

The Standards as Integrative Learning

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As classicists, we are familiar with the idea of the seven liberal arts, the combination of grammar, logic, and rhetoric (the trivium, or Arts of the Word) and arithmetic, geometry, music, and astronomy (the quadrivium, or the Arts of Number or Quantity). Traditionally, by pursuing these subjects, students learn to communicate effectively, to persuade successfully (trivium—qualitative analysis), and to come to understand the world around them (quadrivium—empirical research). Indeed, one way of looking at the seven liberal arts is to think of the trivium as the qualitative analysis that relies on interpreting texts, constructing coherent arguments, and paying attention to non-numerical data while the quadrivium relies on number crunching, empirical research, and data analysis. According to Cicero, it is not sufficient to rely on one of the liberal arts, or even the trivium without the quadrivium, because the ultimate goal of the liberal arts is preparing young people to become engaged citizens and liberating them from a narrow, simple way of looking at the world. In fact, the liberal arts are key to educating the whole person, preparing each of our students to look at the world holistically and to bring multiple perspectives to solving problems and acting in the world.

This liberating, holistic, and multidisciplinary vision of the liberal arts can be recognized as the underlying framework for a broad and deep curriculum at many secondary and post-secondary schools. Yet in the 21st century we might expand and revise our definition of the seven liberal arts to embrace even more areas of study and to encompass a wider view of the world. The foundation of the liberal arts is still rooted in communication and reasoning, observation and measurement, but on our increasingly diverse planet, we expect to communicate across cultural divides and apply our knowledge to real world challenges. This ability to make connections—across languages, across cultures, and across disciplines—and to apply what one has learned to authentic tasks is critical for preparing students (and future citizens) to understand the complexity of real world challenges and to bring multiple approaches to bear on solving them. It is this integrative approach to learning Latin and Greek that is the governing principle of the *Standards for Classical Language*

Learning and offers educators at all levels compelling rationale for the study of Latin and Greek in today's global world.

How might we define this integrative approach to responding to the world? The Association of American Colleges and Universities defines integrative learning as:

Connecting skills and knowledge from multiple sources and experiences; applying theory to practice in various settings; utilizing diverse and even contradictory points of view; and understanding issues and positions contextually. (AAC&U 13)

Four key themes emerge from this statement: making connections, addressing authentic situations, recognizing multiple perspectives, and looking at the big picture. What is fascinating is that the revised *Standards for Classical Language Learning* offers a blueprint for implementing this vision of the liberal arts and integrative learning. Over the next few pages, I will outline a framework that shows how each of the five Goal areas helps our students cultivate the liberal arts and develop an integrative cast of mind:

1. Communication is an integrative process that relies on the real world give-and-take of interpersonal interaction, interpreting discourse, and presenting stories, ideas, and arguments.
2. Understanding culture is all about making connections: between practices and perspectives, between products and perspectives, and between words and ideas.
3. Using texts and authentic materials creates opportunities for investigating the world.
4. Making comparisons helps develop critical thinking and intercultural perspectives.
5. Community is required for Communication. It provides an audience beyond the teacher, motivates learners to communicate and explore, and serves as a catalyst to action to share knowledge or solve problems.

After discussing how each Goal area involves leads to integrative learning, I will offer a lesson plan focused on travel that offers an example of how the Latin (or Greek) classroom can be responsive to the possibilities of integrative learning.

