but the transition to school teaching is not as easy as it should be; we could be fighting much harder for an increase in PGCE places for Classicists and for non-PGCE routes into teaching.¹⁰ And we could avoid suggesting to our PhD students that schoolteachers are inferior to academics; if we do, we have only ourselves to blame when our best students prefer unemployment to school teaching.

Lastly, we could make sure that we do not deceive students about what an academic career involves. Some recent analyses argue that academia is like a drug gang because the poverty-stricken workers at the bottom will endure anything for a chance at the rosy life at the top; they are lured on by an image of the carefree existence of the eminent professor who draws an enormous salary for doing practically nothing.¹¹ Perhaps that image once reflected reality, but it has not done so in my day; if our students are lured by it to endure deprivation and humiliation, it should be relatively easy to acquaint them with reality.

In the longer term, of course, the problem of oversupply could be alleviated by reducing the number of PhD students and/or by making the PhD into a better preparation for non-academic careers. Although both these moves seem like good ones at first glance, they both have serious problems. Many people want to do graduate work, and on the whole those who have completed PhDs do not regret having done so even when they end up unemployed; respondents of all types overwhelmingly thought that we should not deny eager, qualified applicants the opportunity to undertake a PhD simply because they are unlikely to find a job afterwards.¹² At the same time applicants and PhD students ought to be better informed about the job market: many respondents indicated that they had been led to believe they would get a job if they did well in their graduate study, and overall there seems to be a high level of unrealistic expectation.¹³ It will not be easy to ensure that students know the facts before embarking on a PhD, but it would nonetheless be worth attempting.

Making the PhD a better preparation for non-academic careers could be attempted in either of two ways: one could change the actual nature of the degree, or one could keep the degree as it is but market it better (including to employers).

keeping in the student's eyes owing to the contacts attached to it, can ensure that students will continue to update the forwarding service.

⁹ See the links collected at <http://hortensii.wordpress.com/for-phds-who-need-a-non-academic-job/>.

¹⁰ For example, there is a lovely programme that places PhDs in schools (<http://www.researchersinschools.org/>), but it does not accept Classicists: could we persuade them to change that policy?

¹¹ See <http://alexandreaonso.wordpress.com/2013/11/21/how-academia-resembles-a-drug-gang/>.

¹² See <http://hortensii.wordpress.com/full-report/>, answers to question 1a.

¹³ See <http://hortensii.wordpress.com/full-report/>, answers to question 7.

Numerous anecdotal examples of people who have gone on to successful non-academic careers after a PhD exist -- clearly it is perfectly possible to do so -- but they do not change the fact that a PhD in Classics is not normally a positive asset in the non-academic job market: the people involved in those anecdotes could also have had successful non-academic careers after a BA or MA in Classics. The PhD really is a pre-professional degree, and any major change in what the PhD students of a particular university or country do in order to make the degree more attractive to non-academic employers is likely to disadvantage those PhDs in the academic job market; as most PhD students want academic careers, there would be a severe recruitment disadvantage to changing one's programme in a way that handicapped one's students in the academic job market. Moreover respondents, including current students and the unemployed, expressed satisfaction with what the UK PhD is; they really enjoy having unstructured time to devote single-mindedly to one academic project. We need to be careful not to throw out the baby with the bathwater by meddling with something generally perceived as good for what it mainly does.

Better marketing of the PhD could bring some results, however. We could try to keep in mind the need for PhDs to be employed when dealing with non-academic organisations. For example, we could put more pressure on our publishers to employ copyeditors and proofreaders with real qualifications in Classics; such people are an asset to an author during the publication process, so we would benefit ourselves that way too. And we could help our PhD students put a positive spin on the time they have spent with us, by ensuring that they learn to present their research to non-academic audiences. For example, we could set up an arrangement with a local press outlet to carry columns produced in turn by our PhD students in which they presented their scholarship in a way accessible and appealing to the public; that might also have a beneficial 'impact' function for us.

One reason the PhD is so emphatically a pre-professional degree is that many institutions give preference in funding (and sometimes even in admissions) to candidates who express a desire for an academic career, thereby artificially enhancing the percentage of their PhD students who want such a career. If no such preferential treatment were given, PhD programmes would contain a higher percentage of students who have no intention of seeking an academic career and are doing the PhD for its own sake. Such a shift would in itself reduce the oversupply problem by ensuring that some of the PhDs graduating each year would not be going on the job market, and it would also benefit other students by providing them with examples close at hand of people who do a PhD without intending to become academics. Such examples would help bridge the gap between students' expectations and reality and help them find the concept of seeking non-academic employment more palatable. Of course, there are good reasons for the current preferential treatment system: we do need to make sure that enough future Classicists are trained to replace those who retire. But at present there is no danger of that not being the case: we could make all funding and admissions decisions purely on academic merit and still have plenty of choice at hiring stage.

Many other suggestions were also discussed, but the majority turned out to be either unworkable or positively unhelpful. Schemes to improve certain PhDs' employability in the academic job market, for example, simply move the problem around without solving it (the same number of PhDs end up with jobs, and all that

changes is which people those are) and, if adopted by everyone, would end up just raising the overall bar for hiring. Likewise the provision of more post-doc positions actually makes the problem worse in the long run, by increasing the length of time during which a PhD who has not found a permanent job can remain a viable candidate for one (and thereby both increasing the number of people on the job market each year and raising the average age at which people who are not going to get an academic job discover this fact and start retraining to do something else). The full list of suggestions offered and the arguments presented for and against them can be found on the web site set up to report this survey.¹⁴

In short, the problem our PhD graduates face is a serious one there is much that we, individually and collectively, can do to improve the situation for them. The Hortensii group has accordingly been set up to encourage such action. If each person who reads this article implements just one of the suggestions it contains in his or her own department, the improvement will already be noticeable. I hope very much that you will do so, and that when you do, you will send news of what you have managed to change to Hortensii, care of E.Dickey@reading.ac.uk. Thank you!

Eleanor Dickey, University of Reading

¹⁴ The full report can be found at <http://hortensii.wordpress.com/full-report/>, and a summary of it at <http://hortensii.wordpress.com/what-to-do-and-why/>.

Social Media and Classical Studies

Workshop report 17 July 2014

This free event was run as part of an ongoing series of workshops for postgraduate and early career researchers under the Classical Reception Studies Network umbrella. As one of the co-convenors of the Network, I chose social media as a theme for a number of reasons. Reception is clearly an area in which there is huge potential for talking to people in other disciplines as well as those outside the academy, whether that means basic public engagement or the life-changing sort of engagement that REF counts as 'impact'. However, I didn't insist on reception connections in those attending the workshop, simply because an increasing number of classical studies people tweet and blog, and also because grant-awarding bodies ask for evidence of dissemination of various kinds, and this seemed like a good opportunity to share ideas about what works, and for whom. For me, despite the pressures from grant-awarding bodies, social media are not just about the 'impact agenda'; as well as being a way of reaching outside the academy, they offer so much within it. I invited two people whose range of work in social media was known to me - Emma Bridges, who runs the Classics International facebook page, and Liz Gloyn, who tweets and also blogs as ClassicallyInclined.

