Introducing the Revised Standards for Classical Language Learning to New Audiences, CAMWS 2017 Kitchener/Waterloo

Backward Mapping with the New Standards

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Backward Mapping Standards Example 1:

Standards to assess with target level

A. Communication 1: Interpretive
   intermediate low
B. Communication 2: Interpersonal
   intermediate low
C. Communication 3: Presentational
   intermediate low
D. Relating Cultural Practices to Perspectives
   intermediate low

Planned Assessment

Goals: Students will be able to identify and use Greek or Latin to discuss key elements of identity as expressed in Marcus Aurelius Meditations 1.1-14; and use Greek or Latin to articulate elements of their own identity; understand and synthesize key texts in Greek or Latin. Students will be able to understand and discuss diverse cultural understandings of individual development.

Informal assessment:

1. (Standard A) Students read and understand Marcus Aurelius 1.1-14.
2. (Standard B) Students read and use materials in the target language developed by other students as they practice question&response exercises.

Formal assessment: written or oral production

1. (Standard A, D) Students identify four key individuals who have influenced their lives and the personal qualities they learned or inherited or modelled from those individuals; students seek the best Greek or Latin word to articulate each personal quality (e.g. ambition, courage, frank speech, cleanliness).
2. (Standard B, C) For each of their own qualities, students prepare a brief definition in the target language.
3. (Standard B, C) Students develop a question&response framework using their definitions.
4. (Standard D) Students describe the qualities they and Marcus Aurelius identified; analyze, from the key text and from their own context, the qualities learned from people of different social status, gender, and type of relationships (family members, public figures, fictional characters, personal heroines, etc.); suggest cultural triangles between Greek and Roman qualities and those of their own heritage(s); and discuss the challenges in finding appropriate Greek or Latin terms to express modern qualities.
Student Learning

1. Students read a selection from Marcus Aurelius Meditations Book 1 in Greek or Xylander’s Latin translation of the Meditations, or an adapted/edited copy of the initial sentences from Book 1.1-14 (see Planned Assessments Informal 1).

2. Students in groups identify four key individuals who influenced Marcus Aurelius, and the personal qualities associated with those individuals; students develop a definition in the target languages of each quality using appropriate resources (see Planned Assessment Informal 2; supports Planned Assessment Formal 1 and 2). E.g.

Quality: “Ā frātre meō amōrem familiārium. (From my brother, love for my intimate friends.)”
“Ā mātre meā industria. (From my mother, conscientiousness.)”

Definition: Familiāres sunt quī vel in amīcitiam pervenīrent vel ex intimīs essent. (Intimate friends are those who either enter into friendship with me or are among my closest relationships.) Industria est diligentia cum studiō. (Conscientiousness is diligent work combined with eagerness.)

3. Students develop and practice a question&response framework for the identified individuals and qualities in MA 1.1-14 (see Planned Assessment Informal 2; supports Planned Assessment Formal 1 and 2). E.g.

Question: “παρὰ τίνος τὸ δι᾽ αὐτὸν γνῶναι Θρασέαν καὶ Κατῶνα?”
“From whom personal knowledge of Thrasea and Cato?”
Response: “παρὰ τοῦ ἀδελφοῦ ἐκείνου, Σεουρήνου.”
“From his brother, Serenus.”

4. Students identify four qualities and seek the best translation into the target language; they may use the source texts exclusively, but should also be encouraged to seek other connections to the ethical systems and terms of the ancient world through relevant ancient texts and dictionaries. (see Planned Assessments Formal 1 and 2)

5. Students use Greek and Latin to develop and practice a question-response framework for their own individuals and qualities, including definitions. (see Planned Assessment Informal 2; supports Planned Assessment Formal 1 – 4) E.g.

Question: “Ā quō industria?”
Response: “Ā mātre meā industria.”
Question: “Quid ā mātre?”
Response: “Ā mātre meā industria.”
Question: “Quae est industria?”
Response: “Industria est diligentia cum studio.”

Required Resources

- Text of Marcus Aurelius Meditations 1.1-14 [1.1-9 provided in handouts]
- access to analog or digital dictionaries (L1 to L2 and L2 to L1)
Backward Mapping Standards Example 2: Dialogue Writing Project

Intended equivalents
- Advanced-Mid level goals
- Presentational writing and speaking
- Relating Cultural Practices to Perspectives

Prospectus Colloquii

Learning Goals:
1) To develop critical thinking skills in proposing Latin grammatical structures and framing them correctly;
2) To use syntactic structures within constructed dialogue in an accurate, creative, and informed way;
3) To express ideas, feelings, contextual and social information in a culturally accurate way.