Goal 1 Communication: Communication is an integrative process

How do the Standards promote and encourage integrative learning? Visually, the graphic design of the Standards foregrounds the interconnectedness of all five Goals through overlapping and intersecting circles. Language learning is not just about grammar and vocabulary, reading and translating, or practicing forms, but it is about communicating meaning. Sharing ideas, experiences, stories, beliefs, and values come first. Research has demonstrated that mechanical drills designed to practice forms do not help learners acquire the complexities of actual communication (DeKeyser, “Beyond Focus on Form”; Wong and VanPatten). Classroom studies report that even communicative questions designed to elicit grammatical forms sometimes lead students to disengage since the purpose of the exercise does not coincide with meaningful exchange (Toth, “Grammar Instruction”; “Toth, “Social and Cognitive Factors”). Nor is language learning just about becoming proficient in all four skills. Listening, speaking, reading, and writing are not individual skills that can be cultivated in isolation or even in a progression from listening to speaking, from reading to writing. Rather than think of adding one separate skill after another, the Standards emphasize the overlapping and contingent nature of communication. Having a conversation (Standard 1.2 Interpersonal mode) about a topic (e.g., favorite places to travel) might lead to reading about travel in the ancient world (Standard 1.1 Interpretive mode) which might lead to reporting on what one learned (Standard 1.3 Presentational mode) which might lead to further conversation or listening or reading. The Standards, rather than thinking of the four skills as a linear progression from listening to speaking to reading to writing, emphasize the organic give and take of different modes of communication and the interconnectedness of each of the three modes. In effect, Standards 1.1-3 encourage a classroom where there is an authentic give and take among all three modes of expression.¹

Goal 2 Cultures: Understanding culture is all about making connections

If communication is another way to talk about the trivium or arts of the word, then the next two Goal areas—Culture and Connections—in some sense represent

¹ See Adair-Hauck, Glisan, and Troyan for implementing an integrated performance assessment using all three modes.

the quadrivium, or the arts of observation. Culture offer us both material—products, practices, and texts—to discuss, interpret, and analyze, and the viewpoints or perspectives that shape these products and practices and texts. Few terms are more complex and encompass more facets than the word “culture” (Williams 1983; [Byram]. Culture can be understood as “the languages, customs, beliefs, rules, arts, knowledge, and collective identities and memories developed by members of all social groups that make their social environments meaningful” ([American Sociological Association, 2018](#)) and which are passed down from generation to generation ([Dictionary of Race and Ethnicity](#)). Culture influences both how individuals behave and how they interpret the behavior of others ([Spencer-Oatey 2012](#)). In short, it is impossible to read an authentic text from the ancient world without understanding how all these elements in a society combine, connect, and intersect ultimately to inform what the writer or speaker of these words means and how these words create the identities of an individual, group, or institution are created through the elements of culture that they share with each other (see Syson). As the Standards suggest, “a significant shift in how culture is taught in the language classroom is the move away from teaching isolated facts to integrating culture with language” (30).

Donna Clementi maintains, “if we lead with culture, language will follow.” Culture motivates communication, gives purpose to a conversation, piques curiosity, and ultimately provides motivation for students to keep learning. If a teacher begins with an interesting image, song, story, or topic that is rooted in the target culture, and asks a good question that sparks wonder or causes learners to hypothesize or explores a topic of personal interest or asks how the past and present are connected, then students are placed in a state of active interest and genuine desire to know more. The beauty of sparking curiosity is that it puts the brain in such a state that it improves memory for information that people are curious about and retains even incidental information better (Gruber et al.). One might say that curiosity functions like the whirlpool Charybdis, sucking in information that people are curious about. In the spirit of making connections between the communication goal and the culture, Clementi offers a hierarchy of questions that will gradually scaffold more and more language production (Fig 1).

This type of scaffolding helps learners develop more confidence and more practice applying linguistic and cultural knowledge without always having to monitor themselves. Building on their own experience, this type of scaffolding supports learners as they progress from declarative knowledge (the ability to talk about the language) to procedural knowledge (the ability to use the language automatically) (DeKeyser, “Skill Acquisition Theory”).

