CLASSICAL STUDIES

AND THE

ELEMENTARY SCHOOL CURRICULUM

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by

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ABSTRACT

The focus of this project is the development of a unit of study in Classical Studies for primary students (ages 6-8) in the Elementary School.

In the first three chapters, pedagogical concerns are explored as the writer examines her philosophy of education, the psychological base of methodologies used and the context in which she is teaching.

Chapters four and five look briefly at educational systems of Ancient Greece which have influenced Western education for more than two millenia, the tradition of classical Studies in the education system and the changes which Archaeology brought to Classical Scholarship in the last century.

The final chapter describes a unit of study for primary students which is a culmination of my pedagogical beliefs, writings of a classical author and a study of the social aspects of life in Ancient Greece.

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INTRODUCTION

The purpose of this project is to develop a curriculum on aspects of life in ancient Greece for use in elementary schools (K-8). The curriculum is intended to develop in pupils an awareness and appreciation of features in contemporary society which can be traced to the culture of ancient Greece and to develop a knowledge and understanding of the contribution made by the ancient Greeks to Western Civilization in the areas of literature, theatre, mathematics, art, architecture, science and politics.

The project falls naturally into two parts. The first three chapters deal with educational and pedagogical concerns. The second part of the project focuses on the content of the curriculum. In it I look briefly at the history of classical studies in Western education, and examine the changes in classical scholarship to meet contemporary educational and societal concerns. The last chapter deals with content which I consider to be most appropriate for students in elementary schools and provides a detailed plan for teaching a topic for primary level (6-8 years) students.

In the first chapter, I describe my philosophy of education and the influences which have been instrumental in the development of this philosophy. I then examine the view of education most closely aligned to my own, namely Progressive/Open Education. The features of Progressive/Open Education which I consider most fully are; the aims

and purposes which are shared by the proponents of this philosophy; the views of proponents on the development of children as unique and individual human beings; the role of the teacher in Progressive/Open Education in such areas as the management of time and space and the provision of materials and resources for open programmes; and finally the role of the teacher in developing and integrating curriculum.

The second chapter of this project deals with the psychological basis of the curriculum I have developed, namely Bloom's Taxonomy. In spite of its historical links with curriculum development along purely behavioural lines, I consider the taxonomy useful in translating my beliefs into a practical organization of a curriculum which allows for considerable openness.

The third chapter is an outline of provincial goals which have been developed by the Ontario Ministry of Education in response to the perceived demands of society in the education of its children. In turn, these goals have been interpreted by the Halton Board of Education in the context of local needs and expectations. This necessitates the consideration of core documents in various subject areas, developed by the board, and which teachers are expected to incorporate when developing any curriculum for their classroom. The final part of this chapter is a summary of the constraints which have to be considered in the development and implementation of the programme.

The second part of this project focuses on the content of the curriculum. Not only does it concentrate on the content which I propose be used in elementary schools, but also on the classical content which has influenced Western education over the past two

millenia. One area in which the ancient Greek culture has had a profound influence is education itself "for they were the first western people to think seriously and profoundly about educating the young, the first to ask what education is, what it is for and how children and men should be educated".[1]

In the first part of Chapter Four, I look at the system of education which was developed in ancient Greece. Not only do I identify the content of the curriculum but I examine the societal expectations and the pedagogical ideas which influenced the choice of content. It will be seen that some of these influences are closely aligned to the ideals of Progressive/Open Education. I also trace briefly the historical development of classical education and its influence on the curriculum content of western educational systems. For more than two thousand years educators transmitted the culture of Ancient Greece through intensive study of Greek language and literature. However, over the course of time, many of the pedagogical ideas were lost, and in the educational climate of the past thirty years or so concerns have been raised about the relevance not only of studying about ancient civilizations but also so-called "dead" languages.

Chapter Five is an examination of the changes in scholarship which have developed over the past century and which have been instrumental in broadening the scope of the content areas which can now be included in the study of ancient Greek civilization. As the science of archaeology has been refined, old ideas have been confirmed and new concepts concerning the nature of Greek civilization have been developed. Scholarship which focussed on Greek language and literature has been

broadened to include a spectrum of sociological and economic concepts.

The final chapter of this project delineates the content areas which I consider to be most appropriate for students in elementary schools and is based on the pedagogical premises outlined in the first part of this project. I select my material not only from the body of content used in the past but also from the extensive knowledge which has become available in this century concerning the social and economic aspects of Greek society. The final part of this chapter provides a detailed plan for an integrated unit on "Aesop's Fables and Home Life in Ancient Greece" which has been written for primary level students (6-8 years of age). Included are the aims and objectives of the unit, content, resources, activities, suggested methodologies and evaluation techniques. As this unit has already been field tested in a primary classroom, I include an evaluation of the unit and suggested changes to improve it.

CHAPTER 1

THE PHILOSOPHY OF PROGRESSIVE/OPEN EDUCATION

It would be a truism to state that every teacher, at least once in a career lifetime, is asked the question "What is your philosophy of education?".

Some, having given this question considerable thought, will be able to present a concise, reasoned answer. Others, who have given little thought to their own "whys" and "wherefores" of teaching may be puzzled, a little incoherent and frankly, quite amazed that anyone would feel it necessary to ask such a question. They may, indeed, answer the question with a question. "Is it necessary for anyone who practices the craft of teaching to enter the world of the philosopher, the speculator, the theorist?"

The answer to this question has to be an unqualified affirmative for one's philosophy of education touches upon every aspect of teaching. It influences not only the methodology one chooses but also one's teaching resources, the content one selects, and perhaps most important, one's interaction with the students. Every facet of teaching, however minor, is coloured by one's philosophy of education.

It is also necessary to define what one means by the phrase "philosophy of education". Both philosophy and education have numerous definitions and usually a very personal choice is made

regarding one's acceptance of this or that definition. However, it is desirable that any reader of this project be aware of the author's conception of "philosophy of education" and major factors which have determined the development of her particular philosophy.

In the Concise Oxford Dictionary "philosophy" is thus defined:

> "Love of wisdom or knowledge, especially that which deals with the ultimate reality or with the most general causes and principles of things,..."

While this definition is accurate in that the word is derived from the Greek word philos (loving) and sophia (wisdom) there must be a realisation of the deeper connotations. Philosophy involves not just the acceptance of knowledge as a series of facts, but also the consideration of knowledge and a critical response to it. Titus suggests that:

> The mature philosophical attitude is the searching and critical attitude; it is also the open-minded, tolerant attitude expressed in the willingness to look at all sides of an issue... Philosophy begins in wonder, doubt and curiosity... Philosophical method is reflective and critical... The accumulation of more knowledge does not by itself lead to understanding, since it does not necessarily teach the mind to make a critical evaluation of facts or enable a person to live his life according to consistent principles.[1]

Philosophy has other general features which are significant when applied to the notion of education in that it attempts to gain a view of the whole rather than of fragmented parts. At the same time, it is analytical in that it attempts to "clarify the meaning of terms and the use of language".[2]

Anyone in the field of education is aware of the confusion of thought which is present when the writer and reader have variable

interpretations of terms or language. There is always a need for clarification and specificity. It is this concept of philosophy involving the ideas cited in the preceding discussion which the author uses when identifying her viewpoint.

Similarly, the dictionary definition of education leaves much to be desired in providing a satisfactory definition for the purposes of this project. It offers:

> "bringing up (of the young); systematic instruction; development of character or mental powers".

This very broad statement gives no indication of what should be taught to the young to develop moral and mental powers or who prescribes this learning.

Benjamin Brickman in his article "The Meaning of Philosophy of Education" offers more precision. He states:

> [Education is] a deliberate effort to insure the acquisition of certain preferred cultural elements by the young.[3]

The word "deliberate" implies that there is a sustained effort to impart information and also stresses the fact that instruction to promote learning is taking place intentionally. It also implies that the writer is aware that learning can take place in many activities where the bringing about of learning is not intentional or deliberate. The definition is also broad enough to cover both formal and informal methodologies and more important it implies that there is a basis for selection and preference on the part of the instructor.

It is this element of preference or choice which I feel is crucial to any definition of education for it implies that the educator

has a responsibility in choosing those elements of culture which are to be transmitted to children.

Briefly then, I contend that my philosophy of education has developed over the years through a constant and considered process of reflection. I have considered not only the elements of culture which I believe to be important but also the best methods for meeting the needs of the students and enabling them to reach their maximum potential to function in society.

Of necessity, the philosophy which I have developed has been influenced by my own experiences in education and by the children in my life.

As a learner, I have been involved in some capacity in formal education since the age of four until the present. Reflecting upon these experiences, highlights spring to mind; those experiences which generated enthusiasm and excitement for learning; the times I couldn't wait for the next step and I was eager to find every possible source of information. Was it the content, the teacher, the methodology or a combination of all three? Was the atmosphere conducive to learning because I was being challenged or because I was successful? Conversely, I think of the times when the educational process was anathema to me; times when I was uninterested, dispirited and almost unable to learn. What was it that "turned me off" the learning process?

As a teacher I know the heady experience of generating enthusiasm among my pupils. Over the years I grew to recognize the teaching methods which were most comfortable and successful for me;

how to provide an atmosphere where children and learning thrive. I developed a growing knowledge of children, their interests, their modes of learning and their development. I learnt that there were other methods which were equally successful for them but did not necessarily work for me. I also experienced times when, despite all my efforts, I was unable to motivate a child or a group of children with methods which had previously been successful and I felt I was starting the journey into teaching from the beginning.

As a parent, I gained a more intimate knowledge of the development of a child. I became more sensitive to the individuality of every child. If siblings showed such disparity in behaviours, personality and learning styles, how could one expect a class of thirty children from diverse backgrounds, and sometimes other cultures, to respond as a homogenous group.

It is these experiences which have shaped my growth as a teacher and greatly influenced the development of my philosophy of education.

The model of education which most closely approximates my philosophy is known as open or informal education. Unfortunately, as with many new or progressive ideas, the term "open education" can have as many meanings as there are people who are proponents or opponents of this form of education. It is, therefore, very necessary that I define my own concept of open education. This term has been applied to a situation where the only choice a child has been given has been the order in which he can perform tasks which have been set for him, to the other end of the continuum when a child

does what he wants, when he wants, or chooses not to do anything. My conception lies somewhere in the middle of this continuum.

In an article which defines open education, Brian Hill identifies three types of openness which are on such a continuum. Firstly, he defines "procedural openness" which affects such areas as space, time, or procedures, or a combination of all three. By this he means that the children can move at will, work at their own pace, be in classes with vertical rather than horizontal age groupings and work at integrated topics. However, the curriculum goals are set by the teacher rather than the student, and within this given framework, is the process of enriching and developing the autonomy of the student. The next step in openness in education includes all aspects of procedural openness but the student is given the freedom to choose all of his learning activities. Proponents of this type of openness, which Hill labels "normative openness", believe that no one has the right to direct a student into any given paths of learning. In this learning situation, the role of the teacher is that of facilitator. The last type of openness identified by Hill he calls "revolutionary openness". He contends that open procedures are misused by those who wish to use education as a means of changing the social order. Those who practice this kind of openness use the vocabulary of "choice", "freedom", "autonomy", but their purpose is to challenge the values held by society through indoctrination of certain ideologies.[4]

Of these three types, the one which most closely approximates the practice in my classroom is procedural openness. It is my contention that a teacher has a responsibility to perceive the needs and

interests of the students in her care and to respond to them. As John Dewey states:

> If the professed educator abdicates his responsibility for judging and selecting the kind of environment that his best understanding leads him to think will be conducive to growth, then the young are left at the mercy of all the unorganized and casual forces of the modern social environment that inevitably play upon them as long as they live. In the educative environment, the knowledge, judgement and the experience of the teacher is a greater, not a smaller factor.[5]

This same attitude is advocated by Sir Alec Clegg, a modern proponent of open education. He sees the role of the teacher as crucial in developing the learning processes of the child. Through careful guidance and by imbuing the children with enthusiasm, the teacher is able to inspire the students in his charge to achieve their maximum potential. As he sees it "disciplined planning toward worthwhile objectives...is essential if learning and growth are to take place."[6]

If, then, the teacher is essential to the planning of the environment for education, and that must of necessity include the curriculum content, how then is open education different from the so-called traditional education? The answer lies in several aspects of the educational process. Perhaps the most important of these is the teacher's perception and interaction with the pupils. This, in turn, influences the choice of teaching methods, differentiation of expectations according to the students' abilities, and the resources used. It is these areas which I intend to discuss in more detail in the remainder of this chapter.

Although the teacher plans the environment, the proponents of open education firmly believe that the child is of primary importance in devising that plan. This idea is stated succinctly in Children and their Primary Schools:

> At the heart of the educational process lies the child. No advances in policy, no acquisitions of new equipment have their desired effect unless they are in harmony with the nature of the child, unless they are fundamentally acceptable to him.[7]

The report goes on to emphasize the importance of a teacher knowing what is appropriate for a child as he progresses through a series of developmental levels. It warns of the harm which can be wrought by the use of inappropriate material or by forcing a child to try to handle concepts which are beyond his intellectual capacity. Proponents of open education believe strongly that a child has developmental stages and until a child has reached the appropriate stage to acquire certain concepts or skills, it is virtually impossible for any teacher to help a child to master these skills - to force the issue causes only frustration for both pupil and teacher.

Many teachers have been influenced in this respect by the work of Jean Piaget. After many years of intensive testing and observation of children, Piaget established that intelligence, or ability for adaptive thinking, was a sequential development by age-related stages. He believed that all children passed through these stages but that not all children developed these capacities at the same age. When a child reached a certain stage depended not only upon the abilities with which he was born, but also upon the environment into which he was born.[8]

The idea of stages in a child's mental growth has also been studied by Professor Herman Epstein of Brandeis University. He contends that the human brain grows in spurts with plateaus in between when little or no growth is experienced. Although research is continuing to validate these findings, the research done so far would appear to confirm Piaget's theories. The timing of these brain spurts would appear to be simultaneous with the developmental stages identified by Piaget. Epstein contends that these growth spurts indicate that the brain is developing a capacity for higher level functioning and it is during these periods of growth that a child is most likely to achieve success in mastering new and higher cognitive processes.[9] It was the acceptance of these concepts which made some teachers take a long hard look at the traditional forms of education and decide that changes had to be made.

In the traditional forms of education the aims were clear. It was necessary for the children to master basic skills in reading, writing and arithmetic and these skills were carefully graded so that the child progressed step by step. It was believed that there were basic facts in the social and physical sciences that children should possess if a claim to be educated was to be made. The authority, in the form of the teacher or educational administrator, decided which facts the student should learn and when they should learn them. To impart this information as economically as possible, children were placed in homogenous groupings.

The main motivation for children to learn was often the fear of the consequences of not doing so. Marks were given and all children

were graded. The students were told what to do, how to do it, and often the answers which were expected. If the children could regurgitate the information that had been poured into them, then they could expect success. If they could not meet these expectations, then failure, and sometimes punishment in the form of ridicule or loss of privileges would be meted out.[10]

Proponents of open education began to question this theory of education as research provided more insight into the development of children. There were changing social and economic conditions which brought a greater variety of children from different socio-economic groups and cultures into the classroom. They recognized that alternatives were necessary to meet the needs of children in a world where knowledge was doubling at a rate of every ten years, technology was making old techniques and skills obsolete, and students could face the challenge of changing careers two or three times in a lifetime.

The proponent of open education is not saying that basic skills and facts are not important. The claim is that what one does with these skills is important. Skills cannot be taught in isolation. It is imperative that children should be helped to understand the world they live in; they should be helped to adapt to the changes which may revolutionize their lives. At the same time, they should be helped to recognize the elements from the past which have value and intrinsic meaning today. To paraphrase a popular television detective, it is no longer feasible to present "The facts, ma'am, just

the facts". People concerned with open education have emphasized that:

> We certainly would not wish to undervalue knowledge and facts, but facts are best retained when they are used and understood, when right attitudes to learning are created when children learn to learn.[11]

There are others who feel that we have to go one step further in the education of our children:

> ...it is not enough to learn how to learn. The man who cannot think for himself, going beyond what other men have learned, or thought, is still enslaved to other men's ideas... To be fully human means in part to think one's own thoughts, to reach a point at which whether one's ideas are different from or similar to other men's, they are truly one's own.[12]

If teaching a child how to learn, and more important how to think, is the ultimate goal of a teacher, then it behooves that teacher to have clear and specific aims to develop the necessary knowledge, skills and attitudes required by any child to attain these goals. It has to be an ongoing process with the teacher always questioning; are these the skills which are most likely to enable this child to develop his own learning and thinking; will this knowledge extend and deepen his learning and thinking? Perhaps most important the teacher must ask, "How am I influencing this child's attitude, not only towards learning and thinking but toward the world and the people around him? Am I developing that part of the child which Sir Alec Clegg calls 'the human spirit'?"

Clegg contends that this development of human spirit is too often overlooked in education because one is unable to measure

kindness, beauty, compassion and generosity. Knowledge of facts, whether they be in science, mathematics, history or geography are far more easily rated and therefore education places the emphasis in these areas. According to Clegg:

> ...our best elementary school does not exhalt mind over spirit; it starts and ends with the individual. From the outset, the child is thrown on his own resources. Once this happens initiative and sensitivity and determination and many other qualities emerge as by-products of the learning process.[13]

If, then, a teacher accepts the foregoing premises that a child is central to any planning, that his individuality must be taken into account, that children should not only learn how to learn, but also how to think, and finally that the development of attitudes is as important as knowledge of facts, how will classroom practices be different from those found in traditional educational settings?

First of all, it must affect the choice of curriculum which will be introduced into the classroom. Through a knowledge of the developmental growth of children and through practical experience, a teacher will be aware of topics in the curriculum which are most likely to interest the majority of the children in her class and most likely to generate the enthusiasm she is striving for. But of equal importance, a teacher must be flexible and perceptive enough to recognize when a choice has not aroused the hoped-for interest and she must be willing to change to another topic.

An awareness of the point of development which the students have reached will also influence the choice of skills and cognitive processes which a teacher will introduce at specific times. Proponents of open

education believe it is imperative to capitalize on a child's changing interests and cognitive growth. As Toepfer states, it is necessary

> to create the development of a public school curriculum far more responsive to the intellectual differences and realities children experience as they progress in their journey from early childhood to complete adolescence.[14]

Teachers who believe in the concept of open education have been striving for years to acknowledge and cater to the individuality of each child. As well as acquiring an awareness of subjects and topics which interest a child in the various stages of development, teachers should also strive to provide instructional materials at as many levels and in as many modes of learning (visual, auditory and tactile) as possible.

In any average classroom, although the numerical ages of the children will probably be within two or three years of each other, the intellectual range can be as much as six or seven years. In a class of seven and eight-year-old children, I have had a few children who read and understand at the level of the average twelve-year-old, while at the other end of the scale some children are struggling with beginning reading books and are much more comfortable gaining their information from pictorial sources. The majority of the class ranged somewhere between the two extremes. Instructional material should be provided at all levels to enable every child to meet with success and at the same time provide a level of challenge which will extend and deepen his or her capabilities.

Much research has also been done on learning modes and it is now recognized that while some people learn through reading or visual

stimuli, others retain more from aural and pictorial instruction, whilst there are those who require tactile stimulation to help retain and clarify concepts. In order to facilitate the various learning modes, instruction can also be given in the form of films and filmstrips, pictorial kits, records and tapes or field trips to such places as museums, science centres, nature trails or native reserves.

Many places now encourage active participation by the children in such activities as caring for animals, "hands-on" science experiments, or using artifacts from bygone eras. The children can also be encouraged to record their information in other ways than writing; the use of pictures, graphs, charts, diagrams and models is a viable alternative. The greater the variety of experiences a teacher can provide, the more a child can be aware of situations in which he learns best.

If a teacher recognizes that each pupil in the class has different interests, intellectual capabilities and learning modes, then the expectations for each child's level of achievement will also vary accordingly, as will evaluation techniques and strategies. Whilst expecting a child to work with maximum effort, what might be acceptable from one student (because the teacher knows the student has done his very best), might be totally unacceptable from another student because the level of achievement is well below that student's capabilities. The expectations of a teacher could range from awareness to mastery of a concept. The student could express his achievement orally or at a concrete, pictorial or abstract level.

If the teacher is going to encourage the children to work independently at their own level, then a great deal of planning and preparation has to precede the presentation of any instructional sequence or unit. First the teacher has to decide upon the aims and objectives for the unit of study and these may be at two levels. The overall aims might be fairly general and apply to all students in the class. The second set would be more specific and include new skills and concepts which she feels students are ready for and other skills and concepts where some students require further practice. However, when considering the choice of these specific aims, a teacher has not only to take into consideration the individual needs of the students but also the requirements of the educational system in which she is teaching.

Once the aims have been decided upon, then the teacher has to collect and order as many resources as possible to meet the intellectual levels and the learning modes of the students. Once the teacher is familiar with these resources, then word cards must be prepared which require the students to employ the skills and concepts which the teacher wants the students eventually to master.

Because the children are encouraged to find things out for themselves through interaction with each other and the teacher, the classroom has to facilitate both the independence and the interaction. Materials and resources should be readily available to the students, who, at the same time, must realize that the care and conservation of these materials is necessary if they are to be available to others in the class. Space has to be arranged to allow the students to work

individually, in pairs or in small groups. Time should also be arranged for the children to share and discuss their findings with the rest of the class and the teacher. These discussions may include informal evaluations or suggestions for furthering the learning processes which have already taken place.

Because of the interaction between students, the classroom will not be silent. But students should be aware of noise levels which are acceptable and those which are not conducive to learning. As the students are working at different levels, the teacher has to have an overall plan which she uses to guide the students into areas which she feels will benefit them the most. This could involve colour coding cards and suggesting to the students the areas which they should include in their own planning. Another alternative could give core requirements in conjunction with the student's own choice of activities.

