

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)

Knowledge

Wisdom

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 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 displays a web browser window with a Hypothesis annotation interface. The main content area shows a Latin text document titled "Joseph und Aseneth 1,7-2,3" with line numbers 260, 436, and 435&. The text is presented in two columns. The left column contains lines 1 through 10, and the right column contains lines 8 through 10. Several words and phrases are highlighted in yellow, including "Pharaonis", "Putiphare", "Elyopolis", "Pharao", "Pharaois", "michi", "Asenec", "Asenech", "michi", "Asenech", "michi", and "michi". The Hypothesis interface on the right side shows two annotations by "EManwell" dated May 24, 2020. The first annotation is for the word "Pharaonis" and contains the text "This is a genitive; take it with 'filius'". The second annotation is for the word "michi" and contains the text "michi = mihi".

References

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