Hierarchy of questions	Sample questions
Yes/No	E.g., <i>videsne . . . ?</i> Did you see . . . ?
Which . . . ?	E.g., <i>quis locus tibi placet?</i> Which city did you like best?
Either/Or	E.g., <i>quomodo mavis iter facere, utrum pede an carro?</i> Which vehicle/method of travel do you prefer?
What? When? Where? Who?	E.g., <i>per quae oppida Via Appia fert?</i> What cities does the Via Appia pass through? <i>Quando discessisti?</i> When did you leave?
How? Why?	E.g., <i>cur homines iter fecerunt in Via Appia?</i> Why did people travel on the Via Appia?
Can you describe . . . ?	E.g., <i>describe cauponam.</i> Can you describe the countryside on the way or one of the inns?
Can you tell me about . . . ?	E.g., <i>dic mihi de casu in itinere?</i> Can you tell me about an incident that happened on the trip?
What if . . . ?	E.g., <i>si nunc velim Venusia Romam procedere, quid simile sit et dissimile?</i> What if I wanted to travel from Venusia to Rome now, how would it be different?

Fig. 1 Hierarchy of Questions with Samples

Goal 3 Connections: Using texts and authentic materials creates opportunities for investigating the world

Just as the quadrivium emphasized arithmetic, music, geometry, and astronomy, the third goal area, Connections, is closely aligned with the idea of investigating the world: by reading texts in different fields, making art and music and theater, and approaching the world through different lenses, such as observation, measurement, and analysis. Connections link us to new realms of knowledge and other disciplines. To continue the theme of travel, students might explore examples of ancient travel writing, road and vehicle engineering, surveying, geography, or ethnography that open new perspectives and approaches for understanding travel. Depending on their level of proficiency, texts such as *Odyssey 5*, Xenophon's *Anabasis*, *Peripplus of the Erythraean Sea*, *Aeneid 3*, Apuleius' *Golden Ass*, the Antonine Itinerary, and Egeria's visit to the Holy Land might be in Greek or Latin or they might be in

translation. These texts offer different modes of traveling, different destinations, different reasons for travel, and different interactions with different people they meet along the way. Given Alcibiades or Xenophon's sojourn to Sparta or Ovid's exile to Tomis or the Trojans escape from Troy, one could easily explore how ancient texts take up current questions about migration, immigration, and exile (Mukherjee).

The Asia Society Global Matrix puts these disciplinary connections in a global, communicative context. The Global Matrix describes four domains of global competence: students investigate the world, recognize perspectives, communicate ideas, and take action. "Investigating the world" is exactly what the Standards Connections goal points to: "Learners connect with other disciplines and acquire information and diverse perspectives in order to use their knowledge of Latin, Greek or the Classics in academic and career-related situations" (39). What is interesting is that in investigating the world, the Asia Society Global Matrix recommends that students "use a variety of languages, sources and media to identify and weigh relevant evidence; analyze, integrate, and synthesize evidence from multiple sources, develop an argument that draws defensible conclusions" (Mansilla and Jackson). In other words, students understand the world through connections to other disciplines and to other ways of knowing, and then apply this knowledge to communicate, collaborate, and take action.

Goal 4 Comparisons: Making comparisons requires reflection and develops critical thinking and intercultural perspectives

As important as it is to understand another culture and recognize its complexities and contradictions, our students who are just beginning to embark on the process of becoming bilingual and bicultural sometimes think either that what happened Then is either just like Now or just the reverse: that is it antiquated, quaint, and unenlightened and that the present day has progressed beyond these ways of thinking. That is the moment to push language learners past superficial comparison and encourage them to go deeper. It is also the moment for teachers to urge their students to try out fresh, unfamiliar, imagined subjectivities—to see and act in the world through another's eyes (Kramersch). That is exactly the moment when comparisons are needed between the ancient world and the 21st century.

Patrick Moran in his book *Teaching Culture* outlines four components of understanding culture: Knowing About, Knowing How, Knowing Why, and Knowing Oneself. The first three components speak to the products, practices, and perspectives

that are part of Goal 2 Culture, but the fourth aligns with Goal 4 Comparisons and is the component that leads to the greatest growth in intercultural literacy. Comparison has two components: intracultural comparison and intercultural comparison. Intracultural comparison helps students recognize the complex and multifaceted nature of the ancient world. It asks students to recognize different linguistic and rhetorical choices. It encourages students to look beyond the elite masculine perspectives of Greek or Roman culture—not to mention the elite authorship of most classical texts—and explore material evidence, such as graffiti, epitaphs, dedications, houses, inns, entertainment venues, sanctuaries, political space, evidence that gives a voice to underrepresented groups.