Because of the diversity of the activities, responsibility for recording those completed can be undertaken by the students themselves and given to the teacher upon completion of the unit.

The final phase in planning and implementing a unit of study is concerned with evaluation. Have the students met the aims and objectives which the teacher formulated in the beginning? The teacher has to decide how these evaluations are going to be made, whether formally or informally. She has also to decide how she will judge if a child had been successful in grasping a skill or concept.

Included in the evaluation process should be an assessment of the unit itself. The teacher should note any areas in the unit which were not as successful as she hoped and consider changes which might

be made. The students could also be involved by discussing the unit with them and asking for opinions about the level of difficulty, enjoyment they experienced with the activities, and activities they would change. The evolution of the curriculum should be an on-going process.

In this chapter I have discussed my philosophy of education; how it evolved; the important concepts of my philosophy, mainly the crucial role of the teacher and the individuality of the child who is at the heart of the educational process; and lastly, how this philosophy affects the practices within the classroom. In the next chapter I explain how through the use of Bloom's Taxonomy of Cognitive Objectives I ensure that I am providing a curriculum which not only provides facts but also opportunities to apply the facts and expand the child's levels of thinking.

CHAPTER 2

THE PSYCHOLOGICAL BASE: BLOOM'S TAXONOMY

If I believe that my most important function as an educator is to produce students who can take responsibility for their own education, can be creative inventive discoverers, can be critical, can verify and not accept everything they are offered, then I must ensure that the curriculum I prepare promotes achievement of those goals.

It is my belief that one of the most useful tools for a teacher to use when developing a curriculum is Bloom's Taxonomy of Cognitive Objectives. Not only does the Taxonomy promote higher levels of thinking, but it allows for open-ended questions which can be presented to pupils at concrete, pictorial, oral or abstract levels.

The taxonomy was developed by a group of psychologists, chaired by Benjamin S. Bloom, who sought to resolve difficulties faced by psychologists in the late 1940's and early 1950's in communicating their ideas concerning educational evaluation. They were attempting to describe certain behavioural characteristics which education should achieve but felt there was no concensus on educational terminology.

Gradually they evolved the idea of a two-fold system which not only could define an objective in behavioural terms and allow for ways to evaluate the achievement of the objective, but also would place the objective within an overall scheme or hierarchy. The group was

convinced that the process of developing such a system could be valuable in clarifying and tightening the language of educational objectives so that both the writer and the reader would know precisely the intention of the objective. As they expressed it:

> We were aware that all too frequently educational objectives are stated as meaningless platitudes and cliches... If, however, educational objectives are to give direction to the learning process and to determine the nature of the evidence to be used in appraising the effects of the learning experience, the terminology must become clear and meaningful.[1]

It was also felt that once educators had established precise objectives for any particular curriculum unit, the scheme would enable teachers to evaluate the goals they had set and decide if the range they had provided was comprehensive enough. It was felt by the majority of the group that too often objectives fell only within the recall and remembering range of activities and too few required the application of knowledge or using knowledge as a springboard for original and creative ideas.

As well as helping teachers develop a comprehensive range of objectives, it was felt that by being more specific, teachers would be able to plan learning experiences which would better teach the objectives and to develop evaluation devices which would be more specific in testing student behaviour.[2] Once the group was convinced of the necessity and the value of developing and implementing a programme of educational objectives, the next step was to decide upon its organization. The group wanted to include three major principles in order of priority.

First, any educational considerations must be related as closely as possible to the distinctions which teachers make when planning curricula and learning situations. The group realized that educators would possibly make different distinctions from those which psychologists might make when studying or classifying human behaviour. However, if a development in communication techniques was to be one of the major values of the Taxonomy, then these educational distinctions should come first.

A second important consideration was that the Taxonomy should be logical. In order to achieve this goal, a conscious effort was made to define the terms as precisely as possible and to ensure that they be used consistently.

The final principle to be emphasized was that the Taxonomy should be consistent with relevant and accepted psychological principles and theories. Furthermore, the committee wanted to avoid any value judgements and to include objectives from all educational orientations which could be used to describe student behaviour.[3]

Once these principles had been defined, a series of meetings had to be held to establish the nature of educational objectives and it soon became evident that the majority of objectives could be placed in one of three major domains: cognitive, affective and psychomotor.

The cognitive domain included such activities as remembering and recalling knowledge, thinking, problem solving, creating and synthesizing new ideas. In the affective domain, the objectives were concerned with emotion and volition and usually expressed attitudes and values. The third domain, psychomotor, was concerned with motor skills,

manipulation of materials, and skills which required neuromuscular coordination.

It did not take long for the committee to realize that the majority of educational objectives fell into the cognitive domain. Most of the objectives were clearly stated and this seemed to be an obvious area in which to make a start. The objectives in the affective domain were not as numerous, nor were they as clearly stated. It was also evident that the behaviours would be more difficult to describe and the testing procedures to judge the student behaviours were not as well developed. The work on the third domain, psychomotor, was left in abeyance as so little work had been done in this area, particularly at the high school and college level which was the focus of the group at this time.[4]

The committee realized that questions might arise concerning the validity of these distinct divisions. They were aware that all three domains are involved to differing degrees, in whatever activity a person participates. However, the results from earlier research convinced the group that "...the relationship between these domains is too low to predict one type of response effectively from the other."[5] The group was also convinced that educators had already made those distinctions "...between problem solving and attitudes, between thinking and feeling, and between acting, thinking and feeling."[6]

With these considerations in mind, work on the Taxonomy for the cognitive domain was begun. As stated previously, the Taxonomy was designed to be a classification of student behaviours in the cognitive

domain. There was no intention to describe or classify instructional methods used by teachers, the ways teachers relate to students, or the methods they used. Nor did the developers of the Taxonomy attempt to include any particular subject matter or content. The main objective was to recognize the distinctions which teachers made about student behaviours and every effort was made to be purely descriptive in order that every type of educational goal could be represented in a relatively neutral fashion.

It soon became apparent to the committee that educators had already developed some major distinctions among cognitive objectives, particularly between remembering information and being able to apply information for problem solving. Once the group had amassed a bank of cognitive objectives, some attempt was made to order them. The committee then realized that the objectives differed in levels of complexity and although various methods were tried, eventually "...the principle of complexity was developed as the major ordering basis for the cognitive domain."[7]

Once the committee was satisfied that the definitions and classifications of the cognitive objectives were both communicable and comprehensive, they also hoped that the scheme embodied the order of difficulty in learning. It was this hope which led the group to call their work a "taxonomy". Although there was some criticism from people who did not consider the scheme a true taxonomy, the group made a clear statement of their definition.

A true taxonomy is a set of classifications which are ordered and arranged on the basis of a single principle or on the basis of a

single set of principles. Such a true taxonomy may be tested by determining whether it is in agreement with empirical evidence and whether the way in which the classifications are ordered corresponds to a real order among the relevant phenomena. The taxonomy must also be consistent with sound theoretical views available in the field. Where it is inconsistent, a way should be developed of demonstrating or determining which alternative is the most adequate one. Finally, a true taxonomy should be of value in pointing to phenomena yet to be discovered.[8]

As with most educational innovations, Bloom's Taxonomy had its proponents and adversaries. Even as they were formulating the Taxonomy, the committee was aware that objections could and would be made. They realized the difficulty of trying to classify objectives which could not be measured or manipulated in the same concrete form as phenomena in the natural sciences. However in the view of the committee, by stating the objectives in a behavioural form behaviours which were the result of instruction could be observed and described and thus classified.

A further concern voiced by some members of the committee was that the Taxonomy would take the initiative away from teachers in developing and planning curriculum as well as lead to a fragmentation of educational purposes. To overcome both of these concerns, a determined effort was made by the committee to ensure that the objectives could apply to any subject or topic across the curriculum.[9] The reproduction of an abbreviated version of the Taxonomy shown below will illustrate how this was achieved.

1:00 Knowledge

1:10 Knowledge of Specifics
1:11 Knowledge of Terminology
1:12 Knowledge of Specific Facts

1:20 Knowledge of Ways and Means of Dealing with Specifics
1:21 Knowledge of Conventions
1:22 Knowledge of Trends and Sequences
1:23 Knowledge of Classifications and Categories
1:24 Knowledge of Criteria
1:25 Knowledge of Methodology

1:30 Knowledge of Universals and Abstractions in a Field
1:31 Knowledge of Principles and Generalizations
1:32 Knowledge of Theories and Structures

2:00 Comprehension
2:10 Translation
2:20 Interpretation
2:30 Extrapolation

3:00 Application

4:00 Analysis
4:10 Analysis of Elements
4:20 Analysis of Relationships
4:30 Analysis of Organizational Principles

5:00 Synthesis
5:10 Production of a Unique Communication
5:20 Production of a Plan or Proposed Set of Operations
5:30 Derivation of a Set of Abstract Relations

6:00 Evaluation
6:10 Judgement in Terms of Internal Evidence
6:20 Judgement in Terms of External Criteria.[10]

Bloom also mentioned in his introduction to the Taxonomy that it was most important for a teacher to decide exactly a student's placement in a subject before assigning activities to develop or reinforce specific behaviours. For example, if two boys were solving the same problems, one might be solving them from memory having done many similar problems before. The second boy might have to apply general principles

if it was the first time he had worked on the particular type of problem.[11]

The concerns noted above were among the disadvantages which the team foresaw and tried to warn against. Since the Taxonomy was first published in 1956, dozens of studies and critical papers have been written. Much of the criticism has been directed at the order of the hierarchy and in particular at the levels of Synthesis and Evaluation. In the area of literature, critics contend that the actual composition process, be it story, novel, or drama, involves a much higher level of thinking than the evaluation of a piece of literature. In other areas, such as mathematics, critics of the Taxonomy contend that Analysis is necessary before Knowledge can be applied.

For the purposes of my research however, I was primarily concerned with papers which confirmed the hopes of the committee that the Taxonomy would be helpful in providing educational experiences which would encourage and expand higher levels of thinking.

One study conducted by Irwin A. Willson was concerned with changes in mean levels of thinking in pupils in Grades 1-8. The study worked on the hypothesis that if levels of thinking used by a teacher were raised significantly, the interaction of teacher and pupils would raise the thinking level of the pupils. Through the use of tape recorders, teachers who participated in the study analysed the levels of their questions in class according to the categories proposed in Bloom's Taxonomy. Many teachers discovered that the majority of their questions fell into the categories of recall and remembering and the answers of the pupils reflected these levels. The teachers were then

given help in formulating questions at the higher levels of the Taxonomy. Subsequent tests revealed:

> ...the level at which the teacher interacts with the pupils will be reflected by the level at which the students respond to his questions. In order to improve the level of the cognitive processes in the classroom it is necessary to raise the level of the teachers' cognitive processes, which will be reflected in the level of the teachers' questions and bring about an increase in the levels of the pupils' cognitive processes... This experimental manipulation was an effective means of improving the cognitive level of the classroom situation as a whole, by increasing the level of the teachers' cognitive mode, which in turn increased the pupil's cognitive mode.[12]

Bloom's Taxonomy has been used in non-traditional as well as traditional educational settings. The Taxonomy was used by Hampshire College, an open college, as a basis for an Examination Profile. It was chosen because "non-traditional pedagogy tends to favour process and affective rather than exclusively content and cognitive objectives."[13] Because of the openness of Hampshire College, the curriculum did not always follow the traditional areas of content and evaluation as students were allowed to devise their own courses of study. However, the faculty was aware that there was a need for "accountability, evaluation and specification of measurable objectives",[14] particularly as non-traditional education is called upon more often to defend and justify its programme. The Taxonomy was an ideal tool as it allowed for the development of a "wide range of individually tailored curricula, while providing a schoolwide integrating, planning and evaluation device."[15]

The examination profile required students to show proficiency in their chosen areas of study in the six cognitive categories of Bloom's Taxonomy as well as the three sub-categories of knowledge recall. The student was also assessed in the affective domain through four statements concerning motivational interest shown by the student. At the request of the performing arts faculty, physical ability and personal style were also assessed.[16] It was the conclusion of the author that:

> To assess curricular planning, to help explain faculty standards to students, to compare actual practice with official policy, to provide data for external accountability, and to do so while retaining the saliency of individually tailored programmes, a generalized curriculum free version of the cognitive taxonomy of educational objectives can be a useful tool.[17]

Even this rather brief look at some of the experiments and research papers concerned with Bloom's Taxonomy in education should alert the teacher to its possible uses and misuses. It is evident that teachers should be able to use the Taxonomy intelligently and adapt it to the situation in which it is being used. They should be aware that there will be different behavioural evidence for the same general objective. For example, the evidence appropriate for "appreciation of government" would be very different in the second grade from that in Grade 8. As well, two teachers might decide upon quite different behavioural activities for the same objective. Teachers have to be skillful in selecting a variety of activities to help their students attain the objectives which they set. There is very little gain in being able to write hundreds of behavioural objectives if the

learning experiences are not directed towards the children's achievement of the objectives. In other words, teachers should be practical:

> ...we need to think about behavioural objectives as a means to an end of increasing precision in teaching; they are not an end in and of themselves. Our ultimate concern should be with making the act we call teaching more precise.[18]

With this admonition in mind, I felt that Bloom's Taxonomy was closest in meeting the broad objectives which I have as a teacher. First, it gives me a framework to judge if I am giving the students the kind of learning experiences which I really want to provide. Although I am aware of the importance of having basic knowledge and comprehension, I feel it is very important to expand and extend the students' level of thinking. The Taxonomy helps me to organize and plan learning activities requiring these higher levels of thought.

Because the Taxonomy is not specific in content, I can use it in many subject areas and give the needed practice to develop skills and attitudes throughout the year. As Krathwohl states:

> Dressel and Mayhew's (1954) study suggests that significant growth in some of the more complex objectives occur only when there are learning experiences in many parts of the curriculum devoted to these objectives. That is, the learning environment must give major emphasis to the more complex objectives if significant growth is to take place in these objectives.[19]

As well as providing the same learning experiences in many areas of the curriculum, Bloom's Taxonomy is flexible enough to provide experiences at concrete, pictorial and abstract levels. If I wanted to give children practice at classifying animals into farm or zoo groups, I could let some children do it with animal models, some

with animal pictures, whilst another group of children may be capable of classifying the names. At another level, when I wanted to introduce the concept of evaluation, I would spend time at the beginning doing it through group discussion rather than asking the children to write their ideas. It is this kind of flexibility which makes Bloom's Taxonomy useful when developing a curriculum unit for an "open" classroom.

CHAPTER 3

THE CONTEXT: MINISTRY AND SCHOOLBOARD GUIDELINES

Having discussed the philosophy of education and the psychological base which underlies the illustrative curriculum unit which I have designed for this project, it is also necessary to discuss the context in which this unit is to be taught.

A teacher who works in a public school system must acknowledge the requirements of that system and in this chapter I discuss the educational requirements in the Province of Ontario. I look briefly at the historical background of education in Ontario; reasons for major changes in the educational system, particularly within the last thirty years; and the present policies of the Ontario Ministry of Education which are formulated in the curriculum documents for elementary schools. It is these policies which have to be considered when designing any curriculum unit for use in the public school system.

Historically, education in Ontario has changed and developed in response to the expectations and needs of society. The first schools were established at the beginning of the eighteenth century to provide an education for the children of the wealthy upper classes, and the curriculum was similar to the classical curriculum of the public (private) schools in England such as those of Eton, Harrow,

and Rugby. However, there was pressure to establish schools which would provide the rudiments of education for all children, in rural as well as urban areas of the province.[1]

The Common Schools Act of 1816 was the first step in establishing a school system at least partly under government control. Some thirty years later, Egerton Ryerson called for the establishment of a system of universal free education and he stated:

> The curriculum must recognise the demands of modern industry and commerce and be expanded to include such subjects as composition, geography, drawing, history, music, natural science, physiology, agriculture, and government.[2]

An English system of "payment by results" was introduced, ostensibly to improve the teaching standards of the schools, and stern discipline was the order of the day. Over the years, changes in population and public attitude brought about several refinements in the system.

The 19th century Reform Movement in England and the U.S.A. meant that greater interest was focussed on child development and there was a growing awareness of the need for a humane and understanding attitude towards children. In the mid-1880's there was a movement to integrate Kindergartens into Ontario's public school system. Greater attention was also paid to children with physical and mental handicaps and special schools were established for handicapped children. There was also a growing recognition that the traditional academic classical curriculum did not answer the needs of all children and there was a growth in vocational and technical courses.[3]

Whilst responding to outside influences in the first part of this century, and making some changes, curriculum development was firmly in the hands of the Ontario Department of Education. The officials in the Department recommended which text books should be used, organized examinations, and inspected schools. The Departmental Examination had to be taken each year in order for a pupil to pass into the next grade or into high school. Gradually changes were made, and by 1950 Senior Matriculation was the only Departmental Examination.[4]

By the 1960's, the rate of change began to accelerate. One catalyst was the launching of Sputnik by the Soviets, which raised concerns about the science curriculum, particularly in high schools. This led to further turning away from a classics curriculum and a greater emphasis on mathematics and science.[5] In this same period of time there was some concern about the importation of skilled workers from European countries and a growing demand that Canadian schools and universities should be able to educate their students in sophisticated industrial and scientific skills.[6]

Also in the 1960's one of the most controversial and influential documents in Ontario education was published. This was Living and Learning, more commonly known as the Hall Dennis Report.[7] In this report, a heavy emphasis was put on the socialization process with students working at their own pace and finding success in their own areas of interest, not only in the academic field.

> It must be recognized that there are many children who have special gifts in music or art or drama, but have no particular interest in the sciences or mathematics or other academic disciplines. The

> curriculum must provide for their progress and for graduation with emphasis in their specialities. These children cannot be branded as failures by the fact that their talents lie in special areas rather than in the traditional disciplines.[8]

As well as changes in the curriculum, the late 1960's saw changes in the educational structure of the province. On January 1, 1969, the then 1500 school boards in Ontario were abolished and in their place approximately one hundred and fifty boards of county or county-sized districts were established. These new boards were given considerable autonomy in the supervision of their schools and in fiscal responsibility. Curriculum planning also came more within the jurisdiction of the county boards.

> The Ministry of Education (has) handed over more and more authority and responsibility to educators at the local level to actually write the course of study.
>
> The new guidelines will be written...leaning heavily upon teachers...who have personal contact with the classrooms.[9]

From this brief account it can be seen that as social conditions and expectations changed in Ontario, so did the educational system. The classical curriculum for the wealthy upper classes in early Upper Canada expanded to include more utilitarian subjects as a broader spectrum of society demanded schools for their children. With a growing concern about the welfare and psychology of children, many pedagogical changes were made. The technological explosion saw a movement toward the development of a curriculum which stressed science courses. At the same time, the Ontario Ministry of Education responded to Living and Learning. Two major documents concerning curriculum

development in the elementary school were published in 1975 under the titles The Formative Years and Education in the Primary and Junior Division. The smaller book, The Formative Years, was printed to provide a brief overview of "provincial goals and curriculum expectations" in the hope that "...all teachers, administrators, trustees, and parents will find it easier to keep overall objectives in clear perspective, remembering always that the individual child in the classroom is the ultimate reason for the existence of our schools."[10] The second book, Education in the Primary and Junior Division, "provides an extensive philosophical basis and rationale for the program of these divisions."[11]

Because education in a province as large and diversified as Ontario has to meet the needs of a very broad and diversified society, it follows that the stated goals of education will be general. As in the past, the Ministry holds that these goals must "reflect the values of society."[12] These values are identified as:

> ...respect for the individual, concern for others, the concept of social responsibility, and the acceptance of work, thought and leisure as valid pursuits for human beings.[13]

I find these values entirely consistent with my philosophy of education and a sound basis for the curriculum unit developed in this project. In many other ways, these documents in fact endorse openness in education. The paramount concern is with "children and their individual way of learning."[14] Firstly, the document addresses itself to the ways in which children learn. Although it recognizes there is a place for the behaviourist theory and pre-specified goals in certain

fields of learning, it is felt it is too simplistic a model in the development of more complex visual motor skills such as those involved in reading and writing. In preferring to promote cognitive development, the document is consistent with the views of proponents of Open Education in recognizing that learning is more valuable when "learning is purposeful and the child is an agent in organizing his or her own knowledge."[15]

The document recognizes that children's development and learning styles differ widely. It also emphasizes that many children have special needs, and states that the education system must be sensitive to the widely differing needs of children in the schools. It then specifies some of the major concepts which can be introduced at primary/junior levels but concludes that most children will be dealing with concepts at a pre-abstract level. The writers warn that pushing the children into the abstract level too early and too quickly can cause frustration and a strong resistance to learning. Again, the concerns with the developmental stages of children parallel the beliefs held by the proponents of Open Education. The document also suggests that the most valuable learning experiences are those which involve as many senses as possible and evolve from the familiar to the novel. In this way the children should learn to organize new information and relate it to previously developed concepts.[16]

After establishing some basic premises about children and learning, the document then addresses the concerns a teacher should consider when developing curriculum for use in the classroom. Again the views are consistent with Open Education in the expressed belief

that the content should be more than a set of facts. "It is assumed that the source for content will be the environment...."[17] Particular emphasis is laid upon the premise that if teachers can involve the children in the choice of content and topic then stronger motivation will result. Regardless of how the content is chosen, it should be such that it is consistent with the Ontario Ministry's educational goals and adaptable to the diverse ways in which children learn.

When dealing with three major curriculum areas - Communications, Environmental Studies, and the Arts - the document is more specific. Objectives for each of these areas are presented and suggestions made as to how teachers can achieve their objectives.