In my own academic work, I've studied how an unsupported claim made to the media about a historical figure has then reverberated through formal and informal channels across the web (<http://oro.open.ac.uk/28951/>), and in the course of that research I was interested to find that it was often bloggers who acted as the gatekeepers, asking all the right questions about evidence, and challenging the more sensationalist claims from a solidly historical background. My own engagement with social media is probably typical of the mid-late career academic; I went on Facebook under my married name to see what the family were doing, but found lots of academic colleagues already there. I embraced academia.edu as a way of finding out what else is going on in the various fields which my work crosses. I'm an initially-reluctant convert to twitter, now hooked by the amount of information that comes my way, and I am aware of the argument that blogging is a good discipline because it means you write 400 words or so before getting down to the more formal activities of the day, and thus keep in the habit of writing.

Most, but not all, of those who took part in the workshop were postgraduates and early career researchers, and their experience covered the full range of engagement with social media. They included those in classics education and working for classics societies. One of the strongest messages that came across was that social media allow the creation of virtual communities of support. We learned that tumblr is not like a blog; in tumblr 'comments' can be disabled so readers can simply Like or Reblog, and also the content can be far from the polished prose of a blog post. We recognised the value of academia.edu for those without a current academic affiliation or for those who are moving from short-term post to short-term post and who need somewhere to keep their CV visible and under their own control. We discussed the transition from student identity to

professional identity, and the difference between tweeting or blogging as oneself, or as an institution or department. We thought about how to live-tweet a conference, and the value of using Storify to collect a conference's tweets and preserve them for posterity. We noted the gender balance of social media - only two men attended the workshop - and decided that this owed more to women's insistence on taking on too many tasks rather than to any stereotype of women as better at communication! We also considered the risks of social media, from trolling on Twitter to the emotive language of 'friending' someone on Facebook.

The question to which we kept returning was 'What do I want social media to do for me?' It's a great question. Here are reflections from just some of those who took part.

Helen King, The Open University

Facebook: Classics International

Comprising over 5500 members worldwide, the Facebook group Classics International acts as an online community for those with an interest in the ancient Greek and Roman worlds and their post-classical reception. As such it facilitates communication between students, researchers, teachers and members of the public, allowing for the sharing of classically-themed news/resources and the promotion of relevant events (theatrical productions, media broadcasts, conferences, public engagement activities and so on) as well as offering the opportunity for group members to seek advice (for example by 'crowdsourcing' information on a theme or asking for bibliographic recommendations) and to discuss topics of mutual interest. The use of Facebook - a widely used, easily accessible and free-to-use social media service - as a platform for such a network allows for the dissemination of ideas to a wide audience and can help to foster a sense of community between those from a range of different backgrounds and levels of experience. As an informal means of promoting discussion and circulating information it may also help to break down some of the perceived barriers to communication between those who operate within academic communities and those who share an enthusiasm for the subject-matter but for whom more formal settings may be inaccessible or intimidating.

Emma Bridges, The Open University

Facebook: Archaeology 100%

Archaeology 100% is the brainchild of two archaeology undergraduate students, Maria Dendropoulou and Katerina Potiriadi. It was created in December 2012 during our Erasmus time in London. At first it started as a game and a way of keeping track of all the information we found on Facebook about archaeology. As we invested more time in the growth of the page we understood that this connection of archaeology and social media can open new possibilities for us and our audience. As a result it made us want to keep finding unique material and the best opportunities to present this on our page.

As the title of the page suggests we are interested in all things archaeological, even topics that touch the borders of the science. However, we post mainly news about job opportunities, scholarships, seminars, conferences and journals, while we try to keep our content different than that of the major sites about archaeology. We also post news from current Greek archaeological events because we want to promote the vibrant archaeological community of our country.

Our main purpose is to help people find all the existing opportunities within our field. It is very rewarding for us to know that we might have helped someone to find a good job or a PhD position. Secondly, we try to bring into the spotlight as many different branches of archaeology as possible. The field is very broad and it keeps expanding as new technologies and means come to our hands. With the presentation of these different aspects we may help widen the perspective of a person as to the possibilities that archaeology offers.

Katerina Potiriadi, University of the Peloponnese

Blogging: Classically Inclined

I've been blogging at Classically Inclined since April 2011; over the last three and a bit years, I've published 217 posts that have had a little over 135,000 views. When I started the blog, I planned to use it as a space to reflect on my transition from PhD student to Dr. Gloyn; to publicise my research; and to talk about my approach to teaching. Those three core subjects were quickly joined by analysis of classical reception in the culture I consume, which ranges from films to opera productions. I'm now well settled into being an early career researcher, but the blog still offers a space for long-form reflection on professional development issues. It gives me a more informal platform to share thoughts and ideas that would never find a home in a formal publication - for instance, it's the only appropriate place to put my thoughts on classical reception in Lily Allen's latest album poster. It also makes sure that interesting snippets of research that won't make the final article get out into the wider world, particularly in reception research, and raises the profile of publications and conference talks. For me, the blog is an opportunity to share the work that I do with anyone who's interested, and demystify some of what goes on inside academia for both students and the general public.

Liz Gloyn, Royal Holloway, University of London

Twitter

Twitter is my eyes and ears for what is being said about the ancient world by a whole heap of different people, including academics and - ooh a cute kitten pic - sorry, what was I thinking? That is what I find both great and bad about Twitter - it is a channel of information that helps me very quickly get an idea of some new discoveries and discontents around the discipline in odd spare moments but it can also be an unneeded source of distraction. It can also be hard to find individual tweets later unless you 'favourite' them (essentially creating a publicly viewable bookmark). I try to follow about twice as many people as follow me, and follow students and people from related disciplines as well as anyone tweeting about

classics. It can also be a good ice-breaker when you meet someone new at a conference if you've already had a conversation on Twitter - or at least seen their tweets or blogposts - and I like to follow tweets using hash-tags that publicise and comment on conference proceedings. My favourite tweets are those with genuinely interesting links e.g. to well-written blog posts or non-UK media, or which include captivating images. I also use twitter to publicise my own blog (<http://thewordmuses.wordpress.com/>), which I write sporadically and which is aimed at a non-specialist reader about topics only tangentially related to my research.

Claire Millington, King's College London

Tumblr

Tumblr is a versatile micro-blogging platform without the character limit of Twitter. I use Tumblr in two different ways - as *StitchedIliad* (<http://stitchediliad.tumblr.com/#>), I use Tumblr as a simple archive of my progress on the *Stitched Iliad* project and to answer any questions followers and viewers have about the project; as *Aristotelian Complacency* (<http://aristoteliancomplacency.tumblr.com/#>) I use Tumblr to engage and interact with the Classics, Latin, and Ancient Greek 'fandoms', as they are known on Tumblr (our hashtag is *tagamemnon*). I share resources such as learning and teaching tools, links to youtube documentaries, free legal downloads of books, etc.; I reblog the research and practice of other classicists (both within Tumblr and outside) and engage in discussions about classics with both the classics fandom and the wider tumblr community: bloggers within the *Homestuck* fandom, for instance, will often reblog posts discussing classical allusion in *Homestuck* and add their own commentary and analysis to the mix.

I find Tumblr - and blogging as an individual rather than an institute - particularly useful for erasing the barriers between academia and the general public, and between academics and makers/artists. The same people (whether they be early career researchers, undergraduates or those still considering what to study at university) are both blogging their thoughts on classical reception in their other fandoms, and creating new content in the forms of fanfic written in Latin, music compositions inspired by Ovid's *Metamorphoses*, and artworks and craft based on interpretations of myth. But most delightful of all, to my mind, is the fusion of contemporary internet culture and classics that inevitably happens when the classics fandom starts reblogging the latest meme - very quickly it is adapted to classical content, whether it's simply translating memes into Latin, adapting contemporary memes by transposing words onto classical images, creating tube maps of Roman emperors or maintaining an 'Incorrect Iliad' blog (<http://incorrectclassics.tumblr.com/>). The Tumblr classics community is creative and thriving and, most importantly, not isolated from the rest of contemporary culture and 'ordinary' people.