Knowing Oneself involves not just knowledge of another culture and language, but also means tapping skills, attitudes, and experiences—in short, one’s identity. It means stepping back, reflecting, and then processing different cultural behaviors and values, learning to understand them, and then to accommodate them within one’s worldview (Bennett). It requires attitudes of respect for cultural diversity, curiosity to explore other perspectives, and openness and tolerance for ambiguity. It involves the skills of observation, listening, and interpreting as well as analyzing, evaluating, and relating to others (Deardorff). Intercultural comparison is the moment when the student is pulled from thinking about the ancient world as Then and There and begins to think of it as influencing the Here and Now. It is the moment when students recognize that Greek and Roman ways of looking at the world still shape our ways of looking at life and death, love and hate, men and women, citizen or non-citizen. It is the moment when students see that the Greco-Roman world not only affects them, but also gives them pause to see how it might change their own identity.

So how can a teacher nurture Knowing Oneself, reflection, and imagining new subject positions? How can our students imagine the experience of slaves, attendants, day laborers, and working women and men? How can they try on new identities, explore new subjectivities, to imagine who is allowed to tell stories and who is the intended audience? By asking our students to retell stories from other points of view — write letters, create dialogues, role play, and engage in simulations — students can animate cultural texts through giving voice to characters not allowed to speak, giving voice to them on paper or embodying them in skits, role-plays, and simulations (Kearney). By repositioning and reframing the narrative to include others, students step back and consider the whole from a vantage point of both insider

and outsider. No longer only outsider or insider, they become, in the words of María Lugones, “world-travelers”:

Through traveling to other people’s worlds we discover that there are worlds in which those who are victim of arrogant perception are really subjects, lively beings, resisters, constructors of vision. . . . By traveling to their world we can understand what it is to be them and what it is to be ourselves in their eyes. Only when we have traveled to each other’s worlds are we fully subjects to each other (402).

In short, by asking learners to connect with a range of different characters and reflect on imagined identities, they engage more fully in the work of comparison.

Goal 5 Communities: Community is required for Communication

If, as we saw with Goal 2, culture motivates communication, then communities provide an audience and foster a sense of authenticity and purpose. Having an audience beyond the teacher motivates language learners to share with others what they have learned and what they have created, both at school and more broadly. That audience might be fellow classmates, but could just as easily be other classes in the school, parents, a Junior Classical League gathering and beyond. For example, a project on food in the ancient world might work with a local gardening group or local chefs to prepare a Roman banquet. A unit on Roman clothing could be supported by local weavers or sewers. An assignment that rewrites a Greek or Roman myth from a 21st century perspective might collaborate with the local community theater to present a performance. Latin students who have studied Latin choral songs could give a presentation to their school or community choir before or at a performance. Latin students might collaborate with a Spanish class, comparing Roman identity and naming practices (including naming practices for men, women, and slaves and freed slaves) with Latin American customs. The local library might host a Night of Poetic Enchantment for students to choose to recite (and comment on) a favorite poem in the language of their choice. The possibilities are endless. Note, moreover, how projects that take their start from a cultural question or topic especially lend themselves to this kind of community engagement.

As students become accustomed to sharing their work with others, the stakes go up. In order to satisfy the perceived expectations of their audience, they are more motivated to collaborate and work as a team. As projects involve these larger communities, learners are applying their knowledge to authentic tasks, and as they work with others, they become more adept at problem solving. In short, collaborating with others not only motivates learners, but also leads to and prepares them for a productive career and role as an engaged citizen.