If these are the expectations of the Ontario Ministry of Education, how are they met by the curriculum unit I have designed? Firstly, the unit provides for individual learning styles and abilities in a number of ways. Not only is a large variety of books at different levels provided but films, filmstrips, pictures, tapes, charts, graphs and records are utilized to enable the children to obtain relevant information. By using Bloom's Taxonomy, the activities provide questions from the relatively simple level of recall to work requiring higher levels of thinking such as analysis, synthesis and evaluation. The activities can also be completed in a number of ways ranging from making simple models in plasticene, drawing informative pictures, or writing short informal or formal reports. Although the children are encouraged to complete activities which will reinforce skills which the teacher feels require extra practice, the large number and range of activities allow the children plenty of choice and allow them to study

areas in which they have a particular interest.

The unit is also designed to lead the children from familiar themes, e.g. animal stories, homelife including food and clothes, and children's activities to unfamiliar areas, e.g. inventing new stories, finding out about homes, food, clothes and children's activities in Ancient Greece. Because the unit integrates a range of subject areas, it also allows for the specific objectives in Communications, Environmental Studies and the Arts to be included in the aims and objectives. Overall there was no difficulty in designing this unit to conform with the guidelines of the Ontario Ministry of Education.

However, the Ministry does not assume total responsibility for curriculum development. Working on the premise that the needs of children will vary in different communities, the Ministry has taken the stand that people within these communities should be responsible for developing curriculum which will also meet the expectations of that community.

> Local supervisory officers and principals have particular responsibility for providing leadership in planning, and for insuring specific objectives and the means used to achieve them are consistent with overall purposes and priorities.[18]

When formulating curriculum at the local level not only must the Ministry documents form the basis for curriculum guidelines, but there must be provisions to meet the demands of local needs and expectations. These will vary from board to board and could be concerned with any number of issues including language, religion, or economics. However, for the purposes of this project, further exploration of these

pressures is not pertinent. Suffice it to say that the School Board has to balance the demands of Ministry requirements and community expectations.

In Halton, the school board in which I teach, curriculum guidelines are the responsibility of co-ordinators and consultants who are specialists in their respective fields such as Language Arts, Mathematics, Art, Music, Social Sciences, Science and Physical Education. The way the guidelines are developed is not necessarily uniform. Some consultants develop curriculum guidelines after consultation with principals and teachers; others form committees with specialist teachers and the whole group develops the guidelines. At the Board level, the guidelines are far more specific than those put out by the Ministry of Education. Although there may be a brief philosophical rationale provided, the major portion of the guideline is concerned with aims, objectives, skills and methodologies.

In some areas, such as Language Arts, many hundreds of skills are listed and the students are exposed to them developmentally. Initially students are made aware of the skill, then they use it, and in the final stage they are expected to attain mastery of the skill. Sometimes a student may master a skill in a relatively short period of time; with other skills, the process may continue over several years. It is up to the teacher to diagnose which skills or concepts are appropriate to and/or necessary for the students she is teaching. She must also choose the vehicle by which she teaches them. However, it is assumed that the aims and objectives of the Language Arts programme will have been met by the time the student has progressed from

Kindergarten to Grade 13.

Other guidelines, because of the nature of the subject or by choice of the co-ordinator, are far more specific. In Mathematics, skills are listed sequentially and specific grade levels for the introduction of particular concepts are suggested. In Physical Education, at the Primary level, new guidelines provide detailed lessons for the teacher to follow throughout the year. They state skills to be introduced or reviewed and suggest the best ways they can be developed with the class. However, all these documents are still guidelines and it is left to the individual teacher to decide if her students are ready for certain skills or concepts and if the methodologies suggested are most suitable to meet their needs.

One of the most prescriptive guidelines is in the area of Social Studies but this prescriptiveness develops mainly at the Junior and Intermediate levels. At the Primary level (ages 5-8 approx.) a number of concepts which are to be taught at this level are listed. Also listed is a large number of topics which it is felt are best suited to the development of these concepts. It is then left to the teacher to decide which, if any, of these topics are of interest to the students she is teaching at that moment in time. Or she may develop topics in which the students themselves have expressed an interest. To ensure the students get a balanced programme in the Primary division and are not studying the same topics or developing the same concepts for three or four years in a row, a school plan for topics and concepts to be covered is required.

In the Junior and Intermediate levels, the degree of prescriptiveness increases considerably. At the Junior level (ages 9-11 approx.) each grade is assigned a number of topics, each with their own concepts and skills. The teacher must spend at least 50% of her teaching time over the year on these topics and must teach to the stated objectives. The remaining 50% of Social Science time can be spent working on topics of the teacher's or the students' choice.

By the Intermediate level there is very little flexibility or choice. In the two Intermediate grades, 7 and 8, the students study set topics in Canadian and American history and geography. The lessons are set out with the objectives and resource material to be used. Three levels of seat work are provided for the average, less than average, and the enriched student. Stencils for overheads and student worksheets are also in the package. The work is provided for the whole year so there is little time for student or teacher choice.

From this brief overview it can be seen that any major constraints on teacher control of the curriculum lie in the degree of specificity found in board documents. It can also be seen that there is considerable flexibility and choice for a teacher in the Primary division but that it decreases in some areas in the Junior and Intermediate divisions.

One must look at the constraints these guidelines may place on teacher curriculum development and how one unit I have developed has overcome most, if not all, of these constraints.

A major constraint for the teacher lies in required aims, objectives and skills, particularly if they are specified for a

certain grade level. A teacher may find that the particular topic which is of interest to the students does not lend itself to teaching those particular skills or concepts. This could lead to some artificiality in developing activities to teach a skill or concept. Conversely, she may feel that her class, or a group of children in the class is not yet ready to be introduced to a skill or concept. However because it is required by the board outlines she may teach it, causing frustration for both student and teacher if the students are not ready.

A second constraint is caused by the division of curriculum guidelines into subject areas in spite of the fact that the Ministry documents encourage integration of the curriculum. This means that if a teacher wishes to develop an integrated unit, she has to cull aims and objectives, concepts and skills, from as many as six different documents. This can be very time consuming, particularly as she is searching for those which are appropriate and necessary for her students. As well she must try to use those requirements for the grade level she is teaching and which are most appropriate for the chosen topic.

Another constraint on teacher developed curriculum will be the resources which are available either from the board or already in the school. Obviously, the board wants to supply resources which will benefit the greatest number of pupils and it stands to reason that films, filmstrips, and books will be chosen for topics which are required teaching or seasonal topics which will be taught year after year in almost every school. If the teacher develops a unit on an

unusual topic she may well find that the board has no audio-visual resources and that there are no print materials in the school library. Therefore the teacher has to buy or make her own resource material, which can be both expensive and time consuming. Finally, because the board requires long-range planning, the input from students is necessarily limited, particularly in the choice of topics to be studied. Long-range planning also limits both the flexibility and spontaneity of the teacher as visual material such as films have to be booked, often months in advance. If a teacher does try to plan a unit when her students' interest in a topic is suddenly aroused, she could well find all the library resources in another teacher's room.

However, with some care and forethought most of these constraints can be overcome. In the case of the units I have developed on Ancient Greece, I decided to introduce them all through the literature of Ancient Greece. I considered them primarily as topics for achieving Language Arts objectives, concepts and skills. I did this because there is greater choice and flexibility in the curriculum guidelines. I can choose those objectives, skills and concepts which I consider to be most necessary and appropriate to the children I am teaching. Because they are not specified by grade level, I can change them, and the activities, year by year as the children's needs and interests change. Also I can choose any topic as a vehicle to teach the objectives, concepts and skills. By specifying the topic as a Language Arts theme I have a greater amount of time for the children to work on the activities of the unit. This in turn allows more flexibility in the time individual students can be allowed to complete assignments.

Although the emphasis is on Language Arts, I can integrate with Language Arts other subject areas such as Art, Music and Physical Education, and in a primary unit, Environmental Studies. Because of the requirements of the Social Studies curriculum in the Junior division a unit could include social science objectives as part of the 50% teacher choice curriculum. At the Intermediate level, by making the objectives almost wholly Language Arts oriented the unit need not take time away from the prescribed Social Science curriculum.

The second constraint of integration, the choosing of many aims and objectives, concepts and skills, is also much easier to overcome at the Primary and Junior levels than at the Intermediate. Usually Primary and Junior teachers teach all subjects to their own classes. This leads to great familiarity with all the guidelines. Because of this, it is relatively easy for a teacher at these levels to choose the most suitable aims and objectives for the topic in question and to meet the needs of the students. There are also fewer time restrictions than at higher levels because the class is not on a rotary timetable. It is much easier to operate an integrated unit and allow for simultaneous activities in Language, Art, Environmental Studies and Drama when the students are in one place for lengthy periods of time during the school day. At the Intermediate level, with a rotary timetable, where students are with different teachers for relatively short periods of time, an integrated unit is far more difficult to organise. One way of overcoming this constraint is to get the cooperation of other teachers by encouraging them to allow students to work on Art, Music, and other activities related to the designated unit in their

class time. As specialists, these teachers will also be able to help with the choice of aims and objectives in their particular subject area. Thus they can be consistent with the needs of the students, as well as meeting the relevant Ministry and Board guidelines. An alternative, but not as satisfactory, would be to make the Language Arts aims and objectives the core part of the unit and base most of the activities on these. Activities in the other subject areas could be options when the core is finished.

As I have indicated in this chapter, a teacher is faced with many constraints when developing a unit of instruction for the students in her charge. However, as I have suggested, with imagination, knowledge of children, and familiarity with curriculum requirements, most teachers can tailor a unit to meet Ministry and Board requirements and yet respond to the individual interests and needs of her students.

CHAPTER 4

THE TRADITION OF CLASSICAL STUDIES IN WESTERN ENGLISH LANGUAGE EDUCATION: A BRIEF OUTLINE

In the first three chapters of this project, I addressed myself to the philosophical and psychological base of this writer's thoughts about the educational process and explained the context in which these ideas must function. This chapter begins the second part of this project which is concerned with the content, an equally important area of the curriculum.

In Chapter 1, I argued that it is the responsibility of the teacher to plan both the educational environment and the curriculum content for the children in her care. I also quoted a statement that one of the purposes of education should be "to insure the acquisition of certain preferred cultural elements by the young."[1]

In the second part of this project, I intend to delineate how the chosen topic "The Culture of Ancient Greece" not only lends itself to the acquisition of important cultural elements, but also lends itself to presentation in accordance with the principles of Open Education which I consider to be important in teaching children.

This chapter outlines the history of classical studies in the Western system of education from its inception in Ancient Greece to the 20th century.

When considering the transmission of cultural heritage, it must be made clear that my interpretation does not treat the study of the past as an end in itself; rather,

> the achievements of the past provide the only means at command for understanding the present. Just as the individual has to draw in memory upon his own past to understand the conditions in which he individually finds himself, so the issues and problems of present social life are in such intimate and direct connection with the past that students cannot be prepared to understand either these problems or the best way of dealing with them without delving into their roots in the past. In other words, the sound principle that the objectives of learning are in the future and its immediate materials are in present experience can be carried into effect only in the degree that the present experience is stretched, as it were, backward. It can expand into the future only as it is enlarged to take in the past.[2]

The past, present and future are inextricably linked and the link between many aspects of Western Civilization and the culture of Ancient Greece is undeniable. Our literature, art, architecture, language, drama, medicine, science, geography, history and above all democracy, have their derivations in Ancient Greek culture. Of equal importance, both for its influence in the development of this culture and as a force in education, claims Marrou, is

> ...the direct ancestry of our own educational tradition. We are heirs of the Graeco-Latins and everything of importance in our civilization derives from theirs. Most of all is this true of our system of education.[3]

This link is of vital importance in two ways. Not only have Greek thought and ideas permeated philosophies of education and theories on the nature of the child, but practitioners of education have adhered tenaciously to the original curriculum formulated by

Ancient Greek schools. For centuries, men of education were immersed in the literature, philosophy, and culture of the Ancient Greeks.

One of the modern dilemmas of education is as old as formal education itself:

> Should the educator aim at training the largest possible number of individuals to be of the greatest possible service to the State, up to the limit of the capability of each, or should he rather try to give each one an opportunity to develop fully the best qualities which he possesses regardless of whether this method of training may or may not seem to be of immediate practical use either to the person or to the community.[4]

This dichotomy is clearly seen in the educational systems of two Ancient Greek states. The outstanding example of a system concerned with the production of useful citizens and a complete lack of concern for individual needs, was to be found in Sparta. On the other hand, the Athenian state allowed greater individuality, never expecting or wishing her citizens to follow the same line or reach the same goal. As Dobson puts it,

> ...the real contrast of principle between the Spartan and Athenian systems is that, while the former, having an eye always to practical matters, considered any kind of culture undesirable, the latter always placed it in the front among the qualifications of the good life.[5]

In spite of their differences both systems had enormous influence upon individuals and societies which modelled their educational systems upon one or the other, or melded ideas and theories from both. A brief look at these Greek systems will familiarize the reader with the philosophies of both.

The Spartan state was unique amongst all of the Greek states. Its people entered Greece during the Dorian invasion but once settled in the land they had captured, a determined effort kept them from intermarriage with the original population. With equal determination the Spartans would not assimilate cultural interests from the peoples they had conquered. In spite of this narrow existence, Sparta did flourish in the archaic period, and developed its own arts and culture.

However the organization of the Spartan state did take its toll. It had three distinct classes of people; The Spartiatae, the ruling class; the Perioeci, freemen who could engage in commerce and agriculture but not in government; and lastly the Helots, original inhabitants reduced to serfdom. Because of the cruel and inhumane treatment suffered by the Helots at the hands of the Spartiatae, the ruling class lived in constant fear of an uprising. The ruling minority put all its energy into a constant struggle for survival and gradually a military state developed. Eventually the state closed its doors not only to its neighbours but also to new ideas.

Reactionary Spartans held on grimly to the old ways and customs and reared their young to value the traditions and if necessary give their lives for them. By classical times "Spartan education...always had one clear aim - the training of Hoplites, the heavy infantry who had been responsible for Sparta's military superiority...".[6]

The state's interest in its children began at birth. Any child who was not perceived to be strong and healthy was disposed of in very short order. The family was given responsibility for rearing healthy

children until the age of seven; from that time on, the State was the educator and taskmaster until death. The children left home at the age of seven to attend the community school where their education continued until the age of thirty.

For the first four years, the boys met for games and exercises but by the age of twelve the State felt it necessary to "toughen them up". Physical education was important to develop physical strength and speed and accuracy in military formation. To develop manliness and fighting spirit, beatings were the order of the day and fisticuffs between gangs of rival boys were actively encouraged. Campaign exercises were also used to accustom the boys to ambushes and the harsh realities of war.

Of equal importance was the development of a boy's character to approach the Spartan ideal. The State was to be first and foremost in their lives and the boys were taught that whatever served the state was the only standard of goodness. The other virtue impressed upon the child was obedience, not only to the laws of the state but to any older leader and adult citizen.

> This kind of public morality, which was a mixture of devotion to one's country and obedience to the laws, developed in an austere, ascetic atmosphere that was as typical of Sparta as it is of modern states that have tried to imitate her... Sparta was intentionally puritanical, consciously opposed to the refinements of civilization. Spartan educators aimed at teaching their pupils to endure pain; from the time they were twelve onwards the children had to learn how to live hard, and the barbaric harshness of their way of life increased as they got older.

> They went around in poor clothes, hatless with shaven heads and bare feet, and slept on a litter of reeds from the Eurotas, lined in winter with a padding of thistle flock. And they got very little to eat: if they wanted more, they were told to go and steal it.[7]

The severity of this educational system is anathema to the modern educationalist, yet throughout the ages there have been those who actively encouraged modified versions of this regimen. It is evident from literature that many schoolmasters through the ages, particularly in 19th century English boarding schools, exemplified by the Dickensian Mr. Squeers, did not find it difficult to emulate the strict discipline of Spartan education.

However, the Ancient Greeks bequeathed another educational legacy to Western education which was first epitomized in the democratic state of Athens. One of the first expressions of Greek character and the first clues to the nature of Athenian education are found in the writings of Homer.

From Homer we learn that initially Athenian education was the prerogative of the aristocratic classes. Those people, through their own thinking, fighting, and creative abilities, became the leaders and protectors of the general population. It was this group which was encouraged to emulate the spirit of "arete", the Greek word meaning "'excellence' of the ideal involved in more than one aspect or facet."[8]

The education of the young Athenian aristocrats was very informal and individual. It was usually supervised by an older man, a mentor, who counselled the younger, molded his character and

provided a role model for the young man to emulate. He would train him in the practicalities necessary for his position in life; etiquette and courtly manners, singing, lyre playing and dancing, public speaking, sports and games, and chariot racing. This education enabled the young aristocrat to conduct himself in an appropriate manner both in court and on the battlefield.

The development of the young man's moral sense was of equal importance. Through conversations with, and the example of, his mentor the young man would learn "maxims of practical wisdom and external morality."[9] Above all it was instilled in him that one should strive to attain the highest stage of personal honour and be ready to sacrifice one's life for something higher than glory.

> The arete of the Homeric hero was a proud morality combined with warlike valor or, more simply, valor in the chivalric sense of the word.[10]

This then was the beginning of education in the Athenian state. Over the centuries, as the life of the Athenians changed from a warlike existence to a more settled pastoral society, so the education of Athenian youth changed. Homer remained the educational classic for many centuries until the fall of the Hellenic civilization in 51 B.C., but as the state changed and progressed, further "classics" were added to the educational requirements. The poet Hesiod (circa 700 B.C.) was instrumental in adding new concepts to the Homeric ideal.

> His conception of abstract Justice was an object of faith, not a provable hypothesis, and Justice was, for him, grounded in the very nature of the universe, not dependent upon the caprices of the Olympian gods. His conception of arete was derived not from the aristocratic training of the

> Homeric hero but from that of the ordinary man who had to work for his living. Righteousness and work are the foundations of arete and man can win or develop it only by the sweat of his brow. Thus Hesiod added to, and in doing so modified, the Hellenic ideal that had first been stated in Homer.[11]

Although the content of education was changed gradually over the centuries, the methods remained consistent. The close personal relationship between tutor and pupil continued until classical times, with instruction being given orally and by precept. However by the first half of the fifth century B.C., education became more formalized and schools were set up. By comparison with Sparta, the Athenian state had very little input into the education of its young.

Dobson states that:

> Athenian education...was almost entirely individualistic; its object was the training of character and taste, and though by custom it developed into more or less a uniform system, this system was not imposed by any law, nor indeed was education in any form prescribed or regulated by the state. It owed its organization solely to private enterprise; anybody might set up a school, and there was no restriction as to the subjects which might be taught... Traditionally Athenian education was divided into two branches; the training of the mind, and the training of the body.[12]

Like the Spartan child, the Athenian boy of the fifth century B.C. began his formal education around the age of seven. More often than not, the boy was entrusted to the care of a paidagos, a trusted household slave who was charged with the boy's moral upbringing. He was also required to accompany the boy to his school and ensure he was polite, attentive, and did his lessons well.

The school day began early, shortly after dawn, and the mornings were spent on the academic aspects of the boy's education. Much of the teaching was done orally and it was necessary for the boys to learn by heart not only vast amounts of the poetry of Homer, but also lyric poems by such authors as Solon, Hesiod and Simonides. Through these poems the Athenian child was inculcated with the values held by the aristocracy of Athens. The ability to recite these poems was also a social requirement if the students were not to disgrace themselves as adults when they took their place at the Symposium, the traditional drinking party which followed the evening meal. Every one who attended these parties was expected to contribute a song when the myrtle branch was placed in his hands.

As a literary tradition developed it became necessary for the boys to learn their letters which they copied on wax tablets with a stylus. Sounds were then taught by combining consonants with vowels which the boys recited in semi-choruses. Eventually the boys would practise writing from dictation. However rote learning continued to be the most important method used.[13]

Music was also an important component of the curriculum. The Athenians felt that music had a moral value in itself. They felt its influence helped in "the development of character, special attention being paid to rhythm as likely to help in the formation of orderly habits."[14] The basic music instruction was intended to impart the skills which would allow the student to participate both as a dancer and singer in a chorus. The student was also expected to develop the ability to play a lyre in order to set the works of lyric poets to music.

This then was the basis of the academic education of the Athenian boy. The rest of the school day was spent in pursuing the training of the body. Physical excellence was highly prized and the boys spent much of their time at the palaestrae where they were coached in running, jumping and wrestling. Children's competitions had appeared in the Olympic Games before the end of the seventh century B.C. The young students were trained for racing, the discus, the javelin, long jump, wrestling and boxing, with an appearance at the Games being the pinnacle of achievement. Because of its religious aspect, dancing was an important component of physical education.

From Sparta and Athens two different sets of educational theories and practices developed. Their influence eventually spanned over two thousand years and spread from the tiny Greek states to the rest of Europe and eventually to North America. It was from these elementary beginnings of Greek education that there arose great teachers and philosophers whose theories and philosophies still influence educational thought and practise. The ideas these men developed changed as education changed to meet new needs of the Athenian state;

> After the collapse of Tyranny in the sixth century most of the Greek cities, and democratic Athens in particular, developed an intensely active political life; and exercise of power, the management of affairs, became the essential concern, the noblest, the most highly prized activity in the eyes of every Greek, the ultimate aim of his ambition. He was still anxious to excel, to be superior and effective; but it was no longer in sport and polite society that his valour sought to assert itself: from now on it expressed itself in political action.[15]

From this new need arose a diverse group of teachers known as Sophists. These men provided the first attempt at formal higher

education. They were professional educators who went from town to town, giving lectures and gathering around themselves young, and usually rich, men whose entire higher education they undertook. Because fees were involved, the Sophists had to persuade potential pupils, through open lectures, of their own expertise and higher knowledge.