Can it all be too overwhelming, too much to combine with everything else we do? Tony Keen (Open University) was asked how he follows all the postings on a given platform, and how he makes sure that followers from one platform follow him to another platform. His answer would be 'I don't bother, and I think that's

important. On any social media platform, one rapidly reaches a point where one cannot follow everything - therefore one reads what one reads, and doesn't worry about trying to stay completely on top of it all. And it is impossible to manage the Internet, however much one may want to. So I very much advise chilling out and not worrying too much about benchmarks for online activity. A lot of perceived failures of internet activity are the result of excessive expectation.' So, decide what you want, and why you want to do it, and don't compare yourself with others who may be on social media for very different purposes.

Silvie Kilgallon, University of Bristol

And finally, some comments from others attending:

'I found it very interesting & learned a lot, impressed by the sheer diversity of ways people use social media and the things they use it for'

'thoroughly enjoyable and informative day'

'it was great to meet everyone and share thoughts/ideas/experiences'

'a really useful and thought-provoking day and timely'

'social media means a lot more than just Twitter!'

Helen King, The Open University

Other reports on the workshop:

Official report by Carol Atack

<http://www.open.ac.uk/arts/research/crsn/special-reports>

Blog post by Liz Gloyn

<http://lizgloyn.wordpress.com/2014/08/04/on-social-media-and-impact-a-reflection/>

Some links to follow up:

Citing social media

<http://www.edudemic.com/how-to-cite-social-media/>

Is blogging 'work'?

<http://musicfordeckchairs.wordpress.com/2013/12/18/ratfarming-lets-not/>

Academia & Social Media: Practices, Politics, Problems

<http://www.nadinemuller.org.uk/musings/academia-and-social-media/>

Average age on social networks

<http://fiftysevenacademics.tumblr.com/post/85181412895/common-wisdom-has-it-that-tumblr-is-filled-mostly>

CUCD Education Committee

Update on activities 13/14

The CUCD Roundtable on ‘The Future of Postgraduate Training and Skills Development’ at the 2014 Nottingham CA was very well-attended and prompted a lively discussion on the current and future prospects for effective skills training and support for doctoral candidates in our discipline. The roundtable included presentations from: Jennifer Hilder (Postgraduate at Glasgow) on ‘What Postgraduates Want’; Shushma Malik (Early Career Lecturer at Manchester) on ‘What Postgraduates Need’; David Carter (Reading) asking the question ‘Can We All Be Better Linguists?’; Fiona McHardy (Roehampton) on ‘Teaching & Learning in HE: Training for Postgraduates’; and Nick Lowe (Royal Holloway) on ‘Sharing Good Practice in Postgraduate Training’.

iLatin and eGreek: Ancient Languages and New Technology conference was held at the Open University Regional Centre in Camden on February 1, 2014. The aim of the conference was to explore the effectiveness of new technology in the teaching of classical languages, the changing way in which Greek and Latin are being taught in the twenty-first century, and how innovations in pedagogy and technology can help practitioners improve the student learning experience.

The conference was advertised via the Classicists’ List, and through Facebook and Twitter and soon became fully subscribed. A lively and appreciative audience of 40 listened to each of the six speakers: James Robson (Open University) gave a guided tour of online Open University resources available for public use; Alison Sharrock (University of Manchester) described progress with implementing drill on VLE platforms to supplement the Jones and Sidwell Reading Latin texts; Nick Lowe (Royal Holloway) gave a lively presentation on a variety of mobile spaced-repetition flashcard apps and provided some interesting insight into solving the problems of automated marking; Mair Lloyd (Open University) made the case for revitalising current language pedagogy, drawing on inspiration from modern language theories and practice; Steve Hunt (University of Cambridge) spoke about engaging pupils in language learning through rich use of digital media, including the CSCP explorer tool; and Bartolo Natoli (University of Texas: who presented online from the USA) reported on his own experience of implementing the flipped classroom for ancient language teaching. At lunchtime there was a ‘show and tell’ session of electronic resources. The day ended with a round-table discussion involving all delegates. This included a very informative impromptu presentation from Stella Dee and Emily Franzini of the University of Leipzig Digital Humanities project (www.dh.uni-leipzig.de).

The conference presentations were recorded (with the speakers’ permission). These have now been posted online on the Open University website:

<http://www.open.ac.uk/Arts/classical-studies/ilatin-egreek.shtml>

Attendees were provided with access to the Open University guest network and were encouraged to tweet their commentary. Their contributions have been ‘storified’ along with videos and slides at <http://storify.com/MairLloyd/ileg>

Further accounts of the conference can be found at:

http://www.dh.uni-leipzig.de/wo/ilatin_egreek/

<http://edtechphd.wordpress.com/>

Future Events

Responding to one of the key themes for the 2015 CA conference, the next CUCD CA roundtable discussion panel will explore the current and future grassroots sustainability of Classics as a subject taught in schools, communities, and universities. Key questions for provocation, consideration and debate will include: How sustainable are university outreach initiatives? If universities are prepared to teach Latin and Greek for free (and to accept students onto degree programmes with no prior qualifications in the subject), what are the risks to schools and to the future of the subject? How have recent government reforms to qualifications and curriculum policy innovations impacted upon Classics? What are the wider ramifications of moves to make Classics qualifications more 'rigorous'? If universities continue to train far greater numbers of Classics and Ancient History PhDs than there are academic posts, how might they better support their doctorates to make a success of a school based career? Contributors will include Cressida Ryan (Schools Liaison and Access Officer, Oxford); Alex Orgee (OCR Exam Board); Arlene Holmes-Henderson (Classics in Communities Postdoctoral Researcher, Oxford); and Tom Murgatroyd (Head of Classics, Monmouth School).

Genevieve Liveley, University of Bristol

The New Integrated Masters Degree in Classical Studies at the University of Winchester

Introduction and origins of the programme

The origins of the Classical Studies programme at the University of Winchester came from interest from visitors at our history and archaeology Open Days and from current students taking modules on topics from the Ancient and Classical eras. Winchester has a strong Classical and medieval archaeology presence, and the Ancient, Classical, and Medieval Studies course has been very popular during its inaugural six years. ACMS is housed in the Archaeology department and allows the students to divide their module requirements between history and archaeology classes. Classical Studies, on the other hand, is based in the History department as there were students who were interested in the Ancient world, but preferred opportunities to explore the cultural and intellectual side of the equation rather than the digging and extracting! Both departments, however, work together to ensure that students have the foundation necessary for studying the Ancient world, including experience with material objects and with literary context, and in doing so they will gain skills that will transfer to their post-graduate work - whether in a related field such as the heritage industry or in other, diverse fields such as business, law, and retail.