We have already seen the benefit of reflection and what “Knowing Oneself” means for Comparisons: creating a certain distance that leads to critical thinking and the ability to imagine oneself as both insider and outsider, and as a “world traveler.” “Knowing Oneself” as a language learner is the essence of Standard 5.2 Lifelong Learning: “Learners set goals and reflect on their progress in using languages for enjoyment, enrichment, and advancement” (59). They might join with like-minded friends to learn more about classical languages and the ancient world through music, video games, seeing a classical or classically-themed play, taking a tour of a nearby town with classical architecture, or discussing a book inspired by classical tales or myths. It is just these sorts of activities that motivate students to a desire to deepen their connection to Latin, Greek, or ancient cultures.

LEARNING SCENARIO: TRAVEL IN ANCIENT ROME AND NOW

To make these claims about the importance of integrative learning more concrete, let me offer a learning scenario on travel in the Roman world. Rather than scripting a lesson that consists of grammar explanation, exercises, and vocabulary drills, followed by translating a reading passage, the Standards encourage us to design a much more interactive lesson that asks students to engage in the overlapping three modes of communication, to connect language with culture in meaningful ways, to investigate other realms of knowledge and apply this knowledge to new problems, to take a step back, reflect, and make comparisons within cultures and across cultures, and finally to target their ideas to a variety of audiences. Glisan and Donato’s book on high leverage teaching practices offers some ways that helped me structure this unit.

In Chapter 18 of the *Oxford Latin Course*, Quintus and his father make the journey from Venusia to Rome so that he can go to the school of Orbilius. To prepare students to understand the passage, I would take students through a series of pre-reading stages that activate their background knowledge, pique their curiosity, and

prepare them linguistically and culturally to encounter the text. First, I would begin by telling in Latin about one or more trips that I have taken—to visit family, to go to conferences, to go on vacation—none so common in Rome as now. After *modeling* for students how to talk about trips, I would then *personalize* this topic by asking them about some trips that they have taken, to discuss where they have travelled, and for what purpose. As students describe these trips, I might *summarize* what has been said, write the highlights on the board, or make a matrix that categorized the destinations, purposes, and activities. I would ask them to *investigate* details of their travel by going to Google maps to trace their journeys, the distance, the time it took to get from one place to another, accommodations along the way, opportunities for meals, etc. After personalizing the notion of journeys and getting them invested in travel, I would lead them into the ancient world, *presenting cultural artifacts and practices* of Roman travel. Students would view images of the Via Appia, examples of inns, milestones, even [Roman sandals](#). We might even look at some graffiti left by wayfarers at Roman inns.² And we would look at *ORBIS: The Stanford Geospatial Network Model of the Roman World* to measure distances and length of time for covering that distance. With some planning, moreover, all the grammar and vocabulary necessary for understanding Roman travel would emerge naturally in a meaningful context as the instructor and students worked to express what they wanted to say about their trips. If students do not know vocabulary or a grammatical structure, such as expressions of time and place, the class could pause briefly to review or introduce the new grammar. Most importantly, within the context of taking trips, the students would have specific reasons for learning, and more importantly, using this grammar.

After preparing students with the vocabulary, grammar, and cultural context for travel in ancient Rome, it is time for them to *make some predictions* about the trip that Quintus and his father were about to embark on. Why would they take such a long trip? How did they prepare? How long did it take to prepare? What would they take with them? Would they take a cart to carry their belongings? How many days would it take to travel from Venusia to Rome? Where they would stay? What might go wrong? After making their predictions, they are ready—linguistically, culturally, and motivationally—to read the passage. As they *read*, students could be asked, either individually or in pairs, to complete a chart or reading matrix (Swaffar

² See Dunn on the Caupona of Salvius (CIL 4.3494) and Porter on the epitaph of Fannia Voluptas and L. Calidius Eroticus (CIL 9.2689). My thanks to Matt Panciera for these references.

and Arens) that has several columns and rows to summarize Quintus' and Flaccus' itinerary for the trip.