It was the aim of the Sophists to teach their pupils skills which would enable them to become good politicians. The basis of their instruction rested on the ability to persuade any audience that any proposition put before them was always possible. They encouraged their students to win any kind of argument by any means, bending the truth if necessary and using dialectics, the method of arguing both for and against a proposition. As a group, they were sceptical of philosophy as a means of obtaining knowledge of the unknown. They held the belief that absolute truth was unattainable and Protagoras, one famous Sophist, held that "Man is the measure of all things."[16]

Because the spoken word reigned supreme in Ancient Greece, the art of public speaking was also of paramount importance. Not only was it required by politicians in the direct method of government to expound their point of view in the citizens' assembly, but great eloquence was necessary in the numerous cases of litigation which were heard in the law courts of Athens. Again the Sophists applied formulae to develop model speeches which were studied and practised by their pupils.

Further developments took place because it was expected that the Sophists could speak knowledgeably on any topic under the sun,

and to this end some of them aspired to obtain universal knowledge. As well as insisting on a broad knowledge of science, the Sophists taught literature with great enthusiasm.

Of the education offered by the Sophists, Marrou states:

> Its historical importance cannot be overestimated: the tradition inaugurated by Protagoras explains the predominantly dialectical tone that was henceforth to dominate, for better or worse, the whole Greek philosophy, science and culture...the important point is not whether or not the Sophists contributed to the progress of Mathematics...but the fact that they were the first to recognize the great educational value of these sciences and the first to incorporate them into a standard teaching system. They set an example which was never to be forgotten...even though many of the early questions raised about literature were simply an excuse for dialectical fireworks, they soon led the Sophists and their pupils to study the structure and the laws of language seriously... In this way the Sophists laid the foundations of the second pillar of literary education, the science of grammar.[17]

Although the Sophists as a group had an enormous influence on Greek education it was two individuals, Plato (student of Socrates), and Isocrates,whose impact on educational thought and practise has had a profound influence during the intervening centuries up to and including the present one. According to Plato, the purpose of education

> was not instruction in philosophy nor the solution of philosophical problems...it was the self realization of the individual human being.[18]

Although we have knowledge of the academy which Plato founded and the methods which he used to teach his pupils, his greatest influence was exerted through his writings on education, particularly in The Republic and Laws.

At the elementary level, Plato advocated that the student should begin his education at the age of seven and follow the "old" Athenian curriculum. He wanted to include gymnastics and health education, music, reading and writing, and the beginning of the study of the classics. Mathematics was also included with practical exercises in arithmetic and geometry. At the age of ten he advocated the beginning of secondary school education. This education would expand and deepen knowledge based on the subjects studies in elementary education. At eighteen, the boys would be subjected to two years intensive compulsory military service.[19]

Plato also envisioned that the movement from stage to stage in the education process would be accompanied by some sort of test or competition and only successful students would move on to the next stage. By the time military training had been completed, only the elite would undertake graduate education which would require a further ten years of study. Mathematics and advanced studies in scientific thought would be the basic content of this higher education.

> The purpose of the whole course was to teach the student to see the inter-relationships between all studies and to detect those clues in each of them that pointed to the fundamental reality that underlay them all.[20]

This was still not the end of the educational process as far as Plato was concerned. It was important in his estimation that the guardian or elite class should continue their studies for a further five years in higher philosophy, and a further fifteen years involved in all aspects of politics. Only then could they begin "...that final philosophical study which was the contemplation and understanding of the Idea of Good."[21]

Plato was responsible for two innovations which were eventually adopted by Hellenic society and which subsequently influenced Western education. It was Plato who advocated that the state should take an active part in education by selecting and supervising teachers and paying their salaries. A further innovation he suggested was that girls should receive equal education with the boys. Plato also wrote about the importance of the family in education, especially in the child's formative years. He also emphasized the value of play and of harnessing a child's interests as sound educational principles.[22]

Isocrates, the second influential educator, held very similar views on primary education to those of Plato, but for the young men in their twenties who were destined to become civic leaders his educational emphasis was upon rhetoric. Unlike Plato, Isocrates did not believe that men could achieve "pure knowledge" but had to reach the "right opinion" based upon the learner's judgement of all known facts and the use of decision-making skills. Although Isocrates believed that ethics and oratory were inextricably linked, he did not teach the "rightness" of any given situation, believing that man must weigh all the information available at the time and make a thoughtful and educated decision. There was no set solution but rather a development of

> ...a kind of knack, and it does appear to depend upon a grasp or feeling for situations that is as much intuitive as it is logical and theoretical.[23]

Thus we have a dichotomy of theories; the philosophical ideal of Plato and the oratorical ideal of Isocrates. These remained opposing

ideals throughout the years of Hellenic education. On the one hand, education was deemed to be the way man could attain his ideal, become a rational human being, through philosophy and contemplation; on the other hand was a more pragmatic approach which allowed men to serve themselves and others by developing skills which allowed them to make informed and educated decisions based upon dialectical thinking.

There was one further important development which was emerging at the time of Plato and which seemed to be fairly well established by the time of Aristotle (384-322 B.C.), Plato's pupil. This was the development of reading material and the growing tendency to rely on the written rather than the oral word. In his book Politics, Aristotle wrote that reading and writing were important in education because "they are the means of acquiring many other types of knowledge".[24]

To facilitate the availability of the many scripts for scholars, huge libraries were set up in many cities across the Hellenic kingdom. With the establishment of libraries, Greek education and culture spread across all the areas which had been under the control of Alexander and his successors. It was also at this time that Hellenic education

> ...became increasingly literary and bookish, although retaining its moral character; it became increasingly institutionalized and formal; and it became increasingly a municipal concern.[25]

The content of the educational process also became institutionalized. The primary subject of the secondary school became the study of Greek classical literature. A course of classical literature was

fixed with lists of famous authors and anthologies of their works as the basis of study. Using the classics, schoolmasters taught the Trivium:grammar, rhetoric, and dialectic. As well as literary studies, the advice of Plato and Isocrates was followed, and four mathematical sciences, the Quadrivium, also became a standard course of study. The students studied geometry, arithmetic, the numerical laws, and finally astronomy.[26]

Roman Education

It was this basic educational formula just outlined which was absorbed by the Romans in the second century B.C. as they took over Greek towns in Southern Italy. There gradually grew an enthusiasm for all things Greek, an enthusiasm which was to last for many centuries. As the Romans expanded their empire to Sicily, Macedonia, and finally Greece itself, many of those who became enamoured with Greek culture took over many of its aspects, including education.

Originally, Roman education was the responsibility of the home. The father was the exemplar to Roman youth and he inculcated the virtues of obedience, service to the fatherland, and a respect for the traditions of the city and the family. The intellectual side of education, reading, writing, and geometry, was kept to a minimum. However, at a very early age, the Roman youth was expected to memorize the Law of the Twelve Tables. As he grew older, the student was expected to become familiar with the precedents and complex system of prescriptions that characterized Roman law.[27] When it became fashionable to emulate Greek culture, schools sprang up in several parts of

the Empire and it became a matter of pride to have the ability to speak Greek and quote from Greek authors. However because of the importance of law in Roman culture, it was taught hand in hand with Greek content.

The influence of Rome in educational history is important. The Romans were a practical people and the knowledge of law was indispensable to anyone who aspired to make his mark in public affairs. With the knowledge of law, and skill in oratory, a young Roman could use his education to facilitate his upward mobility in a growing bureaucracy which required competent civil servants. Education opened the door to those who did not have the advantage of noble birth. Thus many students had more pragmatic reasons for acquiring education than just enhancing their status with the increase in knowledge.

> The ethical and political system that permitted this, demanded of education that education gear itself to the production of leaders and upholders of the social and cultural aims and of the heritage of Rome. Education thus was more than ornamental; it was socially responsive to the milieu within which it operated.[28]

The second achievement of the Romans was to provide a peaceful period of time which allowed the spread of educational institutions. Consequently the Hellenistic culture also spread throughout the length and breadth of the Roman Empire. Because of the need for bureaucrats and civil servants, the state became more directly involved in education and schools were established in all parts of the empire. They continued the tradition of rhetorical education and the students continued to be steeped in the writing of both Greek and Latin authors. This educational tradition continued until the downfall

of the empire at the end of the fourth century A.D.

The Influence of Christianity on Education

The centuries preceding the downfall of the empire also saw the emergence of Christianity which eventually would have a strong influence on Western educational systems. Initially, many of the leaders of Christianity were trained in the disciplines of the Jewish home, but they were educated in the schools which were established in the Roman Empire. Because the early church did not have a written tradition to fall back on, its leaders turned to their knowledge of Greek philosophy, especially Plato, to develop their concepts of Christian thought and ethics.

> The great influence Christianity exerted in changing both personal values and the design of society can be traced in part to Greek social thinkers and philosophers from whom stemmed much of Christianity's doctrinal foundation and formal theology.[29]

In the field of education the early church fathers also had to turn to Greek and Roman writers to form part of the curriculum which was offered in Christian schools. In the belief that God could be served through intellect and faith, Church leaders were encouraged to pursue a liberal education which was based on the Trivium and Quadrivium.

For a number of centuries, Christian culture and pagan literary and rhetorical heritage co-existed, but by the end of the seventh century A.D. Christian priorities of humility and forbearance were in obvious conflict with the qualities of individual attainment and

self-reliance which were emphasized in Greek and Roman literature. In spite of this dichotomy, it was ultimately the church which was responsible for continuing the tradition of the classical curriculum. With the downfall of the Roman Empire, the culture and education which the Romans espoused rapidly disappeared. Many autonomous feudal states with their own language, culture, and customs developed and in most areas the Greco-Roman heritage virtually disappeared. Literary and linguistic competence rapidly deteriorated. In a relatively short period of time, illiteracy spread. Even in the church it became the exception rather than the rule to have a highly educated priest or monk. Education and culture in Western Europe were at their lowest ebb.

The establishment of Charlemagne as Holy Roman Emperor in the year 800 A.D. was instrumental in bringing about a revival of learning. Through the establishment of Palace and monastery schools, the Trivium and Quadrivium, as well as a purified Latin language, again became the basis of academic studies. The students also studied philosophy, the writings of the early church fathers, and the rules of the church.

By the end of the eleventh century A.D. a degree of stability had returned to Europe and this encouraged the further development of educational and cultural centres. However, education was still available only to a minority. Monastery schools catered mainly to the religious community. Cathedral schools educated the children of the wealthy families and allowed a much broader curriculum.

It was also during this time that a new educational concept known as Scholasticism developed. Its proponents relied heavily on

the works of Aristotle, formal logic, and reasoning. It applied them to such questions as the origins and nature of God and other metaphysical concepts of Christianity. Aquinas, a famous scholar of the time, concluded that the Church was the authority on beliefs and conduct; Aristotle on worldly and physical matters.

Perhaps the most important advance in education during this period was the founding of universities. Their primary purpose was the preparation of teachers of advanced subjects and again the basic curriculum was classical education based on the Trivium and Quadrivium. A Bachelor of Arts degree required three or four years of studying the Trivium whilst a further three or four years studying the Quadrivium was required for the Master of Arts degree. If the student wished to study in one of the more advanced schools of medicine, law or theology, further years of study were necessary. The curriculum was based on accepted knowledge from approved texts and students were discouraged from making their own independent inquiry or investigation. Gradually there emerged a growing criticism of this narrow perception of education and the influence of the Church on practice and precept. Scholars began to revive their interest in long-forgotten ancient classical writings and culture.

> In the fourteenth century, Boccaccio and Petrarch gave more impetus to the study of classical forms and contents through their writings and through their translation and collection of ancient works. Toward the end of the century, a foreign scholar was invited to teach Greek at the university of Florence, an event marking formal academic recognition of the value of this ancient language and literature.[30]

This revival of interest in the writings of ancient Greek and Latin authors heralded the period of history known as "The Renaissance". In this period there was a profound change in men's thinking and a growing confidence in man's ability. It was "...an age of optimism. It was the feeling of the times that no discovery and no scientific advance lay beyond human achievement."[31]

Because of the widespread interest in a greater variety of classical writings, a growth of freedom of enquiry, and a turning away from the strict practices of the church, men developed a more humanistic and individualistic approach to education.

> The advantage of the new education lay in the enthusiasm for the classics. The classical ideal represented a way of life based on moderation and the enjoyment of this world. Exact ideals of scholarship were glorified and the scholar was regarded as the leader of civilization... In order to live up to the Renaissance ideal of virtue, man found it necessary to develop all his interests; physical, mental esthetic and spiritual.[32]

This increased questioning of previously accepted laws of natural science, and extensive experimentation with natural phenomena, led to numerous scientific discoveries in the fifteenth and sixteenth centuries. It was also this questioning spirit which led to changes and reform of the Church. The emphasis upon the individual led to a turning away from the temporal powers of the church organization and a more personal approach to God. This movement, known as the Reformation, also had implications for the educational systems of Western Europe. Its leader, Martin Luther, urged state control of schools and education of all children to promote morality and stability for the

state. He argued that religion should be stressed in schools and the main text book for learning should be the Bible. Intellectual activity became suspect and both classical and scientific education discouraged. "...Luther had little sympathy for the learning of the ancients who, he thought, had rather inferior systems of morality."[33]

However, when schools and universities were re-opened in Protestant countries, some aspects of classical education were retained. The Latin of Cicero became the model for style and form, and rhetoric a primary academic subject. The study of Greek and Latin authors was limited.

Whilst the new Protestant schools emphasized the role of the state in education, the Catholic Church maintained its responsibility in the education of the young. In 1534, the Society of Jesus was formed and became an important force in founding Catholic schools. Into their curriculum they incorporated many elements of the classical heritage of Greece and Rome, but the Christian doctrine was taught every day, both by example and precept. The quality of education was high and therefore attracted many Protestant students.

A number of European countries, particularly in the areas of higher education, followed the principles and practices of the Jesuit system and its influence was felt for many centuries. The educational contribution of the Jesuits cannot be overestimated for they recognized "...that without self discipline, creativity cannot advance. The lessons of the past must be learned if the present is to be understood and mastered."[34]

The sixteenth and seventeenth centuries saw the emergence and expansion of scientific education. Knowledge was based on the observation of facts and the drawing of tentative conclusions. Students were encouraged to develop inductive, rather than deductive, reasoning skills. Previously, theology had been the focal point of the curriculum, but now for many mathematics took precedence. Educational theorists such as John Locke (1632-1704) encouraged the study of mathematics. "...Because of its clarity and logical order...he believed that the progress of science would depend on the advancement of mathematics."[35] Locke also focussed on many fundamental questions about education which are as relevant now as they were then:

> Should education produce scholars or educated individuals who were at home in the world? What is more important: virtue or learning? Should the classics or the sciences be the foundation of the curriculum? ...Is general education more important than the development of specific skills?[36]

At the time of Locke, in spite of the thrust for scientific learning, the classics were still the centre of the elementary and secondary curriculum in Western Europe. Many educators still treated science as a minor educational concern. The education of a man who expected to make his mark in society as a politician, diplomat or church official was usually obtained at elite schools where Latin, Greek, and a knowledge of the ancient classics was the backbone of education. One has only to read the literature of the time to discover the classical references about which the reader was expected to have knowledge.

Over the next two centuries the educational milieu did not change drastically as far as the curriculum offered in schools was concerned. The educational theorists of the time became far more interested in focussing on the children who were receiving the education rather than the material which was being taught. They began to look at education through the development and interests of the child. In the late nineteenth and early twentieth centuries men such as Rousseau, Pestalozzi, Herbart and Froebel put forward ideas which were revolutionary for the times. They emphasized that the values and interests of children were completely different from adults and that adults should not impose their ideas upon the children. They believed that learning involved an internal change and that change would only take place if the child was truly interested. Many of these educators believed that young children in particular are only interested in the "how" and children should be given the opportunities to be involved in experiences which arouse curiosity and challenge the imagination. Only when children are familiar with the concrete are they ready to move on to the abstract.

Although these theorists did not immediately become catalysts of change because of their limited influence in educational circles, in the twentieth century their ideas have found wide acceptance. There are many reasons for this. By the end of the last century, many states provided education for their young citizens. Schools were open to all children within prescribed age levels. Because education was now available for children of differing abilities and social levels, state educators questioned the value of classical education, particularly at

the elementary level. Their concern was to give the children a basic education in reading, writing and arithmetic, not to prepare them for statesmanship, the military, or the church. The ideas of the educational theorists of the eighteenth and nineteenth centuries answered these concerns.

The growth of the discipline of psychology also led to an acceptance of ideas of child development and the greater importance of methodologies over content. Although these events led indirectly to changes in the curriculum, particularly at the elementary level, private and public high schools, both in Europe and North America, continued to offer courses in classical studies. During my own high school days in Britain, it was mandatory for all students to study at least two years of Latin, and students wishing to attend Oxford and Cambridge universities studied both Latin and Greek throughout their school career. In terms of educational history it is only recently that classical studies have virtually disappeared from the high school curriculum.

The greatest impact on curriculum was a result of the Industrial Revolution in the early 19th century and the subsequent growth of technology. By this century more scientific subjects were introduced into the curriculum and students were offered courses in biology, chemistry and physics as well as general science. These new subjects appeared to be more relevant to the students' needs and gradually such subjects as Latin and Greek disappeared from many courses of study offered by high schools.

With the advent of the Russian Sputnik in the 1960's and the resulting chagrin of the United States of America in particular, the catalyst for an upsurge in scientific education was provided. With new technologies and a desperation to catch up with, and overtake, the Soviet Union, students were encouraged to specialize in scientific studies at the expense of the traditional curriculum. The impact of technology and the subsequent "global village" concept expounded by Marshall McLuhan led to increased instruction in languages necessary for communication. French, German, Spanish and Russian were among the languages which took the place of Latin and Greek in the majority of educational institutions. Proponents of modern scientific education brushed aside the study of the Classics and Latin and Greek languages as irrelevant. The subsequent knowledge explosion of the last thirty years or so has also been instrumental in relegating the classical curriculum to virtual oblivion.

In less than fifty years, the Classical tradition which was a fundamental part of Western education for over two thousand years, has all but disappeared from our educational system.

CHAPTER 5

ARCHAEOLOGY AND ITS INFLUENCE ON CHANGES IN CLASSICAL SCHOLARSHIP IN THE PAST CENTURY

The focus of the last chapter was the history of Classical studies in education for the past two millenia. Also considered were changes in the past two hundred years which were instrumental in developing an attitude among many people during this century that classical studies as undertaken in this period were an anomoly and, as such, had no place in the educational system.

In this chapter I intend to discuss changes which also took place in Classical scholarship over the past two hundred years. These changes have affected the discipline of Classics to a great extent. Just as the development of scientific thought began to permeate and change ideas and attitudes of many scholars in other fields, so it influenced the discipline of Classical studies.

At the end of the eighteenth century, most of the knowledge about the classical world had been obtained from texts of ancient literature and the relatively few ancient monuments and artifacts which had been found more by chance than design. However the spirit of enquiry which had been fostered by scientific thought could also be found amongst scholars whose interest veered towards greater knowledge of Greece and Rome.

One of these scholars was J.J. Winklemann, who began excavations at Herculaneum. It was his carefully published records which established works of art as objects of study valuable in their own right rather than as illustrations for the classical authors. The science of archaeology became the link between the classical studies of the past and the classical discipline of the present. Although archaeology of the eighteenth century was in its infancy, the archaeologists themselves were:

> ...the inheritors of a rich tradition of learning in the western world, in which the writings of classical antiquity, liberated from the biblical and theological context which had preserved them for over a millenium, and illuminated by the humanism of the Renaissance, became the central object of study in the education of any enlightened and liberal man. It is here, surely, in the meticulous critical editions of the philosophers, dramatists and historians of the Ancient World, and in the learned commentaries upon them, that archaeology finds the source of its own subsidiary tradition of meticulous scholarship and comprehensive publication.[1]

In the next century archaeology, still very much in its infancy, was instrumental in providing the world with somewhat earth-shaking discoveries. Schliemann's excavations at Troy and Mycenae in the late 19th Century confirmed for classical scholars that ancient texts contained many elements of truth - the stories were not just figments of someone's imagination but a record, albeit somewhat fictionalized, of events in the history of mankind.

The brilliant discoveries of Evans and his followers in Crete through the years further stirred the imagination of many scholars and the general public equally. The discoveries also confirmed that man and his systems were far more sophisticated in Antiquity than had

ever been envisaged.

In its beginnings, archaeology paralleled the interests of the classical scholars. The excavations focussed on palaces, shrines and public buildings recorded in ancient texts. Most of the artifacts which were found reflected the lifestyle of the warriors and nobility of antiquity. These early archaeologists, and those who followed, were helped by their knowledge of ancient authors in establishing the geographic location of many sites which were subsequently excavated. One has only to read the accounts of the Agora excavations begun in 1934 by the American School in Athens to realize the importance of that literary knowledge. In his foreward to the first preliminary report of the Agora excavations in Hesperia, Edward Capps states:

> The boundaries within which the Agora of Ancient Athens was included have long been known.[2]

A little further in that same volume, the director of the excavation, T. Leslie Shear, throws further light on the reliance placed on ancient authors.

> Although few traces of its monuments remain above the ground the boundaries of the Agora are approximately known from references given by ancient writers to its buildings in their relation to the geographical terrain.[3]

That there are hundreds of references to the Agora by ancient writers is attested to by the publication of "The Athenian Agora", Volume III, which contains most of the literary and epigraphical testimonia. Relatively few of these indicate a geographical location but the texts of Harpocration and Pausanius helped to establish a tentative western boundary.

