The Cambridge Latin Course and Citizenship at Key Stage 3

Aim of this document

From August 2002, secondary schools will be required to teach citizenship at key stages 3 and 4. *Citizenship at key stages 3 and 4: Initial guidance for schools* encourages schools to teach the programme of study through a combination of discrete citizenship lessons, activity days and weeks and through **other school subjects**. This document provides an outline of the opportunities provided by the Cambridge Latin Course (CLC) for teaching aspects of citizenship. It has been written with two groups in mind:

- current Classics teachers seeking to demonstrate the contribution of Latin to the teaching of citizenship;
- teachers wishing to justify the introduction of Latin on to their school timetable.

It focuses on the CLC Books I and II because few schools go beyond Book II by the end of Year 9. The CLC and Result CLC (multi-media materials based on Book I of the CLC and intended to be used in conjunction with it, currently being trialled for the DfES) do not cover **all** the requirements of the programme of study for citizenship, and so this document should be read in conjunction with *Citizenship: National Curriculum, key stages 3 and 4*.

Contents

This document has 3 sections:

Section 1: how the historical context of the CLC lends itself to discussion of today's citizenship issues;

Section 2: an examination of 2 Stages in Book I of the CLC (*rhetor* and *candidati*) and 2 in Book II (*apud Salvium* and *Alexandria*), which provide particular opportunities for stimulating discussion of citizenship;

Section 3: tables giving a detailed breakdown of the links between the CLC Books I and II and citizenship.

Section 1

The CLC and Result CLC

Study of the Romans concerns a people who were identified by the complex nexus of their sometimes conflicting loyalties. As a highly politicised society, with degrees of citizenship and belonging, the Roman world provides an appropriate basis for the examination of citizenship issues in the modern world. Furthermore, much of the political vocabulary used today (oratory, candidate, senate, election, vote, govern) is derived from Latin, and students can become familiar with this terminology through Latin.

With their emphasis on the cultural background of the Roman world in the first century AD, the CLC Books I and II and Result CLC particularly lend themselves to the study of many aspects of citizenship. As the Cambridge Latin Course Book I Teacher's Guide states in its introduction, "Through Latin, students gain insight into elements of western European and other societies: language, literature, law, attitudes to religion, civil engineering and technology, and political structures".

Book I of the CLC looks at the community of Pompeii and the *familia* of Caecilius, and is particularly concerned with family life, social roles and responsibilities and local government and elections. Pompeii was part of the Roman Empire and its citizens thought of themselves as Pompeians *and* Romans; they were very much concerned with the running of their own town, yet the emperor in Rome held ultimate control, as evidenced, for instance, by Nero's intervention in the riot described in Stage 8. Book II looks at Rome's imperial power further afield, focusing on Roman Britain, which is clearly an important component in the consideration of what it means to be British, and Roman Egypt. Here we see similar tensions about race and status to those seen now in multi-cultural Britain and worldwide. In the first century AD Europe was a community within the Roman Empire, and the CLC looks at how this was achieved and what it meant, an investigation inviting comparison with the European Union and its future development, and the global community today.

Extent to which the CLC and Result CLC cover the National Curriculum requirements for citizenship

How far teachers using the CLC and Result CLC cover the requirements of the citizenship curriculum depends on the extent to which they take advantage of the numerous opportunities for comparison between the Roman world and the world today, which in turn depends on the time available to them. The ever-changing nature of current affairs means that *up-to-the-minute* comparisons cannot be incorporated in printed or electronic teaching materials and are best left to the teacher. However, as can be seen from the tables in Section 3, there are suggestions in the CLC materials for modern-day comparisons on *recurring* issues, and also many opportunities for material in the course to act as a springboard for discussion of current local, national and international events and problems.

Comparisons between the Romans and the present day help students to make more sense of the world in which they live, and with such understanding should come increased tolerance, a significant goal of teaching. Drawing out modern parallels with the Romans will not only cover some requirements of the citizenship programme of study, but will also strengthen students' grasp of the Roman world.

Section 2

Book I, Stages 10 and 11

Stages 10 and 11 of Book I contribute to some elements of the first strand of the National Curriculum for citizenship, **Knowledge and understanding about becoming informed citizens** (see tables in Section 3). However, they dovetail so tightly with some of the other requirements that a more detailed treatment of these Stages will be helpful. Please refer to *Citizenship: National Curriculum, key stages 3 and 4* when curriculum strands are flagged in bold.