I came to Winchester several years ago to lecture part-time on Classical and early medieval history, although I had helped to create several new modules a year or two prior as an external consultant (I am currently Senior Lecturer in Classics and Early Medieval History). The Classical Studies programme was in its advanced stages of development when I came along, and as part of my early work in the history department, I was asked to act as programme-leader designate and to get the programme through validation - so not only was I learning my way around the UK higher educational system in my first year, but also plunged straight into the deep end of administrative work! Fortunately, the collegiate atmosphere here at Winchester is strongly positive, friendly, and very patient: the advice, guidance, and support of many colleagues have gone into the development, planning, and validation of this new programme. Indeed, enthusiasm for the new course extends to our incumbent students: feedback from history and ACMS students about the programme and modules has been amazing, and our students contribute equally to the atmosphere of friendliness and comradery across the various modules on offer among our complementary courses.

Overview

The new M.Class (Hons) in Classical Studies is a multi-disciplinary undergraduate programme in the Humanities. Rooted in the Department of History, the M.Class (Hons) is a distinctive product aimed at a cohort interested in Classical Studies for whom there are few providers in higher education. It is constructed principally from existing modules already running in History, Archaeology, Art History, Philosophy (for the newly validated pathway of BA Hons Religion, Ethics, and

Philosophy), and Theatre. We will be adding new modules in these subjects and others (such as Literature and Language) as the programme develops and our numbers grow.

The goal of this programme to attract those students who are interested in the cultural and intellectual aspects of Classical History and the subsequent influence and reception of Classical History in the Middle Ages, the Renaissance, and into the modern era. This approach to the interpretation of Classical institutions, customs, and sources fills a gap in the current curriculum and would be welcome as a complementary course to other courses already on offer at the University of Winchester, for example, the Ancient, Medieval and Classical Studies (ACMS) course based in the Archaeology Department. ACMS draws students who are interested in the practical, hands-on aspects of material culture in the Ancient and Medieval Worlds; Classical Studies will appeal to those students who wish to study the intellectual, cultural, and literary context of some of these artefacts and sites. Additionally, because many of the Classical Studies modules are also part of the curriculum for other courses in History, Archaeology, Drama, and Theology, Classical Studies students will have the opportunity to meet and work with students on these other courses (e.g. Archaeology, Ancient, Classical & Medieval Studies (ACMS), History & the Medieval World, History) in seminar discussion and on group projects. The students will benefit from the exchange of different perspectives and interpretation of historical evidence, and thus they will deepen their understanding of the different contextual interpretations of particular documents, artefacts and monuments.

The Integrated Masters

One aspect of the Classical Studies course that distinguishes it from other extant courses is that Classical Studies is its Integrated Masters degree. This option is an undergraduate programme extended by one year to enable students to reach Masters' level with a final award of an M.Class (Hons). This degree would be earned after four years of study which extend and enhance the subject study to 120 credits at level 7, usually with an increased emphasis on professional relevance. The exit routes offered to other Integrated Masters Degrees at the University of Winchester also apply here: Bachelor of 'subject' (Hons), Bachelor Pass Degree, Dip HE or Cert HE calculated in the usual way (i.e. based on modules passed at level 4-6 only). The latter three may be awarded with Merit/Distinction (as appropriate). Students who exit with a Bachelor award and some level 7 credit may additionally receive a PgCert, calculated in the usual way and with Merit/Distinction (as appropriate), provided that they have achieved 60 credits or more at level 7.

Progression towards the M.Class (Hons) results after students complete the first three years of the programme if they have achieved an overall average mark of 50% by the end of their third year. Those students will proceed to study for a fourth year for the Integrated Masters degree, where the academic level of work in the fourth year is at level 7, comparable to the taught element of an MA programme. There are academic and financial advantages for students who choose to complete the four year programme: for example, registration for four years will entitle students to four years of student loans. Students may also complement

their M.Class (Hons) with AP(E)L credit gained from their M.Class (Hons) towards an MA. With the M.Class (Hons), their classwork requirements for the MA degree will be finished, and their subsequent MA year would be work on researching and writing their dissertation. This development and a new complementary MA of 180 credits for new entrants has also been recently validated in the history department.

Students whom the programme targets

This programme targets students with a Classical Civilisation A Level or AS qualifications in Ancient History, Archaeology, English, History, History of Art or cognate subjects and interests in the Classical past. More students have been taking A Levels in Classical Civilisation than Greek, Latin, and Ancient History combined; in 2012, more than 4500 students took Classical Civilisation for examination at GCSE and 4000 at A level, and the numbers continue to grow. Many students who take Classical civilisation at A level without any previous study, including Classical languages. It has been noted (http://www.classicsteaching.com/what_is_classics.php) that a number of Sixth Form colleges have a large number of pupils on their Classical Civilisations courses at A level. These students have an interest in the Classical past but may lack language skills in Latin or Greek that other universities require for their Classics or Classical Civilisations courses.

The M.Class (Hons) at the University of Winchester allows for this large pool of students to continue their students in Classical Civilisation and allows them to combine history with other Humanities and Arts subjects. In 2013 both our Archaeology and History departments scored 100% overall satisfaction in the National Student Survey, and the numbers remain high following the 2014 survey results. This reputation will enhance our recruitment in the related field of Classical Studies.

How the M.Class (Hons) fits into the current curriculum and course of study at the University of Winchester

Classical Studies is rooted in the History Department (which supplies most of the resources) within the Faculty of Humanities and Social Sciences and physically within the Medecroft Building where most classrooms, staff offices, and administration are located. There is agreement with the Department of Archaeology, the other principle partner, for co-validation and co-operation of modules. Within the Department of History at Winchester itself we share and complement other programmes. Classical period modules within the Archaeology and History departments at the University of Winchester have proven popular, and in the past year, many students have opted to take newly validated modules based around Classical topics.

Another advantage of the programme is that it is collegiate and helps the Year 4/Level 7 students to develop further their employability skills: Year 3/Level 6 students of diverse course background and experience from ACMS or Medieval World, for example, and Level 7 Classical Studies students will sit the same Depth studies modules a selection of which are offered in alternate years. Students also

have opportunities for volunteer experiences, and there will be a teaching module at Level 6 for those interested in pursuing a pathway in secondary and Sixth-Form education.

The course of study in Classical Studies follows a broad foundation in the first year that establishes the chronology and civilisation of the Classical World; the first year modules, which include Reading and Writing History, introduce students to the relevant sources and methodology in several disciplines associated with Classical Studies. Year 1 (Level 4) modules include introductions to art and architecture, archaeology, drama, history, literature and philosophy. Year 2 (Level 5) modules rest on this foundation of knowledge and students develop further skills in methodology and interpretation as well as honing their critical reading of sources. Study at Level 5 includes independent study and research and critical analysis so that students will be able to engage in sophisticated debates in Year 3 (Level 6) and Year 4 (Level 7). Year 2 students may also take a volunteering module or go on work placement as the University of Winchester has placement arrangements with a number of archives, museums, and other institutions relevant to the study of Classics. Year 2 students may also participate in a Group Studies module for students to create their own subject of supervised study and projects on specialised topics that might not otherwise be on offer that semester. Years 3 and 4 are the intensive phase of the student's study of Classical Studies. Year 3 students will continue to develop their analytical and critical skills in Depth Studies and Comparative modules; depth studies will explore the Classical World and its legacy through intensive study of primary as well as secondary sources; comparative studies examine a significant aspect of the past across countries or cultures/times - hence the emphasis on legacy and reception of Classics from the Middle Ages through to the modern period.