After comprehending the text, the final stage is the *elaboration* stage, i.e., responding to the text. The benefit of this stage is to read the passage again to consolidate what has been read and then to respond to the content and cultural products, practices, and perspectives. One approach might be for the instructor to ask students what challenges father and son faced along the way (e.g., weariness, a wolf, robbers, lack of a place to stay) and what delights they experienced (e.g., the beautiful countryside, the moon shining at night). After seeing these patterns, students might then be asked to give their opinion about travel through Italy and how it might be different for a senator or an *eques*. Such an activity would help students realize that travel in the Roman world was varied depending on wealth and rank. Alternatively, students could be encouraged to transform the narrative into a dialogue or write a letter home. Finally, students could read a few short letters of Cicero describing his departure from Rome into exile, asking students to focus on the places mentioned that he travels to.

CONCLUSION

Finally, how do the Standards make our work more relevant in the marketplace of ideas? Inherently interdisciplinary, Classics can make a strong case for developing communication skills, critical analysis, intercultural literacy, and problem-solving skills, all emphasized by the Partnership for 21st Century Skills and the AAC&U (College Learning for the New Global Century). Just as the National Latin Survey pointed out reasons why students study Latin, Liberal Education for America's Promise (LEAP) notes that 93% of employers agree that candidates' "demonstrated capacity to think critically, communicate clearly, and solve complex problems is more important than their undergraduate major." The Essential Learning Outcomes include intellectual and practical skills, such as inquiry and analysis, critical and creative thinking, written and oral communication, teamwork and problem solving, and intercultural knowledge and competence. Similarly, the Partnership for 21st Century Skills, for example, identifies liberal arts themes: global awareness, communication, critical thinking and problem solving, collaboration, media literacy, information, communication, and technology literacy, flexibility and adaptability, and social and cross-cultural skills. Learning that is integrative—making connections, addressing authentic situations, recognizing multiple perspectives,

and contextualizing issues—is “learning that is greater than the sum of its parts” (AAC&U).

In thinking about my sample learning scenario, students are engaged with inquiry as they search maps to learn about distances and geography of the ancient world. The comparison of travel then and now involves their critical comparison of the methods and means, purposes and values for embarking on journeys. As they speak about and write about their own and Quintus’ trips, they become more proficient at communicating in Latin. And when they work in pairs to read the passage, they utilize their problem-solving skills as they collaborate to comprehend the passage. Finally, students learn about the artifacts, practices, and values held by Romans in choosing to travel and how they made their journey. In short, learning Latin is very relevant in helping students acquire the larger educational outcomes that students, parents, and administrators deem necessary for succeeding in an increasingly global world. In addition to learning Latin, then, the Standards point to how Latin and Classics do the liberal arts better.

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APPENDIX: A SAMPLE LESSON PLAN USING THE STANDARDS

Theme: Travel in ancient Rome and now

Reading Passage: *Quintus domo discedit* (Oxford Latin Course, Ch. 18)

Grammar expected: expressions of time and place, perfect and imperfect tenses

Standards addressed: Communication, Cultures, Connections (geography, math), Comparisons, Communities

Pre-Reading Activities: building up the meaning and increasing student motivation through personal involvement

Stage 1: Teacher modeling

Teacher describes a trip in Latin that s/he has recently taken: preparation, destination, means of transportation, purpose, activities. (Standard 1.1 Interpretive Listening)

Stage 2: Student involvement and personalization

Teacher asks students where they have travelled, beginning with yes-no questions, then forced choice (between two or more alternatives), then open-ended questions. (Standard 1.2 Interpersonal)

As students share, create a chart to express the diversity of preparation, destinations, distances, purposes, etc. Teacher or students would search Google maps to learn the time and distance of trips. (Standard 3.1 Making Connections)

		Student 1	Student 2	Student 3	Student 4	Student 5
Preparation	Quomodo se parant?					
Prep time	Quamdiu?					
Destination	Quo?					
Distance	Quo t milia?					
Travel time	Quamdiu?					
Purpose	Cur?					
Events	Quid accidit?					