Stage 10: *rhetor*

Stage 10 provides opportunities for discussion of educational systems, nationalism and stereotyping today. *controversia* consists of a debate on whether the Romans are better than the Greeks, and in *statuae* a Roman resolves the quarrel between two Greek children. This material deals with debating, the need for proof to support one's opinions and bias (**citizenship curriculum strands 2a**, **2b**, **2c**).

The exercise *controversia* (ILM, p56) brings out the difference between *argumentum* and *sententia*. Students must decide whether the proofs presented by the Roman are satisfactory, and why. They decide if the verdict in the story was fair, and whether bias could have entered into the decision (**2a**). This requires the consideration of both sides of an argument, a key skill for an informed electorate. The Teacher's Guide (p74) suggests students hold their own debate on the subject "The Romans are better than the Greeks", after considering the evidence. Such activities practise evaluating evidence (**2a**), oral justification of one's personal opinion (**2b**) and debating skills (**2c**).

In the Result CLC, students can examine ICT-based sources, by accessing various websites and using hints for sifting through the information efficiently and usefully, for instance, *The town of Pompeii* (10:4:1). In *Theodorus' Decision* (10:3:3) they use guidelines and suggested sources of information to examine the proof offered and evaluate the verdict in *controversia* (**2a**).

In debate (10:10:1) of the Result CLC gives students the background information to a court case and asks them to choose a side to represent. They are told ways to construct a persuasive speech. They can post their written speeches on a web board or hold a classroom debate, justifying in writing or orally a personal opinion (**2b**). If they hold a debate for the court case, they are asked to consider techniques that will make their own oration to the court more compelling (*You the orator*, 10:10:2). This court case also requires students to develop empathy with the party they are representing, and consider what was likely to ensure a favourable verdict from a Roman jury (**3a**).

Stage 11: *candidati*

Stage 11 deals with local government and elections, topics at the heart of citizenship. *Marcus et Quartus* and *Sulla* describe the quarrel between two brothers over what political slogan to write on the outside wall of their house. *Lucius Spurius Pomponianus* finds Grumio the slave pretending to be a citizen in order to receive bribes from electoral candidates. This Stage raises issues of family allegiance and conflict, political slogans, the traits expected of political candidates, the denial of the vote to slaves and women, right and wrong reasons for voting, bribery and patronage and electoral violence, still relevant to local elections and government now.

Local government quiz (ILM, p66) specifically asks students to compare the provision of services in Pompeii with that in their own district now, and to think of reasons for any differences. The Teacher's Guide (p84) suggests a mock-election, for which students would have to choose the details of their candidate to appeal to as many voters as possible, and plan an election campaign. This requires them to think about manipulation of the media and the needs of the electorate, and to develop empathy with Roman voters, to enable them to make their candidate and campaign appealing (**citizenship curriculum strand 3a**). The production of speeches, leaflets and debates for the campaign would involve participation in debates and oral and written justification of their (supposed) opinions (**2b** and **2c**).

The Result CLC suggests a similar mock-election, *Vote for - whom?* (11:4:3), with the same benefits as that advocated by the Teacher's Guide. The Local Government Quiz also appears in electronic form (11:12:4). *After the election* (11:12:1), for which students write a newspaper article about whether the Romans' or our system of

government is better, requires consideration of the opposing arguments (a vital skill in a democracy) (**2a**) and written vindication of their conclusion (**2b**). The option to hold a debate on the topic involves students in justifying their opinion orally and participating in a debate (**2b** and **2c**).

Book II, Stages 14 and 17

Book I focused on a community that was (geographically) close to the heart of Roman government. The Pompeians were tied by local *and* national loyalties. Book II of the CLC moves out to the fringes of the Roman Empire in the first century AD, where Roman rule was less securely established or part of a more complex web of loyalties. Stages 13 to 16 are set in Roman Britain, of great relevance to students examining what it means to be British, and Stages 17 to 20 take place in Roman Egypt. Let us examine more closely one example Stage from each of these sections.