Steps:
1) Choose a relevant historical figure, historical/political event, social situation or monument from Roman antiquity (best to choose one that is somehow described in extant Latin prose);
2) Research the chosen subject (e.g. biographical information, cultural contexts, and primary sources, images, etc.);
3) Identify a context, time, place, and/or event that will underpin your dialogue composition (first due date);
4) Identify key vocabulary (in conjunction with Vocabulary Assignment (Vocabularium Colloquii), second due date);
5) Construct a basic "script" or "panel layout" for your dialogue (third due date);
6) Construct a basic Grammatical Palette for your narrative and identify critical syntactic structures (in conjunction with Grammar Style Sheet, fourth due date);
7) Begin writing, revise, revise, revise – Draft Due fifth due date.

Evaluation:
Evaluation of the project will be closely linked to adherence to the procedure guidelines above and the completion of benchmark goals by the assigned dates.
1) 3-4 page summary of research on your characters’ biographical information, cultural contexts, with an identification and description of a context, time, place, and/or event and the
primary sources relevant for the dramatic context of your colloquium [10 points];
2) key vocabulary identified (graded separately as Vocabularium Colloquii);
3) basic "script" or "panel" framework for the narrative constructed [5 points];
4) basic grammatical structure for your narrative and critical vocabulary (see Grammar Style Sheet) [5 points];
5) Draft submitted for comment [5 points];
6) Final version [15 points]. TOTAL = 40 points.

Vocabularium Colloquii

Steps:
1) Construct a subject and context vocabulary list for your Dialogue project of at least 15 key words and phrases;
   N.B. You must demonstrate a balance between word-types (parts of speech). e.g. do not submit a list of adjectives.
2) Examine the word entries in Oxford Latin Dictionary;
   N.B. When you read the entry in OLD, carefully copy out possible examples from ancient authors.
3) Identify major grammatical constructions or semantic interests associated with each word, if any.
   N.B. if there are none, you need to ask yourself whether the word belongs in this assignment (although it may be appropriate for the final product).

Grading:
1) On a 10 point scale, distributed as follows: 5 points for Steps item 1 (3 points accuracy, 2 points completeness), 5 points for Steps item 3 (3 points accuracy, 2 points completeness).

Grammatical Palette for Colloquium

Each Colloquium must make use of the following grammatical structures over the course of the colloquium. Students submit a Grammar Style Sheet with examples in Latin of at least five of the required structures from B. below (fourth due date).

All quantities below are a minimum:
A. Cases:
   a. (at least) two different uses of the genitive (e.g. partitive, possessive, quality)
   b. (at least) two different uses of the dative (e.g. reference, purpose, possession)
   c. (at least) two different uses of the ablative without a preposition

B. Clauses (note that clauses are differentiated from phrases by the presence of a finite verb)
a. (at least) two examples of *oratio obliqua*

b. (at least) one dependent clause inside *oratio obliqua*

c. (at least) one Indirect Question

d. (at least) two noun clauses other than a. or c.

e. (at least) two Adverbial Clauses

f. (at least) two Adjectival Clauses

C. Other Syntax
a. (at least) three Participial Phrases, one of which must be an ablative absolute

b. (at least) three Prepositional Phrases

c. (at least) one use of a Verbal Noun (e.g. infinitive as a *noun*, supine, gerund)

d. (at least) one use of a complementary infinitive

e. (at least) two uses of a dependent subjunctive (see B. above)

f. (at least) three uses of the imperative or hortatory subjunctive

g. (at least) two different expressions of purpose

D. Structural Requirements
a. (at least) two sentences with three levels of subordination (e.g. sentence with a dependent clause inside *oratio obliqua*, see B.b.)

b. Accurate use of (at least) five “particles” (autem, atque, immo, etc.)

c. formal greeting and closing elements

*Select Works:*


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Key Texts Marcus Aurelius *Meditations* 1.1-9