> They used to call hired men Kolonetai, since they stood by the Kolonos (Hill) which is near the agora, where the Hephaisteion and the Eurysakeion are. This Kolonos was called Agoraios.[4]

Fortunately one of the best preserved buildings in Athens is the temple of Hephaestus. Further information is given by Pausanius about one of the buildings in the Agora and its position in relation to the temple of Hephaestus. As he entered the Agora from the north-west he described "First on the right is what is called the Royal Portico, where sits the king when holding the yearly office called the kingship."[5] Further on in his description he adds, "Above the Cerameicus and the portico called the Royal Portico is a temple of Hephaestus."[6] A further clue to the geographical location of the Agora is also given by Pausanius. On his way from the Agora to the theatre of Dionysus he describes the view of the "South wall, as it is called, of the Acropolis which faces the theatre,..."[7] This partial sentence confirmed a theory that the Agora lay north of the Acropolis.

It was on such slight evidence that excavation of the Agora was begun. As early as 1859, Greek archaeologists excavated the remains of a stoa incorporated into a defence wall. Two years later fragments were found which formed a dedicatory inscription and it became possible to attribute the stoa to Attalos II of Pergamon.

In the last decade of the nineteenth century, German archaeologists, under the direction of William Dorpfeld, began systematic excavations on a wide scale around the Areopagus and the Kolonos Agoraios. Near the Areopagus they made important discoveries in a residential district of ancient Athens and burials of the early

geometric period, but nothing which could help identify further the location of the Agora.

Finds at the foot of the Kolonos Agoraios were of greater consequence as they uncovered the foundations of large buildings which were identified by Dorpfeld as the Stoa Basileious and the Stoa of Zeus Eleutherios. Although these identifications were found to be incorrect after complete excavation of the area, the finds were important enough to convince the American School and the Greek government that it was imperative to acquire the land between the Stoa of Attalos and the Kolonos Agoraios and begin excavation.[8]

This is just one example of the reliance which archaeologists placed on the information gained from ancient authors.

The publication of detailed accounts of the excavations also gave an insight into their purpose as defined by the archaeologists of the day. Sara Anderson Immerwahr in her preface to "The Athenian Agora", Volume XII states "...the excavations were primarily concerned with elucidating the history and topography of Classical Athens."[9]

This narrowness of purpose would appear to be confirmed in "The Athenian Agora", Volume XIV. In their discussion of the overall excavation, the authors appear to have little interest in any excavations which do not throw any light on topographical features of classical Athens. At one point they state "...a major effort was made to unburden the northeastern corner of the square of a deep accumulation of late Roman and Mediaeval times."[10] They dismiss excavations in a park at the north foot of the Kolonos Agorios with one sentence: "The results were of no topographical interest."[11]

In discussing the excavation of private houses on the hilltop south of the Temple of Hephaestus, there appears another telling comment.

> The clearing yielded vast quantities of domestic debris, but also an occasional piece of outstanding interest. Such for instance was the bronze shield captured by the Athenians in 425 B.C. at Pylos.[12]

Although these excavations began just over fifty years ago, there was still a strong sense that the purpose of archaeology was to confirm the writings of ancient authors. Of secondary importance were the inscriptions and art objects which could give information regarding the political and cultural aspects of Athenian life in classical times. Other finds which could be classified as "domestic debris" were judged relatively unimportant.

However, the very success of excavations, not only in Athens but also in other parts of Greece and the Mediterranean, were instrumental in changing the focus and methods of archaeologists and classical scholars.

Sheer numbers of artifacts alone, such as lamps, coins and pottery, expanded the area of study by archaeologists. Thousands of coins helped to establish or confirm dates for many other artifacts. They also provided information about trade and foreign relations as well as establishing the sequence and chronology of Athenian and other coinage.

With such large numbers to work with, archaeologists were able to determine many facts about pottery; they were able to establish the development of designs, types of clay used, and in some cases, individual

craftsmen and an accurate range of dating. Finds of molds and foundries also helped to establish areas where different industries were practised. Through cross-references, the archaeologists were able to establish trade routes and eventually a picture of the economy and trade of the times emerged.

To help in further identification, chemical analysis began to be used on many sites. Chemical investigation was used in cleaning and preserving corroded metals as well as in the analysis of the materials used. Chemical analysis also enabled the archaeologists to identify pigments scraped from terracottas which enabled them to ascertain where the ingredients were obtained, either locally or through importation. Chemical work was expanded to include qualitative and quantitative analysis of ashes, rocks and metals. One important discovery was a metal identified as zinc. This was significant because it had previously been believed that zinc was unknown to the ancient Greeks. A further step in the study of glazes was taken when it was discovered that the Attic Black glaze was magnetic. This helped to disprove a commonly held belief that ferrous oxide was used to give the rich black colour to the glaze, since ferrous oxide is non magnetic.

Another of the changes in archaeology was an expansion of the study of artifacts to include ethnographical study of the people who inhabited the area. It became customary on larger digs to include a physical anthropologist on the staff to investigate bone remains of humans and animals. J. Lawrence Angel, who was studying skeletal remains from early Mycenean burials, concerned himself with the following problems.

> (1) What racial changes took place chronologically, whether from invasions, environmental factors or, selective migrations. (2) How the Athenians compared craniologically with Greeks as a whole, how definite a tendency was there towards a characteristic Athenian physical appearance, and whether artists represented the average Athenian or a selected type. (3) What degree of racial heterogeneity was characteristic of Athenians, important in considering for example the supposed purity of type of Classical Athenians as suggested by their exclusion of metics and slaves from citizenship (though not of course from the total population); or on the other hand the effects of hybrid vigour and social stimulation which may be expected to result from racial and ethnic mixture. (4) The incidence of diseases which affect bone, medical skill shown in setting fractures, age at death, data on posture and gait, and on some social practices.[13]

With successive excavations more detailed and positive identification of bone remains was undertaken. In the second supplement to Hesperia, published in 1939, the description of animal bones found in the Late Geometric graves included "pelvis, tibia, calcanea, and metabodial fragments plausibly of sheep."[14]

Human remains were also subjected to a more intense study and sometimes a grim picture emerged.

> Anthropological examination of the latter skeleton revealed in vivid terms the vicissitudes of human life in the darkest period of Greek history. During her half century of life, no doubt an advanced age for the period, the woman had suffered two separate fractured vertebrae, three fractured ribs, which had healed well, and a serious fracture of the left wrist, which did not apparently prevent use of the hand. In addition she had lost 19 teeth during life and showed widespread arthritis.[15]

As well as the name of bones found, the species of animals were also identified and the archaeologists began making inferences concerning the activities which possibly centered around these animals. There were indications that shoulders of pork were boned before sale, that

the skulls were cut in order to extract the brain. A large number of sheep and goat horns led to the inference that hornworkers lived in a certain area.

More attention began to be paid to the so-called "domestic debris" and in the reports from the American School there was a greater focus on the day-to-day living of the ancient Greeks.

> Even some hint of the specialities on the menu may be gleaned from the quantity of fishbones and the remains of shellfish. Oysters, mussels, murex shells, the vertebrae and bony fins of large fish all serve to conjure up images of the familiar savory fare of many a Greek seafood restaurant.[16]

Archaeology has opened up a whole new world in classical studies. Not only do we have knowledge of the kings and battles, of the great warriors, of palaces and temples, of statues and great works of art, but we are also learning about the simple homes of the citizens, the toys of the children, the tools of the artisan, the cooking utensils of the housewife. Gradually, a more rounded and accurate picture of life in Classical Greece is emerging. With this new knowledge, ideas which were once considered absolute have had to be changed. Archaeologists and Classical scholars are realizing that no longer can definitive statements be made when subsequent excavations and findings can change whole interpretations.

Archaeological methods continue to change and expand. There will continue to be new evidence and changing interpretations in the field of classical studies. More attention is being paid to the evidence of private life, of industry, trade and commerce, as well as beliefs and religion. Studies are also being made of cultural interrelations between states. Sophisticated surveys are being conducted

to provide regional archaeological surveys. The archaeologist is now "...supported by a large cast of specialists in various related disciplines from geophysics and palaeontology to toponymy."[17]

New branches of archaeology are also being developed. Underwater archaeology is constantly adding new knowledge to the information about ancient shipbuilding, commerce, and the cargoes which were carried between Mediterranean ports. This branch of archaeology, largely through the projects of the famous French underwater teams of Jacques Cousteau, captures the imagination and attention of millions of television viewers.

The invention of the airplane and the subsequent development of aerial photography has also played a vital role in archaeological exploration. Features which can only be seen from the air, led archaeologists to previously undiscovered sites. Photographs can now be taken of complete settlements and from the emerging features and patterns invaluable information for surveying and recording these sites can be detected.

> A more recent refinement involves the use of an unmanned captive balloon. This permits the suspended camera to be brought low enough to record a single building, a mosaic floor or tomb, yet high enough to take in a whole settlement.[18]

The modern archaeologist is facing an increased tempo in the evolution of archaeological studies. New concepts are continually being developed. At the same time, greater emphasis is being placed on some concepts which have always been part of archaeological tradition. One example is the human response to the ancient environment. New and additional approaches to study the natural environment are being

developed. These include the collection of more kinds of remains such as animal bones and grains but also the use of such methods as water sieving and flotation. These methods collect specimens so small that the human eye finds them hard to detect. On very large sites, archaeologists must establish sampling procedures which will enable them to make valid references. These changes in recovery and documentation provide:

> Evidence for change in the environment...(for) the palynologist and the expert in microfauna; diet is studied through the remains of grain, of animal bones, of coprolites; some aspects of demography and ancient populations can be learned through the study of human skeletal remains.[19]

Of equal importance with the emphasis on natural sciences is that of quantitative studies. Although publications have in the past made use of simple statistics in the form of tables, and graphs of frequencies and percentages, archaeologists are now using statistical theory. With the help of computers, greater precision is possible in dealing with the millions of artifacts which have been discovered. This is leading to the establishment of new typologies as well as revision to typologies which were established without the help of such sophisticated techniques. The researcher is now able to base seriation on as many attributes as is meaningful and in a much shorter space of time. With the help of computers, archaeologists are also developing new ways of estimating population and establishing standards for effective probability sampling. However, it is recognized that statistics can be manipulated and it is up to the archaeologists to use such information with great care.

Changes have also taken place in archaeological reconnaissance.

> The emphasis has now been shifted to settlement patterns through time; to identifying ancient sources of raw materials; to the scientific documentation of changes in land use, in environment and in landscape; and to population studies based on the examination of samples of artifacts found on the surface (sometimes backed up by excavation).[20]

A great advantage of this kind of survey lies in the fact that it can be done with the minimum of disruption to ancient remains yet can lead to a significant increase of knowledge about ancient communities. Scientific instruments such as underground radar, the magnetometer, and the electric resistivity meter, as well as aerial photography, help the archaeologists gain important information without digging up the sites.

Greater research is also being done on artifacts found on site. This includes radio-carbon dating which helps verify any dating which has been done through coins. Other scientific techniques include spectroscopy, x-ray diffraction, and atomic absorption, all of which can lead to further understanding of craft techniques such as pottery making, metal casting, and stone carving.

From the above it can be seen that modern archaeologists have a definite need to be familiar with scientific concepts and methodologies. This in turn necessitates greater interdisciplinary education in the future.

As a result of the changes in emphasis outlined above, there has been a trend towards increased comparison of cultures and of human responses to universal problems. This is leading to a more problem-oriented research as archaeologists ask such questions as;

> (How) do societies respond to over population and land exhaustion? Why do urban communities arise in disparate environments and coalesce about a variety of political and social organizations?[21]

The great increase of knowledge obtained by problem solving and scientific techniques has led to a greater emphasis on the study of the way of life of the common people of the past. Through this study, archaeology is developing a social history of antiquity and is making one of the greatest contributions to the research of the history of mankind.

The combination of traditional classical scholarship and modern scientific archaeological methods has brought a classics education which is tied in with many disciplines. Its diversity brings adaptability and helps to develop people's thinking to cope with modern problems. Modern classical studies can produce a student who is intellectually flexible enough to adapt to changing circumstances. Because of new approaches to excavations and newly-discovered documents, the classical scholar has to keep rethinking his position because there is no definitive answer.

The great change which has taken place in classical scholarship has been one in which the narrow focus on literature and art has been incorporated into a broader perspective which looks at the spectrum of life in ancient societies. One may well ask if this knowledge is suitable or indeed relevant for an elementary student in today's schools. With careful choice of both content and methodology on the part of the teacher, I would answer with a resounding "yes". The next chapter will, I hope, vindicate my response.

CHAPTER 6

INTRODUCING CLASSICAL STUDIES INTO ELEMENTARY SCHOOLS: A CURRICULUM UNIT

In this, the final chapter of the project, I describe the practical culmination of the ideas, thoughts and beliefs which I expressed in the first five chapters. In the first part of the chapter I examine the topics which I consider most suitable for children in the three divisions of an elementary school: primary (6-8 years), junior (9-11 years), and intermediate (12-14 years). I explain why I have chosen particular topics based on my reading about, and knowledge of, elementary children over many years. Later, I describe a particular unit and report on the implementation, evaluation and revision of it.

As with any curriculum development, it is important to relate to the child's world. By using a child's own experiences as a starting point, a teacher can help the student to build upon these experiences. The student will appreciate the context of this new learning by relating it to previous experience. As his knowledge broadens, the child will become increasingly receptive to subsequent learnings.

With this in mind, it is my contention that there is much in the literature and social history of Ancient Greece which directly

relates to the interests and experiences of elementary children at all levels.

Children at the primary level, 6-8 years of age, know a great deal about life immediately around them. They know about their homes, the clothes they wear, the food they eat, their pets, their school, games they play, and their ever-widening circle of friends. They are beginning to appreciate similarities and differences. They are at an age when their imagination soars and in the magical land of fairy tales, anything can happen. They have little problem with animals that talk and tell stories. Don't their own favourite plush animals do that at bedtime? Aesop's Fables are enjoyed and understood by young children. They can often relate a similar experience of their own to those happenings experienced by the animals in Aesop's stories. They are also capable of making up their own fables to relate modern-day lessons which they have learnt. Children in my class told the delightful story of the careless fox who continually threw garbage over the forest floor, filling up all the caves and underground passages. When the hounds came to the forest one day, there was no escape route. Another child told of the rabbit who ate so much candy which he stole from picnicers' baskets, his teeth rotted and he was unable to chew on healthy life-giving carrots.

Because they can appreciate similarities and differences, they can easily compare the lifestyle of children in Ancient Greece with their own. The girls cannot understand why their counterparts could not go to school. When they hear about the strictness of the teachers, they are not sure if they want to go anyway. The boys would love to

have gymnastics all and every afternoon. The girls delight in the elegance of the women's clothes but consider them too restrictive. They are all amazed at the similarities of the toys and games which are played even now. The concept of two and a half thousand years ago isn't quite clear, but they know it is a long time. They pity the poor Greeks for having to fetch their water out of a well or fountain; always having to walk everywhere unless you were very rich; they don't like the idea of women and girls having to keep strictly to their own part of the house and not being allowed to go to dinner parties.

They eagerly look at pictures, watch movies, read simple stories and explanations, discuss what they have learnt. They record their learnings in print, on tape, through pictures and models. By the end of the unit they know a great deal about home and school in Ancient Greece and how it compares to their lifestyle. Some decide they prefer their life as it is now; others think it would be quite an adventure to live life as it was then.

By the junior stage, ages 9-11, children's interests are changing. They are developing a sense of adventure and venturing outside their circle of family and close friends. They have a wider range of interests ranging from sports, science, crafts and music. They are much more aware of the wider world around them, and are eager to explore every facet.

Children of this age approach everything with a spirit of curiosity and enquiry. They like to read about adventures of others and there are many stories of Greek heroes written at the reading level

of these children. They enjoy stories of Perseus, Theseus, Hercules and Odysseus. The background of these stories can lead to areas of interest for students to research and study. All the heroes travel by sea during the stories and children are fascinated with old ships and how they function. Arms and armour is another area which interests many children. The physical prowess exhibited by the heroes can be a catalyst to study games in general and the Olympic games in particular.

Home and clothing would still be an area of study and comparison, but older students can develop more specific study such as materials used, design and decoration, style and manufacture. Some children may also be interested in activities within the home, the crafts carried on by the women such as spinning and weaving; pottery making and wood carving, which would sometimes be practiced in home workshops. Other children may be interested in some of the leisure activities including music, dance, and musical instruments.

Many children of this age are curious to know how so much information has been discovered about these people who lived almost three thousand years ago. The study of archaeology as well as reading of such people as Schliemann and Evans can be the means of developing a lifelong interest in Classical Studies. It seems to be a recurring story; many adults now in the field of classical studies have developed a fascination for the subject through the knowledge and enthusiasm of a teacher in their youth.

As the child matures and reaches the intermediate level of the elementary school, ages 12-14, their knowledge and interest in the larger world around them increases. They are more aware of the community

and how it functions; they are developing a sense of their country and its institutions; they are broadening the knowledge of their language and using it to communicate their own ideas and thoughts.

At this age they are able to appreciate how the Ancient Greeks transmitted their newly-developed ideas of the world through legend and mythology. Just as these young teenagers are struggling to express their thoughts and reactions, they can appreciate how the ancient Greeks struggled to explain natural phenomena and philosophical ideas through myths.

These students can be encouraged to learn how much our language and literature owes to these ancient peoples; how our alphabet developed from theirs, and the many words in our language which are derived from Ancient Greek. Although many genres of literature originated with Greek writers of ancient times, one which can be appreciated by these young people is drama. They can enjoy some of the plays and many can appreciate the development of Greek theatre and its conventions.

Students interested in science and mathematics can pursue research in these areas which owe so much to the Ancient Greeks. Their knowledge in such areas as geometry, medicine, astronomy and architectural principles make interesting reading.

The development of democracy in the Greek states is another area in which student interest can be aroused. With their involvement in organizations for sports activities, school clubs, student council, and sometimes their own "secret" clubs, they are interested in organizational structure. A comparison of different officers found in many groups, voting, ways of persuasion and methods used, can be a relevant experience, drawing on their own knowledge.

It can be seen from this brief discussion that both the literature and social history of Ancient Greece can be very relevant to the interests and abilities of children in the elementary school. The scholarship of this century, particularly in archaeology, has expanded the scope of study of the ancient world to the point where a vast number of interesting and relevant topics can be developed.

Through sound pedagogical practise, choosing a variety of teaching methodologies to meet the different learning styles and abilities of the pupils, and given the numerous topics which can be the focus of student interest, it is my contention that the study of Ancient Greece is a pertinent and valid choice for students in an elementary school.

The final part of this chapter outlines a detailed unit for study in the primary division of the elementary school.

In the first part, I outline the plan giving my aim and objectives for the unit, content, activities and evaluation techniques. The full programme of the content and activities is included in the appendix of this project. I then report on the process of implementation, evaluation, and revision of the unit which I made over a period of two years. The report includes teaching strategies used, techniques of formative evaluation, changes I made in the second year. The final paragraphs contain a summative evaluation of the unit as a whole.

AESOP'S FABLES

Aims and Objectives

1) To develop in pupils an understanding and appreciation of the genre of fables.

2) To develop in pupils the capacity to identify the elements of a fable as including that:

   a) the characters are usually, but not always, animals or natural elements (e.g. the sun, the wind) given human attributes;

   b) the fables are usually very short;

   c) they have a moral.

3) To develop the capacity of these students to apply this knowledge of the elements to create an original fable.

Language Arts Skills to Develop

a) recall of facts;

b) vocabulary development;

c) phonic skills;

d) recognize the main idea;

e) differentiate between reality and make-believe;

f) classify;

g) sequence (seriation);

h) recreate fables in new ways;

i) give reasons for their preferences for certain pictures or stories (evaluation).

LIFE IN ANCIENT GREECE

Aims and Objectives (Chosen and adapted from Halton's Environmental Studies document because it is the one with the most suitable objectives for this unit.)

The student will, after completing the unit:

I. Appreciate that

1) a family has specific needs which can be identified;

2) some needs are met by individuals with special knowledge and skills;

3) specific needs of a family in Ancient Greece, i.e., housing, food and clothing, can be identified and described;

4) the lifestyle of a child in Ancient Greece can be identified and described;

5) the lifestyle of a child in Ancient Greece can be compared and contrasted with the lifestyle of a child today.

II. Have developed an interest and appreciation of aspects of the culture of ancient Greece.

Language Arts and Environmental Studies Skills

a) recall of specific facts;

b) vocabulary development;

c) classification;

d) seriation;

e) graphing;

f) independent study skills;

g) evaluation skills.

CONTENT

In both sections (Aesop's Fables and Life in Ancient Greece) there is core content which each child is expected to listen to, view, and read. Within this core content there are specific activities which the child is expected to complete. Most of the whole-group instruction and discussion takes place in the area of core content in order to develop a knowledge required to meet the objectives. Also within the core content, Language Arts and Environmental Studies Skills at the level of knowledge and comprehension as specified in Bloom's Taxonomy are included.

Over and above the core content a variety of resources is provided to enable the children to extend and deepen their understanding of the objectives and also to work on skills at higher levels of the Taxonomy.

CORE CONTENT FOR AESOP'S FABLES

A) Films to be viewed and discussed by the whole group:

- Town Mouse, Country Mouse
- The Boy Who Shouted Wolf
- The Greedy Dog
- The Miller and His Son
- The Ant and the Dove
- The Wind and the Sun
- The Hare and the Tortoise.