In Years 3 and 4, students will also study research methods towards work on longer and more vigorous assignments and projects; in Year 3, they will also take Reflecting on History, a module taught to smaller groups in which students reflect back on their own progress and consideration of the History and Classical Studies Benchmarks, but also look towards application of History and historical thought (in this case specifically, Classical thought and reception) in the modern world on the one hand, and on the other a reflection of the transferable skills that they have acquired over the duration of the course. Year 3/Level 6 students will also write an independently researched dissertation on a subject of the student's own choosing which will be the equivalent in length and substance to those undertaken on the three-year BA courses. This is a significant form of assessment to track the student's progress within the programme, and it will also enable those students who choose to exit with a BA (Hons) to have attained the equivalent degree to other BA students across the university.

Reflection, research methods, and the independent research on the dissertation leads into Year 4/Level 7, where students will complete classwork along the same Learning Outcome lines as MA students. M.Class (Hons) students will take Special Studies modules which meet at the same time with Level 6 Depth studies, on the same subject, but with more advanced reading and more vigorous assessments (including 4000 word essays and non-assessed oral presentations as part of their Learning Outcome). Because Level 7 modules may be taken by MA students as part of their coursework, M.Class (Hons) students will also have the

opportunity to work with their peers in the MA programme. Finally, students at Level 7 will look towards their future career paths, as begun with Reflection on History in Year 6, with an emphasis on research skills on the one hand (should they choose to remain on an academic path), or general teaching on the other (should they chose to explore the teaching module at Level 6). Reflection also prepares students for the general workforce and works in tandem with sessions organised in the Careers service (for example, advice on interview techniques or CV writing). Level 7 students will also further hone their critical thinking, analytical skills, and abilities to work independently and with a group on a project in their Methodology and independent study modules. Level 7 students will exit with the M.Class (Hons) degree upon successful completion of this year of coursework; if they choose to go on to the MA programme, they will have the module requirements completed for the first year of that programme, and will be able to move directly to the second year of the MA programme and work on the MA-level dissertation towards the completion of that degree.

Classical Studies, Skills, and Employability

Students graduating from this programme with a BA (Hons) or M.Class (Hons) will be eligible to train to teach History and Classical Civilisation. The programme provides the foundation for M.Class (Hons) and research degrees beyond masters level Students at Winchester, and a degree in Classical Studies at the BA and M.Class (Hons) level also prepares students for a number of positions in post-graduate employment. According to Prospects.ac.uk in November 2013, about 44% of Classical Studies graduates polled gained employment within six months of graduating, with about 14% of them entering into professional work, for example, in the heritage industry in Britain, including work in archives, at museums (as curators and docents), and in art galleries. Another popular employment pathway is teaching at the secondary or Sixth-Form level. Classical Studies students also work as barristers and solicitors, as Chartered Accountants and in Public Relations. The remaining percentage of those employed were in the general workforce (retail, business and clerical work, marketing); of those not in work, about 28% had gone on to higher education, about 10% were doing work-study, and about 10% were unemployed (about 6% were listed as 'other'). Employers value the transferable skills Classics students gain from their learning outcome: in an article from *The Guardian* in 2010, for example, it was noted that while not every Classics student gained a career related specifically related to Classical history, they were valued in the work place their ability to pursue challenging subjects, for their research and analytical skills, for their critical thinking abilities and logical thinking, their oral and written skills, and their ability to work equally as well independently and with a team towards specific deadlines (Craig Scott 'What to do with a degree in classics' *The Guardian*, 24 July 2010, <http://www.theguardian.com/money/2010/jul/24/classics-degree-graduate-careers>). The modules, assessment types, and experience on the Classical Studies course will bring together these skills as well as providing student support in the form of written and oral feedback from tutors, regular career guidance, opportunities for volunteering and teaching practice, and where relevant, field

trip experience, and the specific skills imparted by the study of History, Archaeology, Theology, Drama, Art, and Literature.

Modules on Offer

Year 1 (Level 4) of the programme is the foundation year and as such, all students on the Year 1 cohort will take the same eight modules. This year, students take the following: Reading and Writing History (the basic skills module required of all of our incoming first year students), Introduction to Classical History, Introduction to Classical Archaeology, Introduction to Classical Philosophy, Barbarians, Byzantines, and Beyond (AD 400-800), Introduction to Classical Art and Art History, Introduction to Classical Drama, and Introduction to Classical Literature. In Year 2, the students will be able to begin to diversify their interests and focus more on a particular general area of Classical History. Mandatory modules include a historiography module that they will take with the entire Year 2 History cohort in the autumn followed in the spring with the Independent Study Module. In the latter, they will choose a topic on Classical history and write an extended historiographic essay (4000 words). The rest of their modules may come from the following, depending on the availability of staff and resources:

- **Optional modules, chosen as follows:**
 - **one History Civilisation Study**, selected from
 - HS2009A/B *Carolingian Renaissance*
 - HS2070A/B *Culture and Society in the Early Roman Empire*;
 - HS2073A/B *Culture and Society in 5th century Athens*;
 - **one History Theme Study**, selected from
 - HS2145 *Sport & Athletics in the Ancient World*
 - HS21155 *The Roman Household*
 - HS21156 *Classical World on Film*
 - HS21157 *Neo-Platonism*
 - **one Archaeology module**, selected from -
 - AC2013 *Roman Britain*;
 - AC2017 *Early Roman Empire*;
 - AC2021P *Representation and Art in Archaeology*
 - AC2021E *Representation and Art in Archaeology*
 - AC2044P *The Archaeology of Conflict*
 - AC2044E *The Archaeology of Conflict*
 - AC2045P *The Archaeology of Religion And Ritual*
 - AC2045E *The Archaeology of Religion And Ritual*
 - AC2046P *The Archaeology and History of Death*
 - AC2046E *The Archaeology and History of Death*
 - AC2047 *Later Roman & Early Medieval Europe*;
 - AC2050 *Greek World*;
 - AC2911 *Exploiting the Greek & Roman Natural World*
 - **two of the following other optional modules**
 - CL2002 *Radical Classics*
 - HS2599 *Volunteering*
 - HS2501 *Group Project*
 - HS2502 *Field Trip*

- CL2001 Teaching for Classical Studies

Of course, not all of the optional modules will be available every academic year. A selection of the validated modules will be made available in the Module Catalogue annually for students to choose from. For example, if the destination of the Field Trip is not appropriate for Classical Studies students, it will not be offered to them.

Students who leave the programme at this point, having satisfactorily completed 240 credits will qualify for a Diploma of Higher Education in Classical Studies.

At Level 6, all students complete:

- a **Mandatory, year-long, 30-credit dissertation (an Extended Independent Study)**
- **Mandatory CS3000 - *Research Methods in Classical Studies***
- **Mandatory HS3102 - *Reflecting on History***
- a **'matching' pair of Optional History Depth Study modules**, taken from
 - HS3373/74 *Pax Romana*
 - HS3387/88 *The Carolingians*
 - HS3389/90 *The Ancient Greeks: War and Honour I & II*
- an **Optional archaeology Depth Study module**, taken from
 - AC3012P/E *The Celts*;
 - AC3032P/E *Central Southern England in Roman period*;
 - AC3055P/E *Greek Art & Architecture*;
 - AC3060P/E *Roman Art & Architecture*;
 - AC3084P/E *Byzantium and Beyond*
- **another Optional module**, taken from
 - AC3901A/B *Reception of the Classical World: Art & Architecture*
 - CL3001 *Advanced Greek and Latin: Text and Translation*
 - HS3712A/B *Antiquity Revived*;
 - HS3721A/B *Greek & Roman Comedy Theatre*
 - HS3722A/B *Greek & Roman Religion*

One note: the History Depth Studies alternate each year. Archaeology Depth Studies differ in consecutive years.

