

Teaching Equity And Language Choice with the Cambridge Latin Course:  
A Stage 1 Supplement  
<http://bit.ly/YancichCLC1>  
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These exercises are designed for introductory Latin students at any level, to be done alongside and throughout CLC Stage 1 (some adjustments may be necessary for middle school students). The purpose of this resource is to allow teachers who are bound to using CLC (for any variety of reasons) to make the course more accessible and actively anti-racist. Rather than facilitating a face-value reading of the textbook, this resource teaches students, with minimal leading questions, how to critically analyze the language, illustrations, and the choices authors make, especially in regards to the institution of slavery.

Suggestions for how to use these resources:

- Use these questions for a teacher-led, class-wide discussion
- Have students answer these questions in breakout groups, and then discuss the questions as a whole class afterwards
- Have students answer the relevant questions for homework, then discuss the questions as a whole class the next day
- Other questions you can include to get the discussion rolling:
  - What did you learn from these exercises?
  - What surprised you?
  - Have you ever thought about a textbook this way before? Why or why not?
  - What questions do you have?

For a complete unit on this stage, these exercises should be paired with the following:

- Activities familiarizing students with the vocabulary
- Any additional information and/or activities familiarizing students with Roman houses and households
- Information and activities familiarizing students on Roman apartments<sup>1</sup>
- As much grammar as the teacher wants to introduce (although no grammar lesson is necessary to understand the information in stage 1)
- Vocabulary and content assessment(s), as needed

Basic questions used throughout these exercises, which can be adapted in future stages:

- What do you notice?
- What do you think the purpose of \_\_\_ is?
- How does \_\_\_ normalize \_\_\_?
- What would you change about \_\_\_?

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<sup>1</sup> Teaching students about what housing looked like for all income levels at the beginning of the course, rather than teaching them about *insulae* as an afterthought, can help make your Latin classroom more accessible and relatable for students of all socio-economic backgrounds.

Companion to pages 2-3 (Students should note that all the vocabulary used in Stage 1 is defined on page 6.)

1. How many people are in the illustration on page 2?



2. Translate the Latin sentence on page 2 into English.

*Caecilius est pater.* \_\_\_\_\_

3. Do you think the sentence “*Caecilius est pater.*” represents the illustration accurately? If you were asked to write a more accurate caption, what would it be? Include both the Latin and the English.

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4. What do you notice about the identity of people in the illustration, including gender and race?

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On page 3, you learn that many of the people in this illustration are not related. Some are members of Caecilius’ family, while others are enslaved people who live and work in their house. In ancient Rome, enslaved people were captured from all over the Roman empire and beyond, often during or right after wars. This meant that not all enslaved people had the same skin tone or physical features that would identify them as enslaved. Unlike in the United States, slavery and race were not connected in ancient Rome. In fact, the idea of “race” is a fairly new concept that draws biological distinctions between groups of people that don’t actually exist.<sup>2</sup> Ancient Romans did exhibit plenty of xenophobia and prejudice against outsiders, which some scholars call “proto-racism.”

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<sup>2</sup> As Benjamin Isaac writes, “Race does not exist, racism does.” The “biological” differences among people of different races are completely made up -- but the prejudices people of different races face, especially in America, *are* real. In other words, racism has MADE race real (or, as real as a social construct can be). (Isaac, Benjamin. *The Invention of Racism in Classical Antiquity*. Princeton University Press, Princeton, NJ, 2004. Page 33).

In ancient art, skin color sometimes did not reflect the person's skin tone in real life, but rather their gender. Women were depicted with lighter, paler skin, while men with darker skin. Women's beauty standards in the ancient Mediterranean valued pale skin, because it implied that those women did not work outside in the sun as much, and therefore, we can assume, were wealthier (that is, they could afford to either enslave people or pay others to do such work).<sup>3</sup>

5. What do you think is realistic about the presentation of people in the illustration? What do you think is not realistic?

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6. Translate the Latin sentences on page 3 into English.

*Metella est māter.* \_\_\_\_\_

*Quīntus est filius.* \_\_\_\_\_

*Lūcia est filia.* \_\_\_\_\_

*Clēmēns est servus.* \_\_\_\_\_

*Grumiō est coquus.* \_\_\_\_\_

*Cerberus est canis.* \_\_\_\_\_

7. What is Grumio's job?

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8. Grumio is also a *servus*. Is this new information to you based on what you've read in the textbook so far?