Stage 3: Cultural context: Traveling the Via Appia

First, the teacher shows images of Via Appia, roads, bridges, milestones, countryside, inns, carts and sandals, all the while describing a typical trip in Latin. In the process, students acquire new vocabulary, such as *via, pons, miliarium, rus, silva, campus, porta, caupona, plaustrum, sandalia*. (Standard 1.1 Interpretive Listening; Standard 2.2 Relating Cultural Products with Perspectives)

Second, the teacher and/or students would connect with [ORBIS](#) to measure the distance from Venusia to Rome and the time the trip would take using various modes of transportation. (Standard 3.2 Acquiring Information and Diverse Perspectives)

Stage 4: Comparing then and now

Teacher asks students to express the similarities and differences between Quintus' trip and a trip now. Such a comparison could be facilitated by adding a column to the chart above with Quintus' information. Students could also determine ratios between time and distance to compare trips then and now. (Standard 3.1 Making Connections; Standard 4.2 Cultural Comparisons).

Stage 5: Predicting

Using the information generated from ORBIS, students are now asked to predict what might happen on Quintus' trip. Why would they take such a long trip? How did they prepare? How long did it take to prepare? What would they take with them? Would they take a cart to carry their belongings? How many days it would take to travel from Venusia to Rome? Where would they stay? What might go wrong? (Standard 1.2 Interpersonal)

Reading: Comprehending the text

Stage 1: Scanning the text for specific information (time expressions)

Ask students to create a three column chart to complete as they read the story indicating date, place, and events that occurred at each place. Each column contains Latin phrases or sentences from the text.

Quando?	Ubi?	Quid accidit?

Stage 2: Close reading: Reading for meaning

After identifying the different time expressions, students read through the text to complete the rest of the chart. (Standard 1.1 Interpretive Reading)

Stage 3: Checking comprehension.

The teacher circulates to answer questions and check work. Did their predictions come true?

Post-Reading Activities: Consolidation and Elaboration

Students choose one of the following:

- Alternative 1: Students make a poster or slide show that illustrates vocabulary for travel then and now. (Standard 1.3 Presentational Writing; Standard 4.2 Cultural Comparisons)
- Alternative 2: Students create a travel video or slide show to entice others to visit the Via Appia. The video or slide show would feature notable places that one would see along the Via Appia and provide a voiceover describing highlights of each place. (Standard 1.3 Presentational Speaking; Standard 2.2 Relating Cultural Products to Perspectives)
- Alternative 3: Comparisons. Students compare Quintus' trip with that of a *senator* or *eques*. Students are asked what challenges that Quintus and his father faced along the way (e.g., weariness, wolf, robbers, lack of a place to stay) and what delights they experienced (e.g., the beautiful countryside, the moon shining at night). Then students imagine a trip of a senator to Baiae or Tusculum, how he traveled and with whom. (Standard 1.3 Presentational Writing; Standard 4.2 Cultural Comparisons)
- Alternative 4: Presentational writing. Students rewrite the narrative in the form of a dialogue/skit or as a letter home. The letter home to mother Scintilla or sister Horatia might dwell on very different details! (Standard 1.3 Presentational Writing and/or Speaking; Standard 4.2 Cultural Comparisons)
- Alternative 5: Other examples of Roman travel. Students skim a few short letters by Cicero that describe his journey from Rome after he has been exiled (e.g., *ad Atticum* 3.1-3, 6). They explore on a map where he travelled and why he changed his destination. They design a presentation about "Cicero's Escape from Rome." (Standard 1.1 Interpretive Reading; Standard 1.3 Presentational Speaking or Writing; Standard 3.2 Acquiring Information and Diverse Perspectives)

Students present their project to other groups in the class, to another Latin class, to parents on family night, to a local Rotary Club, at a local museum or library. (Standard 5.1 School and Global Communities)