<table>
<thead>
<tr>
<th>Greek Text</th>
<th>Latin Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.1 Παρὰ τοῦ πάππου οὐρὼν τὸ καλόνθες καὶ ἀγριότητον.</td>
<td>1.1 Ab avo meo Vero didici placidis esse moribus et irae abstinens.</td>
</tr>
<tr>
<td>1.2 Παρὰ τῆς δόξης καὶ μνήμης τῆς περὶ τοῦ γεννήσαντος τὸ αἰθήμον καὶ ἀρχεινόχ.</td>
<td>1.2 Existimatione parentis mei eiusque recordatio ad verecundiam et viro dignos mores usus sum.</td>
</tr>
<tr>
<td>1.3 Παρὰ τῆς μυθρᾶς τὸ θεοσφής καὶ μεταδοτικῶν καὶ ἀφελτῶν οὐ μόνον τοῦ κακοτεινοῦ, ἀλλὰ καὶ τοῦ ἐπὶ ἀνοιας γίνεσθαι τοιαύτης: ἐτὶ δὲ τὸ λιτὸν κατὰ τὴν δίαιταν καὶ πέρους τῆς πλούσιακῆς διαγωγῆς.</td>
<td>1.3 Matrem in studio pietatis erga deos liberalitateque imitatus; praeterea in abstinentia a non perpetrandis modo sed et cogitandi flagitiis; tum in frugalitate victus ab opulentiam comitante luxu remotissima.</td>
</tr>
<tr>
<td>1.4 Παρὰ τοῦ προπάππου τὸ μὴ εἰς δημοσίας διατριβῆς φτωχήσαι καὶ τὸ ἀγαθὸς διδασκάλως καὶ οίκον χρήσασθαι καὶ τὸ γνώριμο ότι εἰς τὰ τυχαίτα δεὶ ἐκτενῶς ἀναλύσει.</td>
<td>1.4 A proavo id habui ut ne in publicos ludos commeream sed bonis praecipitoribus domi meae uterere intellegeremeque nullis hac in re parcendum sumptibus.</td>
</tr>
</tbody>
</table>
1.5 Παρά τοι τραφέως τοι μὴ τραπείνιος μὴ τραπείνιος 
Βενετιανός μὴ Τραπεκουλάριος Ν. Σεφουτάριος 
γενέσθαι: καὶ τὸ φερότον καὶ ὁλυγοδέες: καὶ τὸ 
αιτουργικόν καὶ ἀπολύσαμον: καὶ τὸ 
θυσίατοντον διαβολής.

1.5 Ab educatore, ne auriga prasinus aut venetus 
neve palmarius aut scutarius fieren ab eodem; 
tolerare labores, esse contentus parvo, operari, 
non immiscere me multis negotiis, haud facile 
calumniam admittere didici.

1.6 Παρά Διογνίτου τὸ ἀκανόπτευον: καὶ τὸ 
ἀποστικόν τοῖς ὑπὸ τῶν τερατευμάνων καὶ 
γούτων περὶ ἑτοῖμων καὶ περὶ δαιμόνων 
ἀποπομπὴς καὶ τοῖς τοιῶντων λεγομένως: καὶ τὸ 
μὴ ὑστηρικτικὴν μεθὲ περὶ τὰ τωμάτα 
ἐπτούσθαι: καὶ τὸ ἀνίχνευσθαι παραφθασιας: καὶ τὸ 
οἰκειοθεῖναι φιλοσοφία καὶ τὸ ἀκούσαι πρῶτον μὲν 
Βακχίου, ἐπὶ Ταυράσιδος καὶ Μαρκιανοῦ: καὶ τὸ 
γράφαι διάλογον ἐν παιδί: καὶ τὸ σκίμποδος καὶ 
δορὰς ἐπικυμυσαι καὶ ὅσα τωμάτα τῆς Ἑλληνικῆς 
ἀγωγῆς ἐχύμενα.

1.6 A Diogneto, studium in res inanes non 
conferre; fidem abrogare iis quae de 
incantationibus demonumque profligationibus ac 
id genus alii rebus praestigiatores et impostores 
referunt; neque animi causa coturnices alere aut 
similium rerum studio et cupiditate teneri; item 
libere dicta ferre aequo animo, philosophiae me 
addicere, audire primo Bacchium, deinde 
Tandaside ac Marcianum, scribere dialogos 
puerili aetate; gratum, pelle, aliaque ad 
Graecam disciplinam pertinentia requirere.