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<sup>3</sup> McCoskey, Denise Eileen. *Race Antiquity & Its Legacy*. Bloomsbury Academic, New York, 2012. Page 139.

9. What does page 3 tell us about the people in the story?

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10. How do the sentences on page 3 limit our understanding of these characters?

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11. If given the chance, what would you change about the illustrations or the sentences on pages 2-3, and why?

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Companion to pages 4-5

1. Translate the Latin sentences on page 4 into English.

*Caecilius est in tablīnō.* \_\_\_\_\_

*Metella est in ātriō.* \_\_\_\_\_

*Quīntus est in tricliniō.* \_\_\_\_\_

*Lūcia est in hortō.* \_\_\_\_\_

*Clēmēns est in cubiculō.* \_\_\_\_\_

*Grumiō est in culinā.* \_\_\_\_\_

*Cerberus est in viā.* \_\_\_\_\_

2. Translate the Latin sentences on page 5 into English.

*Pater est in tablīnō. Pater in tablīnō scribit.* \_\_\_\_\_

\_\_\_\_\_

*Māter est in ātriō. Māter in ātriō sedet.* \_\_\_\_\_

\_\_\_\_\_

*Fīlius est in tricliniō. Fīlius in tricliniō bibit.* \_\_\_\_\_

\_\_\_\_\_

*Fīlia est in hortō. Fīlia in hortō legit.* \_\_\_\_\_

\_\_\_\_\_

*Servus est in cubiculō. Servus in cubiculō labōrat.* \_\_\_\_\_

\_\_\_\_\_

*Coquus est in culinā. Coquus in culinā labōrat.* \_\_\_\_\_

\_\_\_\_\_

*Canis est in viā. Canis in viā dormit.* \_\_\_\_\_

3. What is the purpose of page 5? (That is to say, what do these sentences add to our understanding of some of these characters?)

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4. Which sentences on page 5 are the same or similar? Why?

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5. How would you change the sentences in numbers 19 and 20 on page 5 to give us more information about these characters? Include at least one example in Latin. (You may need to ask your teacher for some additional vocabulary!)

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Companion to page 6

1. Translate the entire Latin passage on page 6 into English.

*Caecilius est in hortō. Caecilius in hortō sedet. Lūcia est in hortō. Lūcia in hortō legit. Servus est in ātriō. Servus in ātriō labōrat. Metella est in ātriō. Metella in ātriō sedet. Quīntus est in tablīnō. Quīntus in tablīnō scrībit. Cerberus est in viā. Coquus est in culīnā. Coquus in culīnā dormit. Cerberus intrat. Cerberus circumspectat. Cibus est in mēnsā. Canis salit. Canis in mēnsā stat. Grumiō stertit. Canis lātrat. Grumiō surgit. Coquus est īrātus. “Pestis! Furcifer!” coquus clāmat. Cerberus exit.*

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2. List all the proper names given in this passage and what role each has in the story.

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3. In this passage, sometimes people’s names are not used. When a proper name is not used, what words do you notice instead?

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4. What are some examples of times when one of your roles in society was used instead of your name?

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5. What is the function of replacing names with common nouns like in #4 or in the passage? How does it impact the way you relate to the characters?



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Companion to page 7

6. Complete the exercises on page 7, which are copied verbatim from the textbook below:

Write out each Latin sentence, completing it with a suitable word or phrase from the box. Then translate the sentence. Use each word or phrase only once.

For example: \_\_\_\_\_ *est in cubiculō.*

*“Servus est in cubiculō. The slave is in the bedroom.”*

Lūcia	Grumiō	Caecilius		in viā	in hortō	in ātriō	in tablīnō
Canis	māter	servus	filius	in culīnā	in tricliniō	in cubiculō	

a. \_\_\_\_\_ *est in cubiculō.*

\_\_\_\_\_

a. Clēmēns \_\_\_\_\_ *labōrat.*

\_\_\_\_\_

b. \_\_\_\_\_ *est in hortō.*

\_\_\_\_\_

b. Caecilius \_\_\_\_\_ *scrībit.*

\_\_\_\_\_

c. \_\_\_\_\_ *est in viā.*

\_\_\_\_\_

c. canis \_\_\_\_\_ *lātrat.*

\_\_\_\_\_

d. \_\_\_\_\_ *est in culīnā.*

\_\_\_\_\_

d. Metella \_\_\_\_\_ *stat.*

\_\_\_\_\_

e. \_\_\_\_\_ *est in tablīnō.*

\_\_\_\_\_

e. Lūcia *est* \_\_\_\_\_.