Students who leave the programme at this point, having satisfactorily completed 300 credits will qualify for a BA in Classical Studies.

Those students who applied for the MClass will move into Level 7, or Year 4. At this level students still study 120 credits, but each module is worth 20 credits, rather than 15. As a result, students will take six modules across the year, rather than eight - three in each semester.

At Level 7, all students complete:

- **Mandatory module RT7122 - *Research Methods and Skills***,
- **one of the two versions of the Optional Summative Paper**
 - HS7507 *Summative Paper* [in History]
 - AC7906 *Summative Paper* [in Archaeology]
- a **'matching' pair of Optional History Special Study modules**, not previously taken at Level 6, from

- HS7124/125 *Pax Romana*
- HS7126/127 *The Carolingians*
- HS7128/129 *The Ancient Greeks: War and Honour I & II*
- an **Optional archaeology Special Study module, not previously taken at Level 6**, from
 - AC7103 *The Celts*;
 - AC7104 *Central Southern England in Roman period*;
 - AC7109 *Greek Art & Architecture*;
 - AC7925 *Roman Art & Architecture*;
 - AC7110 *Byzantium and Beyond*
- one **Optional Comparative Study not previously taken at Level 6**, from
 - AC7934 *Reception of the Classical World: Art & Architecture*
 - HS7130 *Antiquity Revived*
 - HS7131 *Greek & Roman Comedy Theatre*
 - HS7132 *Greek & Roman Religion*
- the **Special Study Greek and Latin Translation (CL7000)**

As in Year 3, History Special Studies alternate each year. Archaeology Depth Studies differ in consecutive years.

Students who fail to complete the whole Programme, but have satisfactorily completed, 360 credits at Levels 4-6 AND 60 credits at Level 7 will qualify for a BA (Hons) in Classical Studies AND a Postgraduate Certificate in Classical Studies.

Students who successfully complete Level 7 on this Programme will qualify for an MClass (Hons) in Classical Studies.

Instead of single honours in the BA in Classical History, students might opt for combined honours; the combined honours BA course adapts the first three years of the single honours course so that the student can fit into his or her schedule modules on compatible courses. Their course curriculum is a modified version of the one for the BA single honours, and a complete description of the course of study can be found in the Classical Studies definitive document.

Students who complete a BA in Classical History Combined Honours may also opt to continue into the MClass programme, on the condition that they meet the requirements as above.

Student feedback and response to the new programme

Our first cohort of Classical Studies students will arrive in the autumn of 2015; numbers after the 2014 Clearing suggests a group of about a dozen students. Although this is a small number, recruitment for entry in the 2016-17 school year is off to a strong start (as of June 2014, based on initial Open Day numbers). Our current students, too, have shown great enthusiasm towards and support for this programme; at least two of our new cohort are students who have transferred from other pathways (willingly renewing their degree progress again from Level 4). One recent 2014 ACMS graduate, Sarah Hammond, spoke eloquently on behalf of her fellow students in front of the validation committee in November 2013, expressing enthusiasm for the tutors and modules already in place for Ancient and Classical history here at Winchester. The students who have organised and run

their own history association have invited Classical tutors to give extra-curriculum talks to their group, and these talks have been met with much enthusiasm and positive response. The students here at Winchester seem eager to take a pro-active role in activities related to Classical history as well: when I mentioned to then-Year 2 student Amy Saunders that Open Day and Year 1 Classical Worlds (a general introductory module) participants had been asking about a classics club or society, she ran with it. That was on a Friday; by the following Monday afternoon she had been in touch with administrators in our main registry; the beginnings of a student-run Classics Society has been put into place which should thrive in the upcoming semesters. A number of history and archaeology students have eagerly volunteered to come speak to the new students during Welcome Week and to help out at Open Day sessions in support of the new Classical Studies programme as well.

Comments from our students reflect strongly the interest and enthusiasm for Classical Studies already extant here at Winchester. Year 3 single honours student Thomas Ford remarked:

The lectures held on Classical Athens [Year 2/Level 5 module] have been extremely interesting, and very entertaining, and were always able to hold our attention, which was no mean feat given that they were scheduled for first thing in the morning. The lecture on the Sicilian Expedition in the Peloponnesian War, for example, was both extremely informative, and very funny. I have thoroughly enjoyed learning Classics at the University of Winchester.

Recent ACMS graduate Patrick Teague commented:

I have found the study of the Classical world to be incredibly thought provoking with many themes, such as religion, politics, sexuality and gender relating to similar themes in the present day. Studying Classics at Winchester has opened my eyes to the relevance of the Ancient world in understanding human evolution. Such a study has long been both under-taught and under-valued and Winchester is taking great strides to correct that.

Another recent graduate, Patrick Young, has had much to say about the programme:

Studying this module has transformed my interest into a fascination. More than anything else the Pax Romana module has allowed me to understand the Romans as a living, breathing civilisation, removing them from the anonymity of text book facts and figures. The Roman world was brought to life so palpably I could close my eyes and imagine I was a part of it. Writing essays was a pleasure, as the topics were carefully chosen to provide valuable insight into Roman culture and we were encouraged to express our thoughts and interests. The stereotype of the callous Roman Emperor was cleverly deconstructed to show their true personalities and motivations, and the political realities of ruling over so

great an Empire were clearly analysed. I have always had an interest in Roman history, but this class has given me the confidence to study it at a properly academic level and also furnished me with a long list of places I wish to visit; Rome, of course, but also Nimes, the Sergovia aqueduct, Hadrian's Wall, Leptis Magna and many more besides. I look forward to going to these with a genuine feeling for the people that built and used them. Good teachers can ensure pupils remember names and dates, but it takes something far more special to pass on genuine appreciation and human understanding and that is precisely what students of the Pax Romana were given.

Feedback from our students on the various-flavoured Classical history modules have been similarly positive across the three years of study. The comments are, for the most part, constructive (in terms of suggestions for books for the library and projects for study). Last year, our Year 3 Depth studies module met at 9 am on Monday mornings - one would think that would be a rough start to the week, but instead, attendance remained high, participation was excellent, and the response in feedback was overwhelmingly positive, with several students proclaiming that the module was well worth getting up early on a Monday morning for! Discussion in those seminars has been lively and student-led over the two years it has been taught. Similar feedback and pro-active participation has been evident in the Year 2 and Year 1 Classical modules, with students expressing enthusiasm for the projects, assessments, and especially in-class debate and discussion.

I look forward to working with the Classical Studies team and students as the new course gets underway in Autumn 2014. The initial cohort may be small, but they will be welcomed by staff as well as an enthusiastic, friendly group of students here at the University of Winchester.

Our next Open Days for Classical Studies will be 4 October, 11 October, and 18 October 2014.

Carey Fleiner, University of Winchester

New degrees in Classical Studies at the Open University

Classical Studies has been part of the Arts Faculty since the first days of the Open University. The department has been steadily growing ever since, now standing at 12 permanent staff and a further three on fixed-term contracts. The most recent development is that, in addition to studying our modules as part of degree courses in Humanities, or Humanities with one or two named subjects, students are now able to take a degree in Classical Studies.