B) Booklet containing fables which I rewrote to enable the Grade 2 students to read them independently. The fables used are:

- The Fox and the Lion

- The Ant and the Dove
- The Shepherd Boy and the Wolf
- The Hare and the Tortoise
- The Lion and the Mouse
- Who Will Bell the Cat?
- The Dog and His Shadow (See Appendix 1)

Additional Resources

A number of books containing a greater variety of Aesop's Fables and at different reading levels were available for the students. These included:

Miller, J.P. Tales from Aesop. Random House, New York, 1976.

Stuart, M. (retold) A First Book of Aesop's Fables. Ladybird Books, Loughborough, 1974.

Stuart, M. (retold) A Second Book of Aesop's Fables. Ladybird Books, Loughborough, 1974.

CORE CONTENT FOR LIFE IN ANCIENT GREECE

Films: Life in Ancient Greece

Our Inheritance from Ancient Greece

Filmstrip: Life in Ancient Greece

Booklets written by the teacher at a level at which Grade 2 students can read independently:

Topics: Homes in Ancient Greece

Food and Food Preparation

Clothing

Children in Ancient Greece (See Appendix 3)

Additional Resources

Books which contained further information on the above topics were available as well as books which covered other aspects of life in Ancient Greece. These included:

Connally, Peter. The Greek Armies. MacDonald Educational, London, 1977.

Crosher, Judith. The Greeks. MacDonald Educational, London, 1974.

Glubock, Shirley. The Art of Ancient Greece. Atheneum, New York, 1966.

Hobley, L.F. Ancient Greece. Evans Brothers Ltd., London, 1975.

Leacroft, H. & R. The Buildings of Ancient Greece. Hodder & Stoughton, London, 1966.

Powell, Anton and Vanags, Patricia. Ancient Greeks. Gloucester Press, New York, 1978.

Robinson, C.A. The First Book of Ancient Greece. Franklin Watts Inc., New York, 1960.

American School of Classical Studies. The Athenian Agora. ASCS, Princeton, New Jersey, 1971.

ACTIVITIES

The activities for this section of the unit (see Appendix 4) are also in two parts. The core activities are compulsory and are those covering the range of knowledge and comprehension levels in Bloom's Taxonomy. They are designed to give the children a basic knowledge of the four areas of life in Ancient Greece: the home, the food, the

clothing, and life of children.

Once the core content and the activities have been completed, the children can then extend and deepen their knowledge by choosing further activities which bring into play the higher cognitive levels identified in Bloom's Taxonomy. Depending upon the ability of the child, the answers could be at concrete, pictorial or abstract levels.

To facilitate the choice of activities, I decided that it would be easier if the cards describing them were colour coded. Those concerned with knowledge were printed on green cards, the comprehension activities on yellow, and all the activities at the higher cognitive levels of Bloom's Taxonomy were on pink cards.

As I realized all the children would be starting on the same level, I made a greater number of activities at the first, recall of knowledge, level. Although this helped, I did not allow for the fact that one topic might be more popular than others. The cards on clothing were soon taken and other children were still wanting them. For the first day I had to ask children to share and then made further activity cards that night. This was the only time the problem was encountered because once the children began their work, they proceeded at various rates and were soon at different levels.

IMPLEMENTATION AND EVALUATION

As I suggested at the beginning of this chapter, I would introduce any units on Ancient Greece through the use of various types of Greek literature in translation. For primary children, Aesop's Fables are an ideal vehicle for their first venture into the world of the Ancient Greeks. The fables are short and easy to read. The

majority of the characters are animals, some of them domestic pets with which the children are familiar and may already have an affinity. Because the animals talk, there is an element of fantasy which children of this age enjoy. This fantastic element has been captured in the illustrations of many excellent books of Aesop's Fables where the artists have imaginatively dressed the animals with sartorial elegance.

An excellent introduction to this unit is a film of Aesop's Fables. The film contains six fables read by Victor Borge from the book of Aesop's Fables retold and illustrated by Louis Untermeyer. This delightful film captures the interest of the children immediately, and after viewing this film, group discussion elicits the following elements of a fable:

- the story is usually very short;
- most of the characters are animals which behave in human ways;
- the story attempts to teach a lesson.

Once these criteria had been established the children were encouraged to apply them to a variety of fables either read by the teacher or the children themselves. Quite quickly, they established that the major divergence from these criteria rested with characters who may also be humans or natural phenomena given human characteristics.

Once the children were familiar with a basic group of fables, they used them in a variety of activities. In order to achieve this familiarity I allowed the children three or four days to work through

the knowledge and comprehension questions. The fables were used as a basis for developing phonic skills, vocabulary, and silent and oral reading skills. Comprehension questions were also developed as were sequencing activities.

Once the children were familiar with the fables they were ready to continue with activities at the higher levels of Bloom's Taxonomy. As many similar activities had been done by the children in other units, they were to choose their own activities and work on them independently.

On the whole, I was pleased with the student responses to the unit. The first year I field tested it all but two of the objectives were not mastered to my satisfaction.

The students had little difficulty in defining the elements of a fable, recognizing the moral of a fable and putting the events in sequence. The objective on reality and make-believe had been introduced to the students at the beginning of the year in a unit on Hallowe'en, re-inforced in a unit on Fairy Tales, and by the time they were working on fables they were able to recognize if a statement or situation was real or make-believe with 90-100% mastery.

The two objectives which were most difficult for the students to achieve were: creating a fable of their own, and being able to give valid reasons for their preference for a picture or story. These objectives, of course, represent Bloom's highest levels on the taxonomy, Synthesis and Evaluation. Because students gave very vague reasons for their choice of a picture or story, such as "It's nice" or "I like it", I decided to work further on evaluation skills

using pictures and class discussion. I chose three pictures of the fables which had been drawn by students and the class were asked to choose one specific thing about any of the pictures which appealed to them. I was very pleased when they began to use some of the criteria which I had emphasized in the art programme throughout the year-use of space, texture, colour and shading, and movement. Once the more outgoing students began to voice their opinions this gave the other students an incentive to voice their ideas. Eventually, the discussion progressed to comparisons of the techniques and why they felt certain pictures appealed to them more than others.

I believe this kind of discussion helped to promote a good basis for evaluation techniques. At the time I would have liked to extend the discussion method with small groups to discuss the fables but time did not allow for this. However, the following year I began working on evaluation techniques early in the unit. This certainly helped the children when they worked on their individual assignments because they were able to give a more reasoned account for their preferences. They were able to give comments such as "I enjoyed this fable because it shows that if you are kind to people, they are usually kind back", or "The picture of the feast at the city mouse's home was the best because it showed all the foods I like."

The most difficult objective for the children to achieve was creating a new fable. Most of them attempted to write one, but with few exceptions they wrote a slightly different version of a fable they had already read. The most original idea concerned an animal who boasted about his good looks. The other animals pasted an ugly

picture on his mirror to frighten him and teach him a lesson.

The following year, I decided to work with the whole group before they started their individual activities. We started a discussion with the idea that if Aesop lived today instead of two thousand years ago, the topics of his fables would be very different because there are many lessons people might need to learn today which were not necessary in Aesop's time. Although the children had little concept at this time about life in ancient Athens, they knew that there were no modern forms of transportation such as cars, planes or school buses. They didn't think there would be such a great problem with air pollution. When I suggested garbage, they weren't too sure. They did not think there would be plastic bags then and knew there wouldn't be garbage trucks but were sure that the ancient Greeks would have to get rid of waste food and maybe things that were broken and could not be mended. They certainly were not sure how it could be collected.

We talked briefly about this and the problems we had in our own school yard when students dropped a lot of garbage and there was no one to pick it up. They decided they would like to write a group fable on the theme of garbage. Again there was a great deal of discussion, with students offering many ideas. Finally, and this took about three days' working on the idea for about an hour each morning, an original fable was produced.

They decided the characters should be two natural enemies, a rabbit and a fox. The rabbit lived in a beautiful part of a forest but because he was thoughtless, spoilt the area by throwing his garbage around. There were many suggestions about the things the rabbit

would do and we tried to incorporate as many as possible. These included eating a banana and throwing the peel on the ground, sticking a big wad of gum inside a hollow tree, and throwing bits of carrot and lettuce leaves down his burrow.

Of course, the day came when the rabbit was chased by the fox and the garbage foiled all his efforts to escape - he slipped on the banana skin, the gum caught in his fur when he tried to climb the hollow tree, and when he finally made it to his burrow,it was so full he couldn't get inside.

The students certainly enjoyed offering suggestions as to what might happen to the rabbit. Although the whole process seemed to be very time consuming, it certainly helped the children to realize the steps they could take to write their own fable. To further facilitate their writing, we discussed a list of modern problems they could use as the basis for a fable. Their suggestions ranged from showing off on a bicycle and playing between parked cars, to eating too much candy. Eventually, we had a list of almost twenty different problems they could write about.

This time about half the class thought of an original fable. Two or three still rewrote a fable they had viewed or read, and about half a dozen rewrote a version of the garbage fable, changing the characters or the situations slightly. However, the rest of the class produced interesting and unusual fables. As well as animals as characters, some children used natural phenomena such as the stars and the moon, whilst others had humans as their characters. There was a variety of problems - and some unusual consequences. The dog who stole candy

lost all his teeth and had to eat porridge for the rest of his life. A gruesome punishment indeed! The little lamb who played between cars had his tail caught when one car reversed and backed into the other. When the wolf came by, the lamb was easily caught. Although some of the fables did not always have a "moral", the characters always learnt a lesson.

Both years of teaching this unit showed me that once the children had been shown various skills or techniques, the majority of them were certainly able to use them creatively and imaginatively. I also realized that those children who had difficulties would have benefitted by more repetition of the skills on an individual or small group basis. However, by continuing to use Bloom's Taxonomy, I was able to repeat many activities such as classification, reality and make-believe, in other content areas during the school year.

I was able to lead into life in Ancient Greece by expanding on the discussion we had had about garbage and talking about other ways of life in those times which might be different. They felt that the clothing might be different as well as the houses. They thought that people might have to walk everywhere and didn't think there would be stores like we have. One child thought the people would have to make their own clothes and furniture, just as the pioneers did.

After further discussion, I showed the film, Life in Ancient Greece. This is an ideal introductory film as it shows the home, food that was eaten, clothing and how it was made, the daily routine in the home, and the schooling given to the boys. After viewing the film there was a long discussion about some of the things the children had learnt from the movie and they compared life then with life now.

During the next four days we read the booklets which I had prepared to give the children basic information about the four areas I wanted them to study. The children were encouraged to make observations or ask questions about the text or the pictures. At the same time, during the free reading time, many of the children looked through or read the books which I had provided as additional resources. On the bulletin board I also put a large variety of pictures and postcards which I had collected on previous trips to Greece and these also led to many questions and a great deal of discussion.

Once I felt the children were familiar with the booklets and the vocabulary, I started them on activities. As I explained earlier, the cards were colour coded and I told the children that the green cards in any topic should be completed first as these would provide them with basic information which they could then build on. This was the only stipulation I made. Because this was the first unit of the year with so much independent study, I allowed the children either to work by themselves or in pairs. In this way, the less able children had someone in addition to the teacher to help them in areas they found difficult. This approach led to greater on-task activity for a number of reasons. The more able children literally took over their own learning with very little intervention by the teacher. This allowed me to spend more time with the children who had difficulties, in individual or small group discussions. I also noticed that if I was working with someone, students would seek out other students who had already completed an activity for help. The students were becoming self-directed learners.

The students who worked quickly gave an impetus to other students to finish one activity and start on another which perhaps they did not realize was available until they saw another student working on it. Sometimes this had its disadvantages. When the class discovered a graphing activity where they had to record a preference, I was asked over twenty times in one afternoon if I preferred to live now or would I have liked to live in Ancient Greece. Another day I ran out of plasticene when the whole class decided they wanted to do the model-making activity. This also led to some of the activities not being completed to the best of the pupils' ability. As I insisted that one activity must be completed before another was started, some were completed in a rush without the usual care and attention. I insisted on checking an activity before they could begin modelling and if it was not satisfactory, the work had to be redone.

Because of the number and variety of activities, there was more than enough to keep the children busy and interested. Rarely did I hear "I've nothing to do". The activities provided a challenge for the more able students and yet there were enough for the less able students to complete successfully. In fact, some of the more able students who studied and completed all four areas were able to devise their own activities for topics in which they were interested. The boys were fascinated by information on Hoplites (soldiers) and sailing ships which they read about in the resource books. Other students wanted to find out more about public buildings in Ancient Greece and about their gods.

Although time in class was not sufficient for the children to do an in-depth study on these topics, I noticed when the unit

was finished that the children were continuing to borrow books on the topics from both the school and public libraries. While we were working on the unit, one little girl brought in a large garbage bag in which she had pictures and National Geographic articles on Ancient Greece. She and her parents had searched for these at home. She also had half-a-dozen books about Ancient Greece which she had borrowed from the library. When I mentioned the rule about the limit of two books on one subject which is usually followed by the library, she just grinned. The class had the benefit of those extra resources for the duration of the unit.

When evaluating the children's work, either formally or informally, I felt I had achieved the objectives I had set. The children had a basic knowledge of the homes, clothes and food and how these family needs were met. They were able to discuss and compare how these needs were met by the people of Ancient Greece with the way they were met today. They could describe the lifestyle of children in Ancient Greece, compare it with their own, and make evaluations to decide which lifestyle they would prefer. For this class, modern children were infinitely better off than their counterparts in Ancient Greece. The girls were not impressed by the confinement within the family and home for the girls, the tasks required to meet the needs of the family and the lack of choice in the variety and style of clothes. Although the boys were taken with the importance of, and the time spent on, physical education during the school day, learning to play a musical instrument, the limitation of the school curriculum, and the harshness of the schoolmaster were deciding factors in their

vote in favour of modern times. I also feel that the lack of modern amenities which they take for granted, particularly television and cars, had something to do with their choice.

Although I was able to develop a large number of activity cards, I felt I did not develop enough to allow less able students to express their ideas in a "concrete" mode, particularly at the higher cognitive levels of Bloom's Taxonomy. For these children, writing their responses became a real difficulty. They could talk quite freely about what they had learned but their written information was quite sparse. Another time I would try to organize some method which would allow the children to tape their responses. This might be done through an interview activity.

Also for these students I would include a greater number of model-making activities with more specific instructions and access to more assembly-type materials such as inter-locking blocks. I don't feel I was as successful in fostering independent learning with these students because they required so much help and direction with the activities once they got beyond the knowledge and comprehension levels. However, they were given the opportunity to work on the activities and, with help, were able to succeed.

Writing this project is the culmination of many years as an educator and a student. As an educator, it has been instrumental in defining my philosophy of education, looking at my role as a teacher and the ways I can best help my students learn. It has made me realize that in this rapidly-changing world, just imparting knowledge is no longer sufficient. My role as a student has made me recognize

that what once was considered absolute can in fact change as scientific techniques bring new information to light. In this context, I began to realize that information which I gave to children as a fact today may be obsolete tomorrow. Therefore, I have to ensure that the children in my care are involved in higher cognitive levels of learning if they are to become motivated, self-directed learners, capable of questioning information which is presented to them and researching for newer information. As I gained a more comprehensive understanding of Bloom's Taxonomy, I had more appreciation of the value of setting educational objectives and discovered more ways of involving my students in activities to develop the higher cognitive levels of learning.

As a student, I was able not only to deepen and expand my own knowledge of Greek and Roman civilizations, but also appreciate that very many facets of our present civilization have their roots in the cultures developed by Greece and Rome. My learning enabled me to trace the almost continuous influence of these cultures over the centuries, particularly in the field of education. I discovered how classical scholarship changed from a purely literary viewpoint and responded to the relatively new discipline of archaeology. Although this new discipline was able to confirm many beliefs about early Greek civilization which had previously been known through the early writers and oral tradition, it also brought an explosion of knowledge and information previously unknown. In some cases, scholars had to re-orient their thinking about these ancient civilizations. In other cases, entirely new avenues of exploration were opened up.

As Colin Renfrew states, this led to

> ...an increased feeling today that the deeper understanding of the past has a relevance for our own present and future, and should also clarify some of our current problems of over-population, pollution and ecological catastrophe.[1]

Modern classical studies span many areas of the curriculum. Because it is tied in with so many disciplines, it can help students become diverse and flexible thinkers. As continuing excavations provide new and varied physical and documentary evidence, scholars must revise their theories; there is no final answer.

It is my hope that by introducing young children to a vital part of their heritage, in a way which is consistent with modern educational thinking and practice, they will develop a lifelong appreciation and understanding of the value of our past.

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APPENDICES

These appendices appear as they would be presented to the students. Appendices 1 and 3 would be their personal copies. The questions and activities in Appendices 2 and 4 would be reprinted on colour-coded cards.

The illustrations in Appendix 3 are from two sources:

1. An Ancient Shopping Center. The Athenian Agora. Excavations of the Athenian Agora Picture Books, (prepared by Dorothy Burr Thompson). Princeton, New Jersey: American School of Classical Studies at Athens, 1971.

2. Crosher, Judith. The Greeks. London: MacDonald Educational, 1974.

The illustrations are individually identified in the booklet.

To facilitate binding, the pages of the appendices have been reduced from their actual size.

APPENDIX 1

The Lion and The Mouse

One day a lion was asleep at the edge of a wood. He was so still that a mouse ran across his nose without knowing it was a nose, and a lion's at that!

The lion clapped his paw to his face and caught something furry. Lazily he opened his eyes and lifted up one side of his huge paw to see what he had caught. He was amused to find a mouse.

"Spare me, great king," squeaked the little mouse. "I didn't mean to do it. Let me go and someday I will repay you."

"That's very funny," laughed the lion. "How can a little thing like you help me, the great king of the beasts?"

"I don't know," replied the mouse, "but a little creature can sometimes help a big one."

"Well, you made me laugh," said the lion, "which is something I seldom do." So he let the little mouse go.

A few days later the lion was caught in a hunter's net. He roared angrily and the tiny mouse heard him. "That is the friendly lion," she cried. "He must be in trouble." As quickly as she could, she raced to the lion

The lion thrashed around in the net, trying to get free.

"Be still great king," called the tiny mouse. "I will gnaw through the ropes and set you free."

The lion lay still while the mouse gnawed through the net with her sharp teeth. In a short time, the lion was able to creep out of the net

"You see? I told you I would repay you," the mouse said happily. "A little creature can help a big one sometimes."

And the lion had to admit it was true.

The Hare and The Tortoise

The hare was showing off before the other animals.

"I can run faster than any of you," he boasted. "Nobody can beat me."

"Well, I'm not so sure of that," a low voice said. "I'll race you if you like."

It was the tortoise speaking. Everybody was surprised, for they all knew how slow he was.

The hare laughed. "That's a good joke."

"I mean it," said the tortoise. "Let's have a race."

So the animals marked out a

race course. The race began at the oak tree and would end at the bridge on the other side of the village.

"It's a good two miles," said the hare. "Now let's go."

At the command to start, he raced off down the road. Before long the hare was almost out of sight. When he looked back, the tortoise had hardly moved.

"I've got plenty of time to take a nap," the hare said to himself. To make fun of the tortoise, the hare lay down and pretended to go to

sleep. But the sun was hot and before long, the hare really was asleep

Some hours later, he woke up with a start. He remembered about the race. He looked back down the road, but the tortoise was nowhere in sight. He looked towards the bridge. The tortoise was almost there.

The hare dashed towards the bridge as fast as he could go. But he was too late. The tortoise reached the bridge before him and was the winner of the race.

The Shepherd Boy and The Wolf.

A shepherd boy went out to the hills every day. The pasture was a lonely spot beside a dark forest, and the hours passed slowly. The boy often longed for some company to make the time pass faster. He began to think it might be fun if a wolf came to attack the sheep. Then everyone would come rushing, and there would be some excitement for a change.

One day the boy decided to give the alarm just to see what would happen. Hiding behind a tree, he shouted loudly. "Wolf! Wolf!"

The men in the village snatched

up their clubs and came running as fast as they could. But when they reached the pasture they did not see a wolf. The sheep were grazing and the shepherd boy was laughing.

"It was only a joke," he explained. "I wanted to see what would happen if I called for help."

Then one day a wolf really did creep into the pasture and began to eat the sheep. The frightened boy ran down the hill, screaming "Wolf! Wolf!" as loudly as he could.

The men in the village thought it

was just another silly trick. They smiled at each other and shook their heads. They were not going to be fooled again.

The Dog and His Shadow

The dog was happily trotting home. It wasn't every day that the butcher gave him a juicy bone with meat on it! The dog was carrying it very carefully in his mouth.

On the way he had to cross a little stream. He looked down from the footbridge into the clear water. To his surprise, he saw another dog under the water. The other dog also had a bone in its mouth. It looked as though it was a bigger bone than the bone he had.

With a growl, he dropped his bone in order to grab the other

dog's bone. But no sooner had he done that, the dog under the water also dropped his bone.

For a moment the dog stood looking angrily into the water. He couldn't understand it. All he knew was that he had lost his bone and must now go home without it.

The Fox and The Lion

One day a fox saw a lion. It was the first time he had ever seen one. The lion looked so big that the fox did not know what to do. He ran away as fast as he could.

Soon he saw the lion again. This time the fox said, "I saw you the other day. I don't like the look of you. You are too big. You might want to eat me."

And he ran away again. As he ran, he said to himself, "The lion did not eat me the first time." So he did not run as fast.

Next day he met the lion again, and did not run away.

"Good morning, Mr. Lion," he said. "I have seen you before. You do not look

so big today. I am not afraid of you any more.

So he sat down to have a long chat with the lion.

The Ant and The Dove.

One hot day, an ant went to the river to get a drink of water. But he fell in and could not get out.

A dove saw that the ant was in danger. "I must help him," she said. "If I pick up a leaf and drop it into the water, the ant can get on it. It will be like a little boat."