1.7 Παρά Ρωστίκου τὸ λαβεῖν φαντασίαν τοῦ 
χρήζειν διαρθόσεως καὶ θεραπείας τοῦ ἱδίου: καὶ τὸ 
μὴ ὑκτρεπτοῖαι εἰς ἐπιλον συντικτικῶν, μιᾶς τὸ 
συγγράφειν περὶ τῶν θεωρημάτων, ἢ 
προτετικά λογία διαλέγοντας, ἢ 
φαντασιοπλάκτως τῶν ἀκατικῶν ἢ τῶν ἐναρχηκτικῶν 
ἀνάρχα ἐπιδιδοκίνονται: [2] καὶ τὸ ἀστικὴν 
ἐπιφορίας καὶ παιστικῆς καὶ ἀστηλογίας: καὶ τὸ 
μὴ ἐν τολῆ καὶ ὅκιν περιπατεῖν μιᾶς τὰ 
τωμάτα τωμά: καὶ τὸ τὰ ἐπιστολία ἀφελῶς 
γράφειν, ὅλον τὸ ἑάν κυτεῦν τοῦ ἀπὸ Ἐνασόσση 
τῇ μητρὶ μου γράφειν: [3] καὶ τὸ πρὸς τοὺς 
χαλεπώντας καὶ πλημμελῶντας εἰνανακλήτως 
καὶ ἐνειλλάκτως, ἐπειδὴ τάχυτα αὐτὸι 
ἐπανελθοῦν ἐθελώσις, διακείσθαι: καὶ τὸ ἀκριβῶς 

1.7 Rustici monitu, in eam deveni 
cognitionem mores meos correctione ac cultu 
opus habere; non esse imitandos Sophistas, non 
esse institutendas de contemplationibus 
scriptiones neque oratiunculas adhortatorias 
declamandum; neque speciem viri exercitiis 
dedit ac laboriosi ostendam. ad haec rhetorica, 
poesi, et astrologia abstinentium; domi neque 
vestitu neque alius huius modi rebus utendum; 
epistolas scribendas simpliciter, quo modo ipsius 
ad matrem meam est epistola Sinuessā missa. 
insuper, placabilitatem esse, et in alloquio 
facilitatem, exhibendam iis qui stomachum 
nobis moverint aut aliquid deliquerint 
simulantque iī redire ad officium velint;
| 1.8 Παρά Απολλωνίου τὸ ἑλεύθερον καὶ ἀναμφιβολῶς ἀκύβεντον καὶ πρὸς μιθὲν ἄλλο ἀποβλέπειν μηδὲ ἢ ὅπλον ἢ πρὸς τὸν λόγον: καὶ τὸ ἀκε ὁμοίον, ἐν ἀληθεύσιν ἡμίκαιας, ἐν ἀποβολῆς τῆς, ἐν μακραίς νόσους: καὶ τὸ ὑπὸ παραδείγματος ζῶντος ἰδίων ἐναργῶς ὅτι δύναται ὁ αὐτὸς σφοδρότατος ἵναι καὶ ἀνεμένος: [2] καὶ τὸ ἐν ταῖς ἐξείχθεσιν μὴ δυσχεραντικών: καὶ τὸ ἰδίων ἀνθρώπων σαφὲς ἡλικίας τῶν ἰαντοῦ καλῶν ἠγούμενον τὴν ἐμπειρίαν καὶ τὴν ἐντρέξειαν τὴν περὶ τὸ παραδώσει τῇ θεωρήματα: καὶ τὸ μαθεῖν τῶς διὰ λαμβάνειν τὰς δοκούσας χάριτας παρά φίλων, μὴ πρὸς ἐλευθέρων διὰ ταῦτα μὴν ἀνασθήτως παραπέμπουτα. | 1.8 Apollonius me docuit ut libertatem sectarer certamque constantiam neque alio unquam ne minimum quidem quam ad rectam rationem respicere. ac semper mei similis esse in gravibus doloribus, amissione prole morisque diurnis; utque in vivo exemplo evidenter contemplare possit eum et durissimum esse et remissum quod maxime. tum etiam, ut in percipta docte me non morosum prae scribere sed circumpicere de homine, qui palam experientiam et in tradendis scientiis facultatem minimum suorum bonorum putaret. praeterea modum beneficia (ut iis videntur) ab amicis accipiendi nee vel accepta ea nos viiores redderent vel stupidé negligentur atque praetermissentur. |
καὶ τὸ μηδὲ ἐμφασίν ποτὲ ὀργῆς ἢ ἄλλου τινὸς πάθους παρασχέν, ἀλλὰ ἂμα μὲν ἀπαθίστατον εἶναι, ἂμα δὲ φιλοσοφώστατον: καὶ τὸ ἐὔφημον ἀλὸφθη καὶ τὸ πολυμαθῆς ἀνεπιφάντως.

item quod neque irae neque ali[us]cuisquam animi commotionis ullum indicium dabat sed simul et quam maxime affectibus vacuus et humanissimi erat ingenii. in eodem, honestam famam sine iactatione multarumque rerum scientiam citra ostentationem.