The process of setting up a new degree is not straightforward. One of the effects of the new fees regime is that part-time students - the majority of our intake - are now eligible for student loans, but only if they enrol for a 'programme' rather than following the traditional route of taking a range of modules and then making them into a degree. There is clearly demand for more 'named degrees' (English and History have both recruited very well) and the university accepts that we need to meet this demand. Over the years there has been a steady stream of fans of the ancient world asking why they could not have a degree in Classical Studies, so the new degree does not only respond to these recent market changes.

We are also seeing a fall in the average age of our students, with more in the 18-25 age group choosing to study with us. Our model of supported distance learning - combining materials increasingly delivered online, but with local tutors running seminars, supporting student learning and bringing individuals together face to face - can even allow a closer relationship between the tutor and the student, as the student has the same tutor throughout one of our 60-credit modules. Those in the younger age groups are more likely to want to study a specific subject at university, rather than 'Humanities'. However, there is no intention to phase out our broader degrees in Humanities, and the OU remains committed to inter- and multi-disciplinary modules.

Indeed, this applies to the compulsory introductory module taken by all students in the Faculty, AA100 The Arts Past and Present, which includes sections on Plato, Cleopatra and Seamus Heaney's *The Burial at Thebes* alongside materials from all the other subjects represented in the Arts Faculty. For students who have never previously encountered the ancient world, as well as those who are already interested, these classical topics often lead them to consider doing more Classical Studies. At level 2, our main module is A219 Exploring the Classical World, which covers Homer, fifth-century Athens, Augustan poetry and Roman social and political history. Latin and ancient Greek are also offered. Many students, having been introduced to the Greeks and Romans through these modules, have traditionally gone on to the Classical Studies pathway within the OU Humanities degree, or the joint pathway with History, taking our modules in mythology, Latin and ancient Greek, in combination with other Humanities subjects or History

modules. We have over 2000 students taking Classical Studies modules at levels 2 and 3 (the equivalent of second and honours level study in conventional institutions).

Now, however, students are able to focus exclusively on the subject, and to graduate with a single honours BA degree in Classical Studies. This outcome has been made possible by a generous donation which has helped to fund the staffing of a new level 3 module, providing the requisite credit points for a single honours degree. This new module, A340 The Roman Empire, goes 'live' in Autumn 2015. In this module our students will explore the history and archaeology of the imperial Roman world, considering the different angles from which 'the Roman empire' might be approached and defined, as well as what it meant to people at different times and in different places. Its main themes are 'Hadrian's Wall: postcards from the edge of empire'; 'Rome: heart of empire', 'Structures of empire'; 'A cultural empire'; and 'Eternal Rome?' which will, amongst other things, include an examination of the reception of the Roman Empire. In addition, the level 2 Latin course is being rewritten, again for an Autumn 2015 launch; it will be brought into line with our popular ancient Greek module which combines the study of language with that of literature in translation, and allows students to 'major' in either one or the other, depending on how the student finds the experience of learning a new language.

The taught postgraduate curriculum has also been completely changed. The previous MA in Classical Studies focused on the ancient Greek theatre and nearly 300 students have graduated since the programme began in 2003. From September 2014, a new MA is replacing this. It consists of a Foundation Module, a Subject Module on the ancient body, and a dissertation. In the Foundation Module, the underlying question is 'How do we know what we know?', with students beginning by developing their own skills in using primary and secondary sources alongside thinking about how people in the ancient world preserved, transmitted and assessed evidence. A section on language is designed to appeal both to those with no prior experience of ancient languages and to those who have been able to study ancient Greek and/or Latin already; the theme of 'the languages of love and betrayal' underpins students' exploration of classical Athenian sexual ethics and Roman love poetry. A section on classical archaeology focuses on its role within the discipline of Classical Studies, moving out from the evidence for the Colosseum and the Colosseum Valley to look at changes in how this evidence has been used over time. The focus is on enabling students to develop questions and to learn how to find answers to these, thus building up to the dissertation component.

In the Subject Module the focus will be on combining different types of evidence to explore the ancient world through subjects relating to the human body such as birth, death, sickness and healing, bodily experience of space, the scientific analysis of human remains, and dress and appearance. During the module

students will gradually develop further their independent research skills, so that they are fully prepared to write their 10-12,000-word dissertation at the end of the module on a subject of their choice.

Members of the Classical Studies department are delighted to be able to respond to the interests of students by producing these new modules, and to be able to use their research specialisms to excite students and to help them to enjoy learning about the ancient world.

Helen King and colleagues, Open University

Swansea Summer School in Ancient Languages 2015

Swansea University is pleased to announce its first Summer School in Ancient Languages, which will take place from 19 July until 1 August 2015. Classics and Ancient History at Swansea University came third in the National Student Survey in 2014, which demonstrates our strong commitment to student experience. We want to extend this commitment to providing access to ancient languages for everyone, regardless of background or prior experience. Thanks to the generous support by the Classical Association, the Friends of Classics, the private Lognostics Trust, the Gilbert Murray Trust, and the College of Arts and Humanities (Swansea University), we are in a position to offer part-bursaries to applicants with low income and in full-time education.

The courses will be taught on the campus of Swansea University which won the WhichUni gold award for Best University in 2014: we have the Egypt Centre on site, Swansea beach is but a minute's walk away, a short bus trip will get participants to the city centre with museums (Swansea Museum, National Waterfront Museum, Dylan Thomas Centre etc.) and the Marina, and the beautiful Gower peninsula can be reached by bus from the city centre for those interested in exploring its history and nature. With the many historical sites (not just Roman), the National Botanic Gardens as well as National Trust and Cadw properties at less than 40 minutes away, there has never been a better time to study ancient languages at Swansea University, with plenty of scope for exploring South Wales.

For more information and to register, please visit our website: <http://swwclassicalassociation.weebly.com/summer-school-in-ancient-languages-2015.html>.

If you have any queries, you are very welcome to contact the Summer School Director, Dr Evelien Bracke, at e.bracke@swansea.ac.uk.

Evelien Bracke, Swansea University

Anna Morpurgo Davies, 1937-2014



Anna Morpurgo Davies, Diebold Professor Emeritus of Comparative Philology at the University of Oxford (FBA, honorary DBE) and one of the foremost and best-loved comparative philologists of the twentieth century, died on 27 September 2014.

(Left to right:) Henry Hoenigswald, Stanley Insler, Anna Morpurgo Davies, George Dunkel, Jay Jasanoff, and Stephanie Jamison at the first East Coast Indo-European Conference (Yale, 1982). Many thanks to Ives Goddard for the photograph.

She was born Anna Elbina Morpurgo on 21 June 1937 in Milan, to a secular Jewish family. Her father, a successful engineer, lost his job in 1939 in the wake of anti-Jewish legislation. After searching desperately for alternative employment he accepted a post in Brazil, but died before taking it up. Anna's mother, Maria Morpurgo (née Castelnuovo), moved to Rome with Anna and her three older brothers. On 16 October 1943 Maria had gone out early with the eldest child to buy food, and met a woman who had seen soldiers carry a woman and baby out of a house and throw them into a lorry. She ran home in terror and left immediately with the children. They survived thanks to several families who risked their lives, and a hospital that offered shelter to Jews by disguising them as patients. Anna seldom mentioned these years to colleagues and students, but they left a deep impression. In 2005 she gave an address for Holocaust Memorial Day in Oxford at Somerville College, combining searing personal memories with clear-headed and remarkably generous historical analysis. The full text of the address is available online (Morpurgo Davies 2005).

