

Designing for Equity: Why I Am (Maybe) Never Teaching Cicero Again

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I. Laura Rendón, *Sensipensante Pedagogy* (2009)

“Privileged Agreements Governing the Present Pedagogical Dreamfield” and what they lack (112):

1. privileging intellectualism at the expense of inner knowing
2. disconnecting faculty from students
3. privileging competition over collaboration
4. leaving little room for error or imperfection
5. privileging Western structures of knowledge
6. engaging in busyness to the point of burnout, and
7. discouraging self-reflexivity and time for renewal

Recognizing Knowledge and Wisdom (90)

<u>Knowledge</u>	<u>Wisdom</u>
Goal is to acquire facts and information	Goal is to develop self-awareness, sense of purpose
Focus is on learning, but not necessarily on applying knowledge	Focus is on learning and connecting information to everyday life
Based on rationality	Primarily based on intuition and feelings
Interpreted by detached observers	Arises from personal and communal reflection on life
Focus on outer experience	Focus on inner experience and self-reflexivity

Focus on learning for learning's sake

Focus on learning as well as social responsibility

Begins from "objective" space

Begins from personal space

II. Some of my "new" Latin classes

- The Aulus Gellius by request course
- Latin of Colonial and Post-Colonial Mexico
- Honeybees in Latin Literature and Modern Life
- Magic, Astrology and the Supernatural
- Latin Fairy Tales

III. Joseph and Aseneth

264

Joseph und Aseneth 3,5-6

436

435&

1 **5** Et ut audivit Asenec,
quod venissent parentes sui de villa
possessionis,
gavisa est.
5 Et dixit Asenec: „Ibo et videbo
parentes meos, quia venerunt de
possessione nostra“,
quia tempus erat messis.
6 Et festinata Asenec induit se
10 vestem sericam

auro clavatam et cinxit se zona sua
aurea et veriolas
in manibus et in pedibus suis imposuit
15 et calceos aureos calciavit se
et circa collum suum
posuit ornamentum pretiosum, ex quo
pendebant lapides electi undique.
Et erant nomina deorum

5 **5** Et audivit Asenech,
quia venerunt parentes sui de villa
possessionis sue
et gavisa est gaudio magno
et dixit: „Ibo et videbo
parentes meos, quia venerunt de
possessione nostra.“
tempus enim erat messis.
6 Et festinato induit se
stolam sericam et veste
ex iacinctino
auro clavata et cinxit se zona
aurea et armillas aureas
manibus et pedibus suis imposuit
et coturnis aureis calciavit se
et circa collum suum
posuit ornamentum pretiosum, ex quo
pendebant lapides pretiosi undique,
in quibus erant nomina deorum

IV. Hypothesis Annotation

The screenshot shows a digital annotation interface. On the left, a text editor displays a Latin passage from 'Joseph und Aseneth' (Book 1, chapters 7-2,3). The text is numbered 260 and 436. The right side shows a sidebar for 'Annotations' (152) and 'Page Notes'. Two annotations are visible, both from a user named 'EManwell' on 'Latin Fairy Tales' on May 24, 2020. The first annotation discusses the genitive case in line 1, noting 'Da michi, pater, Asenech.' The second annotation discusses the meaning of 'michi' in line 2,1, noting it is equivalent to 'mihi'.

References

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[Hypothes.is](#)

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