Stage 14: *apud Salvium*

In Stage 14, Quintus arrives to stay with his relative Rufilla near the palace of King Cogidubnus, to the disgust of her husband Salvius. Cogidubnus is holding a ceremony to honour Claudius, the Roman emperor who made him king of his British tribe. The background material, *The Romans in Britain*, tells about Britain before the Roman invasion, the conquest, romanisation and Boudica's revolt.

The stories show us some of the tasks that slaves performed, a potential launch pad for discussion of modern slavery (**citizenship curriculum strand 1a**). In *in tablino*, we see Salvius' mistrust of the Pompeians, which can spark discussion about regional conflict (**1b**). *tripodes argentei* gives clues about the relationship between Roman emperors and client kings; it was the emperor Claudius who made Cogidubnus king and so Cogidubnus holds an annual ceremony in his honour. Such information about the running of the empire could lead to consideration of the nature of today's global community (**1i**).

The references in the stories are built upon in the cultural background section: Claudius' imposition of Roman governors, laws and taxes, romanisation and Boudica's revolt, which was welcomed by those who resented Roman influence and insults. This kind of material resonates with the objections of those who feel that Britain's involvement in the EU and monetary union now compromises our "Britishness", and invites comment on the nature and implications of a global community (**1i**).

The Teacher's Guide encourages discussion of citizenship issues. For example (p24), the suggested report to the emperor from Britain's governor should prompt students to look at the impact on Britain of being part of an empire, and could lead on to discussion of the global community today (**1i**) and national identity and diversity (**1b**). Furthermore, the letter would necessitate written justification of students' (supposed) opinions (**2b**), and the development of empathy with the Roman officials in Britain (**3a**). They would need to consider what such an official might think about the Britons' way of life, using clues from the Latin stories as a basis for their ideas.

Stage 17: ***Alexandria***
The stories in this Stage depict conflict between Egyptians, Greeks and Romans living in the city, and the background information describes the racial tensions, as well as Alexandria's importance to Roman trade.

In *tumultus I* and *II*, Quintus finds himself in a part of Alexandria fled by Greeks because they are frightened of the Egyptians' abuse of them and of the Romans in the streets. The events have obvious parallels with racial hostility in Britain and the world today, and demonstrate the need for mutual respect and understanding **(citizenship curriculum strand 1b)**. They also raise questions about the implications of a global community **(1i)**.

The cultural background material highlights the importance of Alexandria as a centre of trade and learning, which can lead on to discussion about the economic and social implications of a global community (**1i**). It also speaks of unrest when diversity in the status of the races caused jealousy. We see a letter written by Claudius warning the Alexandrians to stop quarrelling, following a violent riot involving the Jews, which is especially topical. Such material invites discussion about the need to respect diversity (**1b**), as well as the role of a supreme power in a global empire (**1i**).

The Teacher's Guide (p45-46) explicitly advises teachers to discuss modern parallels with the racial conflict in this Stage. It also suggests (p50) that teachers could ask students to write as the Roman governor in Alexandria to the emperor, explaining the causes of the riot and what they have done to prevent repetition, which requires students to think about racial tensions (**1b**) and processes for solving conflict fairly (**1g**).

The Guide suggests that pupils examine contrasts between material comfort, cultural diversity and personal freedom experienced in Pompeii, Britain and Alexandria (p48) and say where they would prefer to have lived and why (p50). This could be a springboard for consideration of human rights (**1a**), and also requires students to weigh the evidence (**2a**), justify orally a personal opinion about an issue (**2b**), contribute to group discussion (**2c**) and use their imagination to consider other people's experiences (**3a**).

Curriculum requirements
Stages 10, 11, 14 and 17 directly address citizenship, but there are numerous other opportunities to consider items on the citizenship curriculum throughout Books I and II of the CLC. **Pupils should be taught to think about topical political, spiritual, moral, social and cultural issues, problems and events** (**2a**), and various issues introduced in the CLC and Result CLC invite discussion: religious beliefs and practices (I:7, II:19), violent sports (I:8), hunting (I:8, II:19), family conflict (II:20), medical ethics (II:20), issues of ethnic diversity and human rights (throughout).

The first strand of the citizenship programme of study, **Knowledge and understanding about becoming informed citizens**, states what knowledge students are expected to acquire between Years 7 and 9 at school. The tables in Section 3 demonstrate which aspects of this strand of the citizenship curriculum can be covered by the CLC and Result CLC.