Anna's grandfather was the distinguished mathematician Guido Castelnuovo. Anna had envisaged that she would be a mathematician too, but a school teacher, Mario Bonardi, brought the classics to life in her penultimate year at the Liceo Classico Giulio Cesare. 'Greek was no longer epitomized by the irregular verbs which I had been relentlessly taught, but by the poems of Sappho and Alcaeus. It is only much later that the verbs became as important.' (Morpurgo Davies 2002: 214)

She went to the University of Rome to study 'lettere antiche'. A different person might later have constructed a narrative in which she was always destined for comparative philology, but Anna was not given to grand or teleological narratives. Her narratives were characterised by contingent events and hilarious anecdotes, not least about herself. With no intention of becoming a linguist Anna nevertheless went to some lectures on Sanskrit, out of curiosity and because she had heard that all languages descend from Sanskrit. After the first sentence of the lecture, to the effect that 'it is a common misconception that Sanskrit is the mother of all languages', Anna lost interest and walked out. A year later she had acquired other reasons to be interested in Sanskrit and she returned to the Sanskrit lessons, much chastened.

In the meantime she had been introduced to Mycenaean Greek by Carlo Gallavotti. Ventris' decipherment of the Linear B script was very new, and Anna saw the excitement of the new subject. She was soon part of the first generation of scholars doing serious work on Mycenaean, and her interest in historical and comparative linguistics began with its value for tackling Mycenaean problems.

While still at Rome as an undergraduate and then an assistente to Professor Gallavotti (1959-61), she came to find out about Structuralist linguistics. On a recent occasion when somebody at a linguistic gathering made a disparaging remark about Structuralism Anna exclaimed, 'Look, you don't remember life before Structuralism, but let me tell you what it was like because I do.' General laughter ensued because Anna was obviously too young to remember life before Structuralism. But she proceeded to explain. When Structuralist linguistics was hardly new elsewhere and was already giving way to Generative linguistics in the United States, linguistics in Italy was still largely untouched. Anna discovered Structuralism rather furtively together with a few other young scholars, who worked their way through Trubetzkoy's *Grundzüge der Phonologie* (the French translation, 1957) and Zellig Harris' *Methods in Structural Linguistics* (1951); they were not sure that the older generation would approve. Structuralism provided tools for thinking clearly about linguistic structure, and for grounding accounts of language change in clear accounts of successive linguistic stages.

In 1961-2 Anna spent a year at Harvard University's Center for Hellenic Studies in Washington, DC. Later on her time here provided one of her many anecdotes. Everybody (as she put it) in Italy was a communist at the time, without quite knowing what this meant (and Italian communism was in any case a brand of its own), and this automatically entailed being anti-American, also without quite knowing what it meant. One thing Anti-Americanism did mean, though, was that Coca-Cola was a forbidden beverage. In any case Anna's family had little money and Coca-Cola would have been an inappropriate extravagance. But at the Center for Hellenic Studies Anna had a modest stipend and so was better off than she had ever been, and the Center possessed a soft drinks vending machine. She felt deliciously subversive being able to get a can of Coca-Cola, in America, with her own money—from a machine. Over time she came to positively like America, and hence also Coca-Cola.

At the Center for Hellenic Studies Anna met the ancient historian John Davies; she returned to Oxford with him and they married a year later. The marriage was dissolved in 1978, but in the meantime Anna had been appointed to a Lectureship in Classical Philology at St Hilda's College, Oxford (1964-71) followed by the Chair of Comparative Philology when Leonard Palmer retired in 1971.

On being appointed to the Chair at the age of 33, Anna was quoted in the *Oxford Times* (7 May 1971, p. 9) as saying, 'I seem to spend most of my time on teaching now, but my major work was on Linear B, the script found in Crete and deciphered in 1952 by an English architect. I compiled a dictionary [Morpurgo 1963] of the words found on the tablet<s> after they had been deciphered. The script turned out to be a form of Greek which was centuries earlier than previous finds.'

Anna continued to be an extraordinarily dedicated and well-loved teacher, at all levels from lectures for beginning undergraduates to doctoral supervision. She was incredibly generous with her time—whether this meant devising and painstakingly marking philology exercises to go with elementary lectures, or

allowing a 6 p.m. meeting with a graduate student to go on until 10 o'clock at night. This was all the more remarkable because Anna always had a vast number of commitments. She came to understand the workings of the university as few others did, and she took on administrative responsibilities not because she enjoyed them (though the success of the Somerville coffee committee was a semi-serious source of pride) but because she thought things had better be done right.

As a supervisor she was very frank. Indeed we sometimes felt there were no holds barred on what she might say, and occasionally she reduced a supervisee to tears. Yet students who had been at the receiving end of devastating comments sometimes gathered that at the same time Anna had given others a warm account of the work they were doing and why it was interesting. We came to realise that Anna's comments to us were sharply focussed on the draft chapter at hand, and often that needed to improve. But in front of others she took a different perspective, and her support for her students was warm and genuine.

She was a wonderful, warm presence at social occasions, and really a brilliant raconteur. With colleagues she was a constant source of good advice on all manner of subjects, with a very generous admixture of characteristic anecdotes. To illustrate the difficulty of getting British students to speak up in class, for instance, she recounted the occasions on which she had managed to do this. Once the ice was broken by means of a large blackboard falling on top of her. On another occasion she had the flu and said to the class, 'Look, I can't talk for an hour so you'd better do some talking'. Another time, a student who displayed his erudition with many questions—the young Leofranc Holford-Strevens—had irritated the others into making a pact that every time Leofranc asked a question, one of them would ask one too. Anna noted that this was extremely good for the students, because they had to do an incredible amount of work in order to keep having a question. Another time again, Anna had recently returned from a sabbatical in America and couldn't resist expressing her feelings (or 'exploding') to the class: 'Look, I had a really good time in America because the students speak, and now I have to come back here.' She also recalled being reconciled to life in Oxford again when she crossed paths with the theologian and old-fashioned English gentleman Henry Chadwick, who doffed his hat nonchalantly as he passed.

Although Anna spoke in 1971 as if she would have little more time for research, she went on to make further major contributions to the study of Mycenaean Greek as well as to the study of Greek dialect inscriptions and dialectology, Greek folk linguistics, Greek onomastics, the nineteenth-century history of Linguistics, and Hieroglyphic Luwian—the last of these through a long and fruitful collaboration with David Hawkins. (For a list of downloadable articles see: http://www.ling-phil.ox.ac.uk/AMD_pubs)

A constant feature of Anna's work was an interest in linguistic structure and in the interactions between linguistic structure and language change. How does a linguistic change alter the structure of the language as a whole? And was the change motivated by structural features of the system in the first place, or by a haphazard chain of events? Much earlier than most people in the field, Anna saw that comparative philologists need serious tools for the structural description of languages. She was instrumental not only in establishing 'general' linguistics as a subject at Oxford, but in linking philology and linguistics to the mutual benefit of both. At the same time, Anna saw that philologists need contact with other scholars working on the literature, history, and culture connected to 'their'

languages: the other classicists, Sanskritists, modern linguists, and so on. Today it is increasingly common in the world for classical philologists to benefit from a serious training both as classicists and as linguists. Her early contributions to this movement are among the many things for which we have Anna to thank.

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