So the dove dropped a leaf on the water and the ant climbed onto it.

"Thank you, Mrs Dove," called the ant. "I will help you one day."

Soon after a man came along with a bow and arrow. He saw the dove on the tree and was going to

shoot at her. Just then the ant came along and bit the man on the leg. This made the man jump and his arrow went up into the sky.

The arrow missed the dove, so she flew out of danger.

"Thank you little ant," cooed the dove, "you did help me after all."

Who Will Bell The Cat?

Once some mice lived in a house. Also living in the house was a very large cat. Every day she liked to eat some of the mice.

At last they said to one another, "This must stop or soon we shall all be eaten. Let us have a meeting and decide what we should do."

The mice discussed ways which would help to make them safe. Finally one mouse said "I know what we can do. One of us must put a bell on the cat. The bell will tell us when she is near and so we will stay in our homes After she has gone away, it will be

safe for us to go out again."

The rest of the mice agreed that this would be a wise thing to do.

Then one old mouse asked who was going to put the bell on the cat.

"I am too old," said one. "I am not able to run quickly."

"We are too small," said the baby mice.

"The cat is too fast for me," said another.

In the end, none of the mice would put the bell on the cat so she just went on eating the mice.

APPENDIX 2

Questions and Activities for Students

Knowledge: Recall.

The Lion and The Mouse.

1) Where was the lion sleeping?
2) Where did the little mouse run?
3) Why did the lion let the mouse go?
4) What did the lion get caught in?
5) How did the mouse free the lion?

The Hare and The Tortoise.

1) What did the hare boast he could do?
2) Where did the race begin and end?
3) Why did the hare take a nap?
4) Why did the hare sleep for a long time?
5) Who was the winner of the race?

The Shepherd Boy and The Wolf.

1) Where did the shepherd boy go every day?
2) Why did the boy decide to cry 'Wolf' the first time?
3) What did the men from the village bring with them?
4) What lesson did this fable teach?

The Dog and His Shadow

1) What was the dog carrying in his mouth?
2) What did he have to cross on his way home?
3) What did he see in the water?

The Fox and The Lion.

1) What did the fox do the first time he saw the lion?
2) What did he think the lion might do to him?
3) What did the fox do once he knew the lion?

The Ant and The Dove.

1) Why did the ant go to the river?
2) How did the dove rescue the ant?
3) A man came to the river. What did he bring with him?
4) What did the ant do to save the dove from being hurt?

Who Will Bell The Cat?

1) Why did the mice want to bell the cat?
2) What excuses were given by some of the mice?

Knowledge

1) List the names of any ten animals you read about in the fables. Re-write the names in alphabetical order.

2) Choose any fable from the booklet. Make up three questions about the fable to ask a friend.

3) The following list of words has been taken from the fables. Say them quietly to yourself, then print the number of syllables by the side of each word.

amused _____
ant _____
lazily _____
hare _____
remember _____
alarm _____
lion _____
bone _____
everybody _____
race _____

4) The following list of words has been taken from the fables. Choose a word from the word box which means the opposite of a word in the list. Print it by the side

laugh _____
late _____
fast _____
sky _____
asleep _____
winner _____
open _____
lift _____
old _____
stop _____

go	close	cry	awake	early
young	slow	drop	ground	loser

Comprehension.

1) Choose one of the fables from the booklet and rewrite it in your own words.

2) Choose any one of the fables. Draw a picture to show the main idea of the story.

3) Work with a friend. Choose a fable and make some stick puppets. Practise the fable as a play. When you are ready, present the play to the class.

4) After reading your booklet of fables, illustrate the cover of your booklet.

5) After reading all the fables in your booklet, write down some of the things which you think are the same in all the fables.

6.) Read through the titles of the fables and the main ideas. Match the fable with the main idea.

Title	Main Idea.
The Lion and The Mouse.	If you are too greedy, you may lose the things you already have.
The Hare and The Tortoise.	It's easy to put forward ideas but not always so easy to carry them out.
The Shepherd Boy and The Wolf.	When you get to know someone, they are not so frightening.
The Dog and His Shadow.	Slow and steady wins the race
The Fox and The Lion.	Small animals can sometimes help big ones.
Who Will Bell The Cat.	If we tell lies, no one will believe us when we speak the truth.

Higher Levels of Taxonomy.

1) Read through the fables in your booklet. List words which describe movement and those words which can be used instead of "said."

2) Find out from the rest of the class which is their favourite fable. Make a graph to show your results.

3) List all the animals which you have read about in the fables. On a long strip of paper, draw them in order of size going from largest to smallest.

4) Choose any fable you have read. Draw a film strip to show six or eight events in the order in which they happen.

5) Imagine one of the fables has been printed as a book. Make up an advertisement which you think would help to sell the book.

6) Make up a fable of your own.

7) Do you think a fable is a good way to teach a lesson? Give reasons for your answer.

8) Which fable did you enjoy the most? Give reasons for your answer.

9) Read through the list of animals which are found in Aesop's Fables. Classify

them into the following groups; bird, insect, mammal, amphibian, reptile, fish.

frog dog mouse wolf cat eagle sheep tortoise lion dove lion grasshopper hare ant fox goose.

10) Read the sentences. If you think it could be real, put an R. Put an M if you think they would be make-believe.

a) The dove dropped a leaf on the water.____
b) The fox ran away from the lion.____
c) "We must put a bell around the cat," said the mouse.____
d) The lion laughed at the mouse.____
e) The shepherd boy cried, "Wolf!"____
f) The dove thanked the ant for saving her life.____
g) The dog trotted home with a bone.____
h) The tiny mouse gnawed through the rope.____
i) "I'll beat you in the race," cried the hare.____
j) Sitting down, the fox had a long chat with the lion.____
k) The cat liked to eat the mice.____
l.) Slowly the tortoise walked along the path.____
m.) The hare and the tortoise had a race.____

APPENDIX 3

We find out about life in Ancient Greece in various ways. Sometimes we can read about their life in stories which were written at that time.

"...he led the way home for his travel-worn friend and brought him to the great house, where they threw down their cloaks on settles or chairs, stepped into the polished baths and washed. When the maid servants had finished bathing them and rubbing them with oil, they gave them tunics and threw warm mantles around their shoulders, and the two left their baths and sat down on chairs. A maid came with water in a fine golden jug and poured it out over a silver basin so that they might rinse their hands. She drew up a wooden table and the staid housekeeper brought some bread and set it by them...

Telemachus' mother sat opposite them by a pillar of the hall, reclining in an easy-chair and spinning the delicate thread on her distaff, while they fell to on the good fare laid before them."

Homer The Odyssey
trans. E.V. Rieu.

Another important source of information is the work of archæologists. Not only do they find the ruins of large and small buildings, but they also find small objects such as coins, swords, jewellery and pots. The pots of Ancient Greece are particularly important because many of them are painted with scenes which give us an excellent picture of life in Ancient Greece.

Women weaving

The picture on this vase shows how the women did their weaving on an up-right loom.

The Greeks. p 21.

Houses in Ancient Athens.

The houses in Athens were crowded together on narrow twisting streets which were dusty and dirty. Often an open drain ran down the middle of the street.

Because of these conditions, most houses were built around an open courtyard which became the centre of many household activities. Some courtyards had a pool and rainwater ran through pipes from the roof into the pool. Also in the courtyard there was often a small altar where the family gathered to pray to their gods.

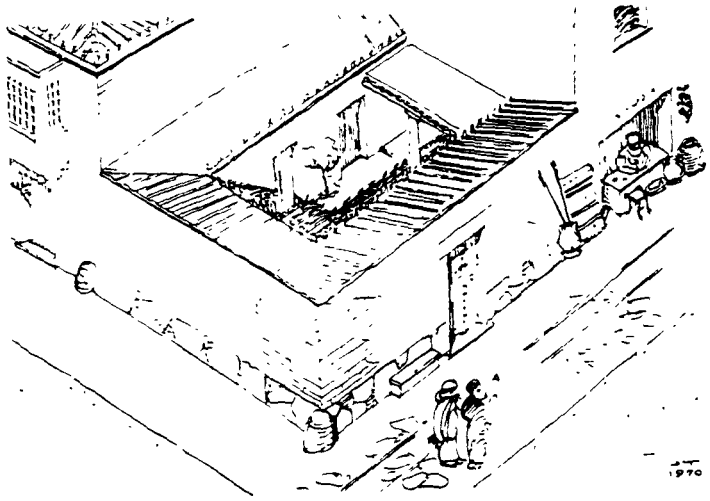
Only the larger houses had stone floors and sometimes a very rich man might have decorated the floor of his dining room with beautiful mosaic designs. More often the floors were just flattened earth. The walls of the house were made of sun-dried mud brick and these could be very easily broken. In fact burglars in Athens were known as 'wall-piercers' because it was so easy to dig through the walls.

Some homes had a second storey over part of the building. Few windows overlooked the street and those that did were usually placed high in the wall. There was no glass in them but

they could be covered by wooden shutters to keep out the heat and the dust. Usually only one door from the house would open on to the street.

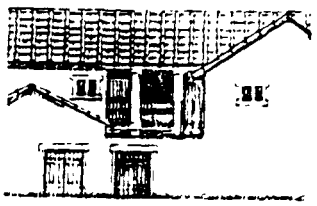
The roof of the house could be flat or sloping and covered with tiles

Ancient Greek Houses



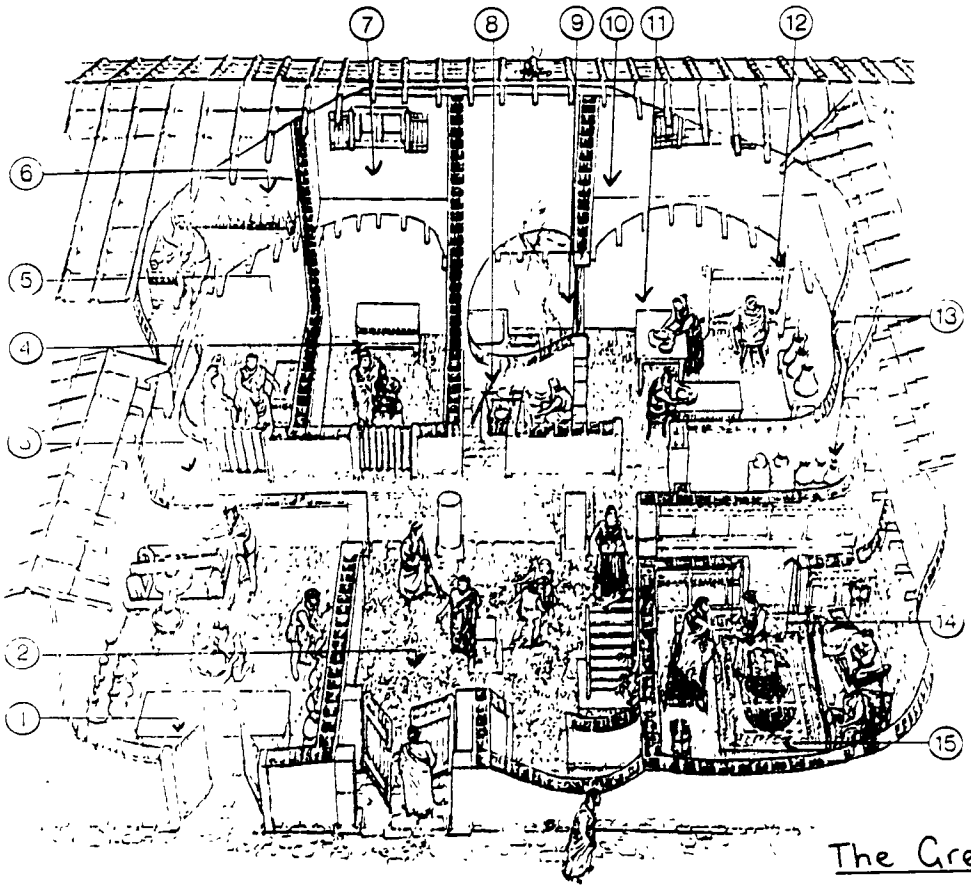
The Athenian Agora. p.9.

These pictures show the outside of Ancient Greek homes. They did not have gardens around the house and the doors opened directly on to the street. Most of the windows were high on the wall.



The Greeks. p. 16

Ancient Greek Homes



The Greeks. p.16

1. A shop is part of the house.
2. The courtyard. 3. Covered portico
4,5. Living rooms. 6,7. Women's bedrooms.
8. Smoke goes out through an opening in the roof
9. Bathroom with pottery tub
10. Women's sitting room. 11,12 Kitchen
13. Store room. 14. Ante-room 15 Men's dining room

Inside the House.

Inside the house most of the rooms opened onto the courtyard.

The largest and most important room was the men's dining room. This was the entertainment centre of the house where the man would invite all his male friends to dinner. If the owner were rich, the dining room would be decorated with mosaic designs on the floor and painted walls. Couches were placed around the walls for the men to recline on while eating their meal. A small table to hold the dishes of food and goblets of wine was placed before each man.

Another important room was a sitting room for the women. Here the lady of the house would talk to her friends or attend to the important task of spinning and weaving.

The kitchen was one of the smallest rooms in the house. Any food which could be stored would be kept in large clay jars. Cooking pots were also made of clay and stored in the kitchen. Sometimes there would be a raised hearth in the room and in bad weather the food would be cooked over a fire built

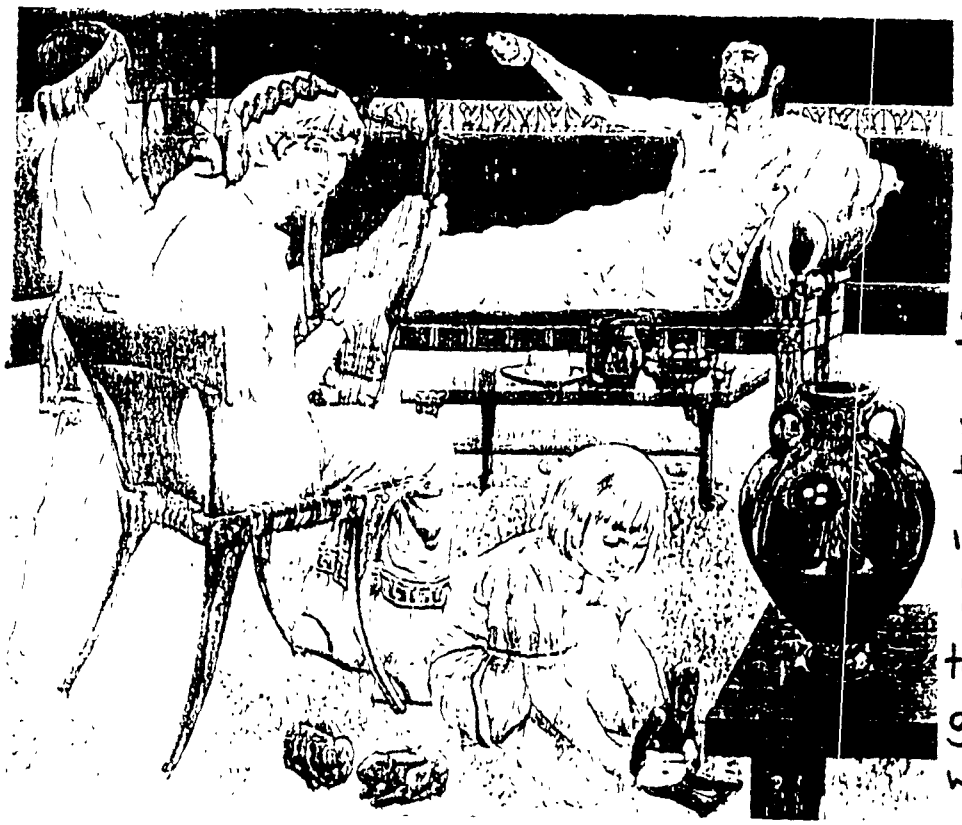
on the hearth. Otherwise the cooking was done outdoors in the courtyard.

Not all houses had a bathroom. If there was one, it would be a very small room. Sometimes there might be a pottery tub and maybe a footbath. If there wasn't a tub, the family would bathe in a large pot. All the water had to be carried from the well in the courtyard in large wooden buckets or water jars.

If the house had two storeys, the bedroom for the family would be upstairs. Couches might be made up as beds each night or the bed might be made up on a wooden platform.

In the winter the houses were draughty with no glass in the windows. The only heat was provided by charcoal braziers and light came from lamps filled with olive-oil.

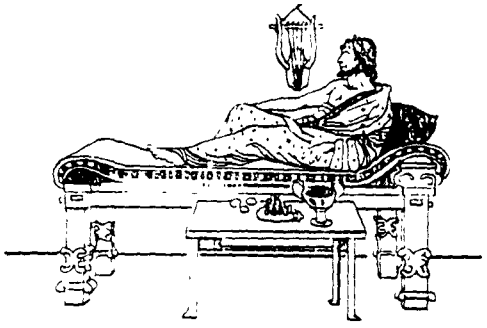
Furniture and House Interiors.



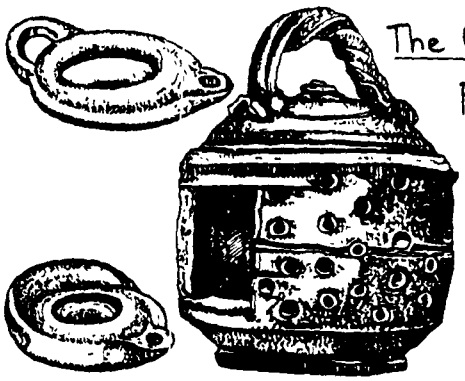
This would probably be a home of a rich man The floor is mosaic and the furniture is carved. Notice the toys the little girl is playing with.

The Greeks. p. 18

The picture below shows a lantern and two oil lamps.



The Greeks. p. 18.



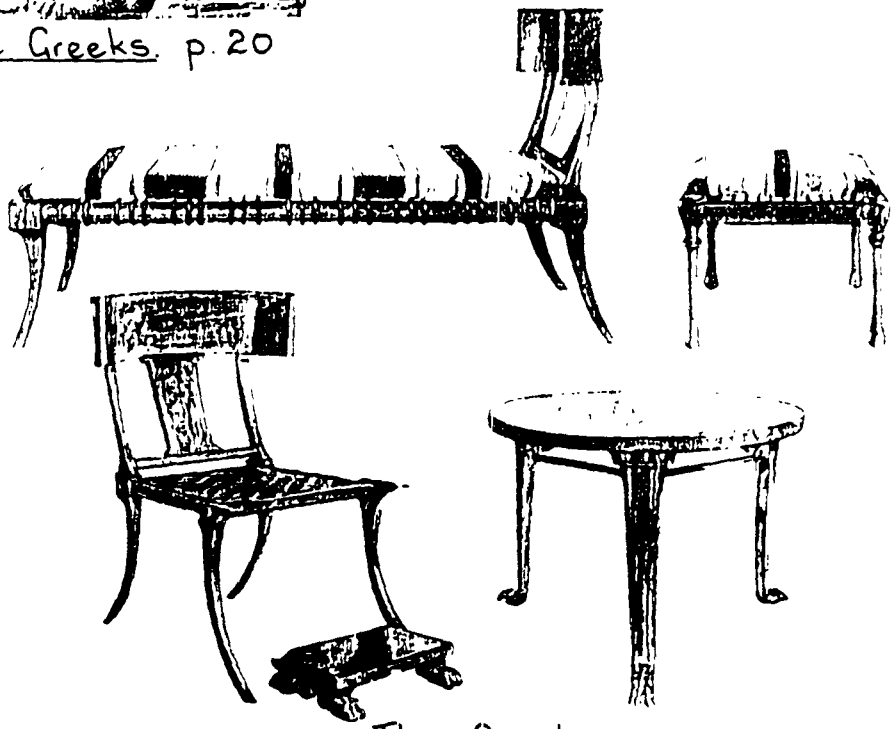
The Greeks. p. 18.

Furniture

The lady is putting some fabric in a chest. Notice the jugs hanging on the wall.

The Greeks. p. 20

These pieces of furniture are modern copies of furniture seen in vase drawings.



The Greeks p. 18.

Clothing.

Most women in ancient Greece made the clothing for their families.

First of all she had to make the cloth which was usually made of wool. Flax was also used to make linen. The fleece was either bought at the market or sheared from a sheep on the family farm.

First it had to be cleaned, washed and then wound into hanks. Then it was ready for dyeing. The women used vegetables and plants to make red, brown, yellow, black, indigo or green dyes.

The hanks of wool were then put on a stick of wood called a distaff and the threads were pulled out and twisted to make one thread. This thread was then put on a spindle where it was twisted into yarn.

The yarn was fastened to an upright loom and the bottom of the threads were fastened to weights made of pottery or lead. The yarn was woven into fabric.

As well as dyeing the yarn bright colours, designs were often woven into the fabric, especially on the border. Once the cloth was woven it was ready to wear for the clothes needed no cutting or sewing.

The rectangular piece of fabric was pinned or tied across the shoulders It was fastened around the waist with a narrow belt. This style of clothing was called a chiton. Women and old men wore long chitons. Young men, slaves and children wore short ones.

Shoes were rarely worn except when travelling. The travellers wore sandals with thin leather thongs. When the weather got cold, the ancient Greeks wore a woollen cloak and sometimes a scarf or felt hat.

CHILDREN.

Knowledge

Draw pictures of the toys which children had in Ancient Greece. Name them.

Print the headings Boys, Girls and Babies. List the toys under each heading to show who you think would play with them.

Make a list of all the subjects a boy would learn in school. List the things he would learn out of school.

Make a list of all the things a girl would have to learn in order to run her home well.

Comprehension.