\_\_\_\_\_

f. \_\_\_\_\_ *est in ātriō.*

\_\_\_\_\_

f. Coquus *est* \_\_\_\_\_.

\_\_\_\_\_

g. \_\_\_\_\_ *est in tricliniō.*

\_\_\_\_\_

g. Quīntus *est* \_\_\_\_\_.

\_\_\_\_\_

Think about the very first Latin words you are expected to learn in this textbook.

7. What "first words" make sense to you?

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8. What "first words" were surprising to you?

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9. What message does it send to have these words as the first vocabulary words of the textbook?

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10. How might this compare to what you would learn first in modern language classes? If you have studied another language, what are some of the first words you learned?

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11. Who do you think makes these choices and what do you think it says about society in both ancient Rome and society today?

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Let's take a step back from our textbook for a minute.

12. In any dictionary (online or otherwise), look up the word "normalization" and write down the definition. Be sure to cite your source!

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13. In what situations might it be good to normalize something?

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14. In what situations would it be harmful to normalize something?

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15. What do you think this textbook normalizes?

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16. Why might it be important to normalize *reading* about slavery without normalizing slavery itself? How can we do this?

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Companion to pages 8-9

1. Read pages 8-9. What did you learn about ancient Rome?

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2. What, if anything, did you already know from the information on pages 8-9?

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As you read, keep in mind the idea of “normalization.”

3. What in this passage normalizes slavery?

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Keep in mind that Caecilius was a real person, although the vast majority of this book is fiction. Consider a change, using common language in the academic world to discuss slavery:

*Original text:* “He inherited some of his money, but he probably made most of it through shrewd and energetic business activities. He dealt in slaves, cloth, timber, and property.”

*Changed text:* “He inherited some of his money. However, Caecilius was a human trafficker who bought and sold enslaved people, and this likely contributed significantly to his wealth. He also may have dealt in cloth, timber, and property.”

4. What are some differences between the two passages?

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5. What surprises you about the language used in the changed text?

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The next question addresses the last paragraph on page 9: “*The slaves who lived and worked in his house and in his businesses had no rights of their own. They were his property and he could treat them well or badly as he wished. There was one important exception to this rule. The law did not allow a master to put a slave to death without showing good reason.*”

6. What stands out to you about the use of the word “good” in this paragraph?

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Companion to pages 10-13

1. Read pages 10-13 and write down at least 5 things you learned.

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Consider this paragraph on page 10 about Metella: *“She was also responsible for the management of the large household, and had to supervise the work of the domestic slaves. In order to run the household successfully, she would need to be well organized, and firm but sensitive in her control of the slaves.”*

2. What do you notice about the role of Roman women in enslavement?

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3. How does this passage characterize women who were enslavers? (That is to say, how are these women described?)

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4. What message or messages do you think are being sent about women and slavery in this passage? Do you think those messages are accurate? Why or why not?

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5. Use this space to write down all of the Latin words and definitions you learned in the “Houses in Pompeii” section.

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Consider this paragraph on page 13: *“Even if there were no outsiders present, the members of the family were never on their own. They were surrounded and often outnumbered by their slaves. They did not attach as much importance to privacy as many people do today.”*

6. This paragraph implies there are “insiders” and “outsiders,” both in ancient Roman houses and beyond. Who are the “outsiders”? How are people who live in the house characterized as outsiders in this paragraph?

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7. The information in this paragraph was not true for everyone. How might households be different for different families?

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8. What do you think the purpose of this paragraph is?

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## Wrap-Up Questions

1. What does it say about the Roman family structure that this book uses “father,” “Caecilius,” and “master” interchangeably?

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2. What did you learn from these exercises?

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3. What surprised you about these exercises?

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4. Have you ever thought about a textbook this way before? Why or why not?

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5. What other questions do you have?

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### Works Cited

Isaac, Benjamin. *The Invention of Racism in Classical Antiquity*. Princeton University Press, Princeton, NJ, 2004.

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### Further Reading

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