Look at the pictures of toys found in Ancient Greece. Classify them in two different ways.

Pretend you are a little girl in Ancient Greece. Write an entry in your diary describing a day in your life.

Making Cloth

A woman spinning

The Greeks p 21.

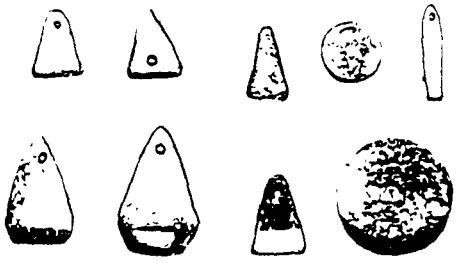
The yarn was put on a distaff. As the spindle dropped to the floor, it twisted the yarn into thread.

The Athenian Agora. p.11.

These spindle whorls and the spindle were found in Athens by archaeologists.

The Greeks. p. 21.

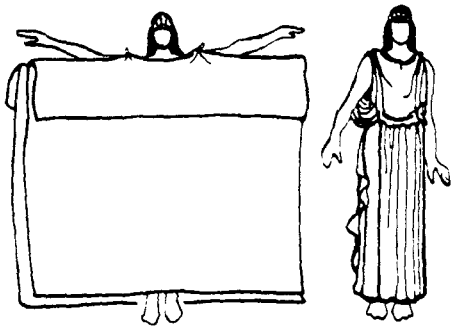
The early looms were upright. The threads were fastened to weights to keep the threads straight.



The Athenian Agora. p. 12

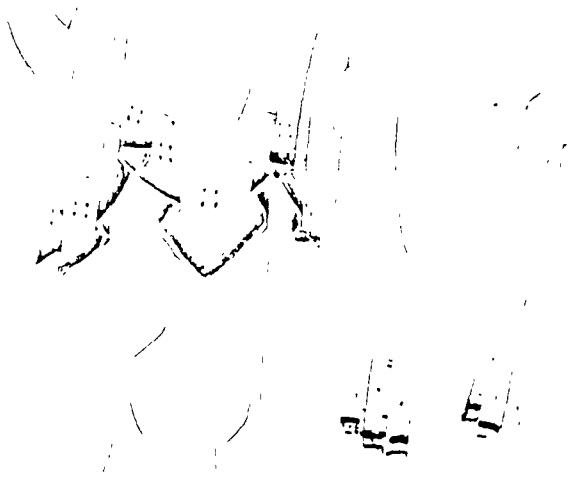
These loomweights were also found in Athens. They were made of lead or pottery.

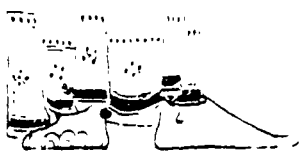
Clothing



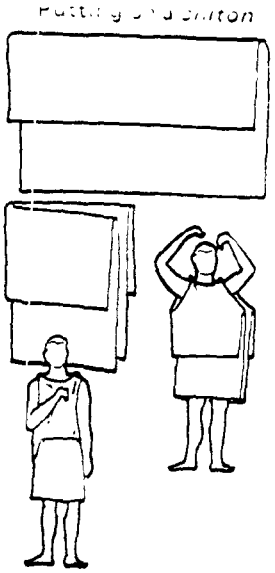
The chiton

The Greeks. p 26.

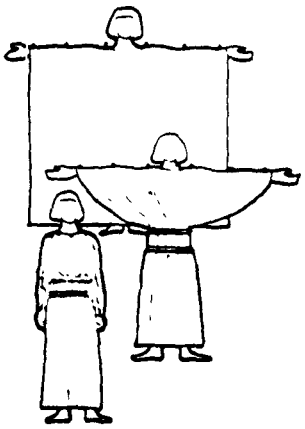




The Greeks. p. 27.



The Greeks p 26



Chitons were made from rectangular pieces of fabric which were either pinned or tied at the shoulders and gathered at the waist with a belt.

Food

In ancient times people usually ate food they could catch or grow in the area close to them. The Greeks also did this.

From their poetry we learn that one of the most common foods was fish. Many Greek towns were close to the sea and the fishermen caught many kinds of fish as well as sea urchins, octopus, eels, squid and oysters.

Meat was rarely eaten except at religious festivals when goats and lambs were sacrificed and then the meat was roasted and served. Pork and sausages were also served at dinners.

The land and climate of Greece was very good for growing grapes and olives from which they made olive oil and wine. The oil was used mainly for cooking and watered-down wine was served at most meals.

Other foods included barley, vegetables, fruit, nuts, honey, eggs and

goats' cheese. They also captured and roasted birds such as thrushes, jays and swallows.

Bread was also eaten. The poor people ate barley bread whilst the rich could afford bread made from wheat.

Food and Food Preparation

The Greeks p. 22

Slaves prepare food in the kitchen. The grain had to be ground by hand. The cooking pots were made of clay.

In the dining room, slaves serve the master and his friends who recline on couches.

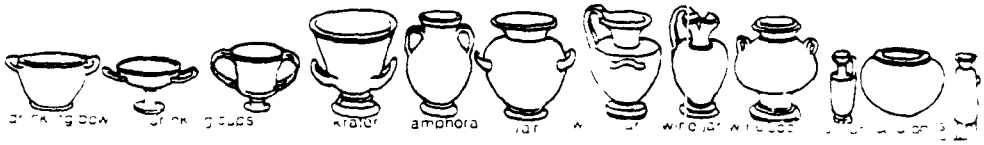
The Greeks p 23.

Food and Food Preparation

The Greeks p. 22

The Greeks p 22

These pictures show many of the cooking pots, bowls jugs and cups which were used in the preparation, cooking, and eating of food. Each pot for a special use had a distinctive shape.

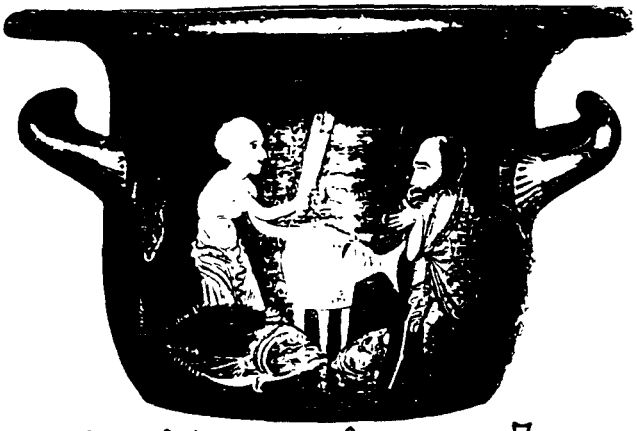


The Greeks p 21.

Drinking water usually had to be carried in water jugs from the city fountains to the home.

The Greeks p. 20

Food and Food Preparation



The picture on this bowl shows a customer buying fish at the market

The Athenian Agora p.7.

Archæologists can discover what kind of food was eaten over two thousand years ago from such finds as these fruit and nut kernels as well as different kinds of grain

The Athenian Agora p8

Food in Ancient Greece.

Everyone rose at dawn and ate a simple breakfast of bread dipped in diluted wine. Lunch was mainly bread with a piece of goatsmilk cheese or some olives and figs.

A peasant's supper consisted of barley porridge and barley bread. There might also be vegetables stewed in olive oil, and a jay or swallow trapped in the fields.

In wealthier homes, dinner was basically the same but the bread was made of wheat. Extra dishes of fish, sausage, cheese in honey, and nuts were also served

The Greeks. p.23

Children in Ancient Greece

In Ancient Athens, a father was allowed to do just as he pleased with his children If he did not want a new born baby, he could put it in a large pot and leave it outside to die. Sometimes, if the baby was found, it might be taken in by another family who might keep it or sell it as a slave

If the children were kept by their parents. they would stay at home until they were six or seven years of age. They had many toys to play with including rattles, dolls, toy animals, knucklebones and game-boards. Sometimes children were allowed to keep small animals such as dogs, ducks, mice and grasshoppers as pets.

At about the age of six or seven, most boys went to school. Girls stayed at home and learn housekeeping skills from their mothers. They would learn how to spin and weave and how to manage the household. If the girls were from a rich family, a slave might teach them how to read. Usually

girls were married at about 15 years of age.

The schools in Ancient Greece were strict and usually quite small. Often the school was in the teacher's house. Lessons were taught in the morning and began very early.

The first thing the boys learnt was the alphabet. The names of the letters were different from ours. When they learned to read they did not have books of their own but read from a papyrus scroll which belonged to the teacher. There were no spaces between the words, no commas or periods.

asentencewouldlooklikethisandwasverydifficulttoread.

When they learned to write they usually used a wax tablet and a stylus which was a thin pen-like stick which scratched the wax.

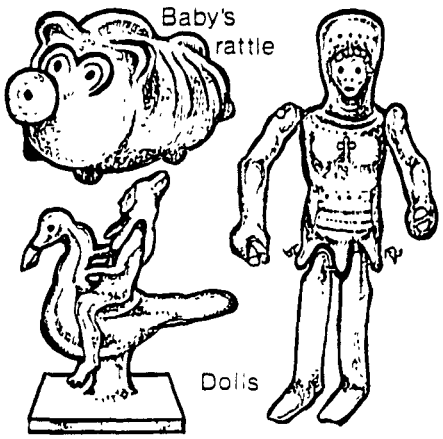
To do arithmetic they used an abacus which was made from beads on a frame of three wires. They did not have numbers as we do but used the letters of the alphabet for numbers. For simple sums they counted on their fingers. For

more difficult sums they used the abacus.

Music was a very important subject in the Ancient Greek school. The boys learned singing and chanting as well as learning to play musical instruments such as the flute and the lyre. At festival and victory celebrations, choruses of boys sang and danced to music.

The afternoons were usually spent at the gymnasium practising running, jumping and throwing the discus and the javelin. The Greeks thought it was just as important to exercise the body as the mind.

When a boy left school at fifteen he apprenticed as a potter a stonemason or a doctor. Some of the boys trained as soldiers when they became older.



The Greeks p. 21

The toys which children had to play with were usually made of wood, leather or pottery.

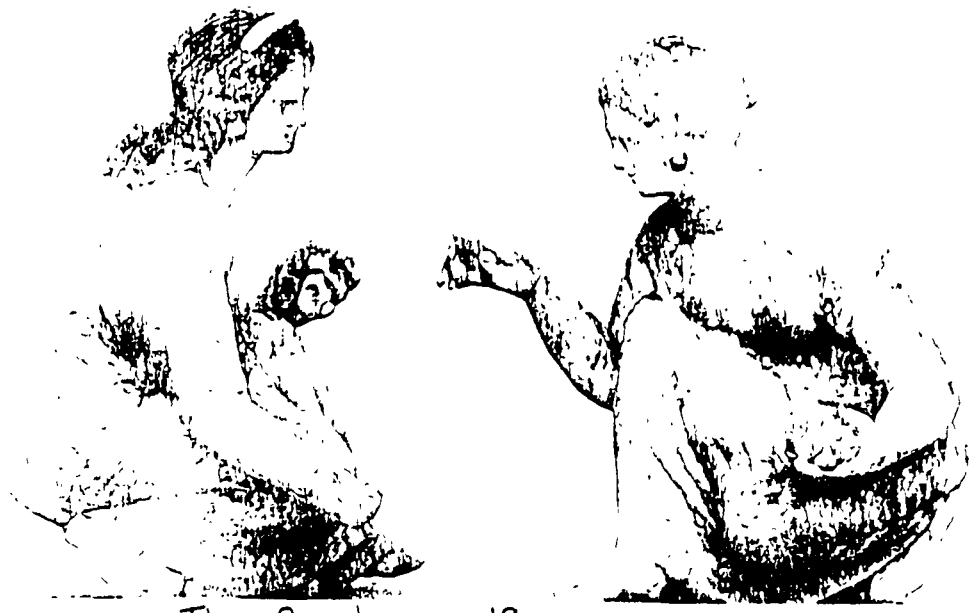
Some types of dolls had movable arms and legs so they could be dressed.

The children also had tiny doll-sized pots and jugs to play with.

The Athenian Agora p. 22

The Greeks p. 21

Although girls did not go to school, an educated slave might teach a girl to read.



The Greeks p. 18

This picture shows two girls playing a game of knucklebones.

The Athenian Agora p.21

This picture shows a set of knucklebones and some dice

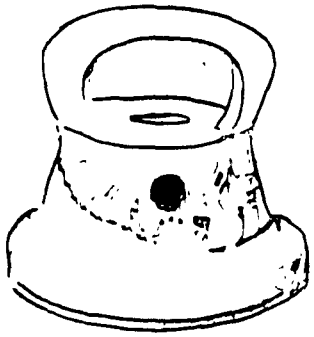
The Athenian Agora p 22

Greek children also played games like checkers with bone counters

The Greeks. p. 19

This picture, showing a baby in a special baby chair, was painted on a vase.

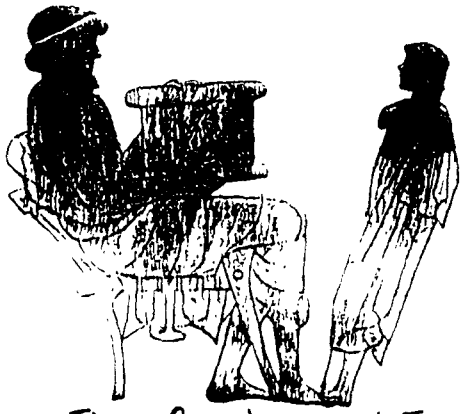
The Athenian Agora. p. 21.



The Greeks p. 19

These pottery baby chairs, which were excavated in Athens, show that the painters made their pictures true to life.

Children in Ancient Greece.



Boys who went to school learned reading, writing and arithmetic.

This boy is reading Greek from the scroll held by his teacher.

The Greeks p.45

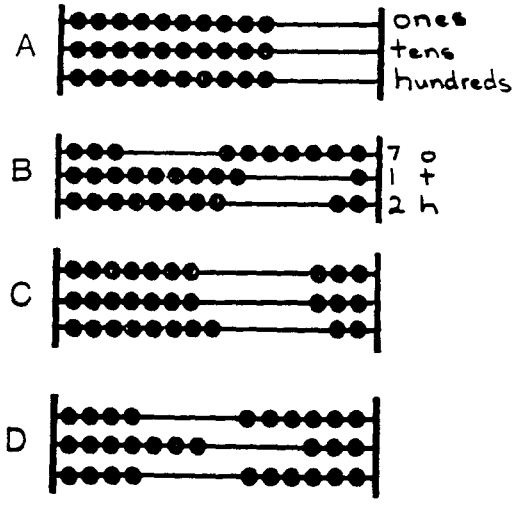
Writing was done on a wax tablet using a stylus.

The Greeks p.45.

This is a picture of an abacus which was used in arithmetic. The bottom row of beads was hundreds, the middle row tens and the top row ones.

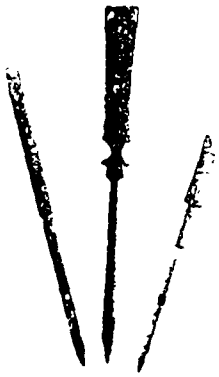
Fig B shows the number 217.

What numbers are shown in C and D?



The Greeks. p.46

The Athenian Agora p. 23

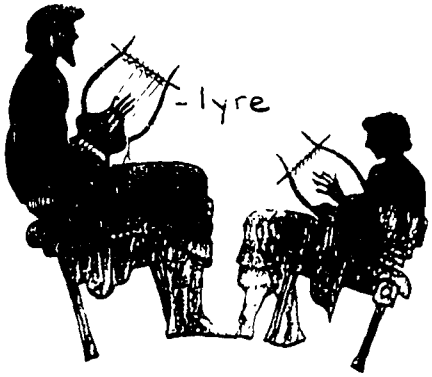


These are different kinds of bone styli which might have been found in a school.

The Athenian Agora p. 23.

Music was also an important subject in school and the boys learned to chant poetry and play instruments such as the flute and the lyre.

The Athenian Agora. p. 23. flute



The Greeks. p. 46

APPENDIX 4

HOUSES.

Knowledge.

Draw a plan of a simple house in Ancient Greece. Label each room.

Make a list of all the materials used in building and furnishing a house in Ancient Greece. Name two things each material could be used for.

Draw a picture to show one room or living area in an Ancient Greek house. Make sure the furniture and decorations are authentic.

Make a drawing of the different kinds of furniture in an Ancient Greek house. Label each one.

Comprehension.

Compare an Ancient Greek house with your house. How are they the same and how are they different?

Look at pictures of furniture in Ancient Greek homes. Classify them in two different ways.

Describe all the ways the men's dining room in an Ancient Greek home is different from the dining area in a modern home.

Contrast the way an Ancient Greek house was built with the way a modern house is built in Canada.

Higher levels.

Make a diorama of a room in an Ancient Greek house. Use any materials you like but make it look authentic.

Make models of anything you might find in an Ancient Greek house. Some suggestions: furniture, pottery or tools.

Pretend you live in Ancient Greece. Write a letter to a friend telling him/her how you built and decorated your house.

On a chart list the different parts of a house e.g. floors, walls, doorway. Beside each part, list the materials used in Ancient Greece and the materials used today.

Make up a play between a Canadian child and a child from Ancient Greece, each telling the other about their home. Perform the play for your classmates.

Pretend you are an Ancient Greek trying to sell your home. Make up an advertisement which would emphasize all the good points of your house.

Do you think an Ancient Greek house would be as nice to live in as your house? On a chart give reasons for saying yes and for saying no.

If you could choose one area of an Ancient Greek house to build into a modern house, which would you choose? Give reasons for your answer.

Life in Ancient Greece.

Questions and activities for students.

FOOD

Knowledge.

List the names of the different kinds of pots used in the preparation and eating of food. Draw and label pictures to show the different shape of each pot.

Make a list of foods eaten by the Ancient Greeks.

Using your list of foods, plan a menu for one day's meals. Decorate your menu using drawings of some of the foods.

List only the foods which are not familiar to you. Find out what they are. Ask an adult to help you or use a dictionary. Draw a picture of some of the foods.

Comprehension.

Sort your list of foods under the following headings:

FRUIT	VEGETABLES
MEAT	DAIRY PRODUCTS

Describe three ways the Ancient Greeks cooked their foods.

Write a menu to show the meals which you might eat in one day. Compare your menu with the one for foods eaten in Ancient Greece. How are they the same or different?

Higher levels

Make up a word search using the names of as many foods eaten in Ancient Greece as you can find.

If you lived in Ancient Greece and you were given a large basket of olives, tell of four ways you could use them.

Draw pictures to show how the Ancient Greeks made bread. Begin with harvesting the grain. Make sure you have your pictures in the correct order.

Draw two pictures: one showing a kitchen and food preparation in Ancient Greece, and one showing a kitchen and food preparation today.

Using only the foods and cooking methods available to the Ancient Greeks, plan a menu for a special party. Explain how you would prepare and cook the food.

Look at the picture of an Ancient Greek kitchen. What changes could you make so it would be more convenient to prepare and cook meals? Use only the materials available at the time.

If an Ancient Greek family could visit you, what favourite foods of yours would you serve them? Predict what they would think about the food.

Compare the diet of the Ancient Greeks with the diet of modern Canadians. Determine which would be healthier. Give reasons for your answer.

CLOTHING

Knowledge

Draw pictures of clothing worn by men, women and children in Ancient Greek times.

Draw pictures of six different kinds of designs which were woven into cloth by the Ancient Greek women.

Make a list of the different types of clothing worn by the Ancient Greeks. Trace or draw pictures to show each article of clothing.

Make a list of the steps which were needed to put on a chiton.

Comprehension.

Compare clothing worn by Ancient Greek children and the clothing worn by the boys and girls today. Show ways they are the same and how they are different.

Describe how chitons could differ in the way they were worn.

Write a short play about a mother teaching her daughter how to make cloth. When you have practised your play, perform it in front of the class.

Using pieces of fabric, dress a doll as it might be dressed in Ancient Greek times. Explain to your classmates what each piece of clothing is called and how it was made.

Higher levels

Draw a sequence of pictures showing the processes wool goes through from being sheared off the sheep to a finished piece of cloth.

Make up riddles about articles of clothing or tools used in the making of cloth. Make your clues accurate.

Make an illustrated dictionary to show the clothing and accessories worn by the Ancient Greeks.

Pretend you are selling Ancient Greek clothes in a catalogue. Make up an advertisement to sell them.

Are there any ways you could change Ancient Greek clothes so they could be every day wear in Canada today? Draw pictures to show the changes you would make.

Do you think that the clothing worn by the Ancient Greeks would be suitable to wear in Canada today? Give reasons for and against on a chart

Would you like to wear the same clothes as the children in Ancient Greece? On a chart give reasons for and against wearing the same kind of clothes.

Describe three toys or games used in Ancient Greece. How were they made and how were they used?

Write a short play about a teacher teaching a boy in school. When you have practised the play, show it to your classmates.

Draw and colour a large picture showing children of Ancient Greece at play.

Higher levels.

Make up small models, using paper, plasticene, wood or any other materials, of any objects a boy might use at school in Ancient Greece.

Make up a crossword puzzle which has clues and answers concerned with the life of children in Ancient Greece.

Ask the children in the class if they would rather live as children did in Ancient Greece or do they prefer their lives as children today. Graph your results and make up five questions based on your graph.

Make up a play to show how Ancient Greek children might entertain themselves at home.

Make up a story in which the setting is a school in Ancient Greece. Include accurate information in your story.

Why or why not would you have liked to have been a child in Ancient Greece? Give reasons and examples for your answer.

Compare a toy or game made in Ancient Greece with a similar toy or game made today. How are they the same and how are they different? Which would you rather play with? Give reasons for your answer.