TEACHING
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LANGUAGES

TEACHING CLASSICAL LANGUAGES MISSION STATEMENT

Teaching Classical Languages (ISSN 2160-2220) is the only peer-reviewed electronic journal dedicated to the teaching and learning of Latin and ancient Greek. It addresses the interests of all Latin and Greek teachers, graduate students, coordinators, and administrators. Teaching Classical Languages welcomes articles offering innovative practice and methods, advocating new theoretical approaches, or reporting on empirical research in teaching and learning Latin and Greek. As an electronic journal, Teaching Classical Languages has a unique global outreach. It offers authors and readers a multimedia format that more fully illustrates the topics discussed, and provides hypermedia links to related information and websites. Articles not only contribute to successful Latin and Greek pedagogy, but draw on relevant literature in language education, applied linguistics, and second language acquisition for an ongoing dialogue with modern language educators. Teaching Classical Languages welcomes articles offering innovative practice and methods, advocating new theoretical approaches, or reporting on empirical research in teaching and learning Latin and Greek.

ISSN 2160-2220.

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TABLE OF CONTENTS

FEATURES

ARTICLES

EDITOR'S NOTE

GUEST EDITORS: CAMWS COMMITTEE ON DIVERSITY AND INCLUSION

Established by the Classical Association of the Middle West and South in 2010, the Committee on Diversity and Inclusion directs attention to the importance and complexity of bringing the languages, literatures, and peoples of the ancient Mediterranean to increasingly diverse audiences.

Central to the CAMWS mission, of course, the committee's efforts aim to provide a service to teachers and scholars in schools and colleges. In this way, the Committee seeks to assist other CAMWS committees and members in their responsibilities and opportunities. Hence, we quickly said "yes" when Yasuko Taoka invited our Committee to join in preparation of an issue of Teaching Classical Languages that focusses on curricular materials, pedagogical strategies, and the challenges for making classics and its languages available to and accessible by new and increasingly more diverse audiences.

A single issue can only scratch the surface. We attempt here to offer a sample of what "diversity" and inclusion allows: the courage of working with specific populations (e.g., students at all levels with special needs), the importance of looking again and anew at canonical authors (e.g., Vergil) as well as authors themselves examples of the diverse nature of the Roman world (Prudentius). And how the ancients looked at the concept of "race" has significance for all of us who teach the past in an increasingly complex present. Both personal reflective essays and more scholarly approaches have a place in our work. And referees from a wide range of institutions have assisted us in preparation of this issue. We thank the many colleagues whose good will and good judgement we have mined.

We believe that the richness of "diversity" and "inclusion" is itself showcased in this way. Further, with panels and round tables at CAMWS' annual meetings, and with a careful but important social media presence, the Committee hopes to make our profession's commitment to each of the segments in the well-known definition offered by writer/illustrator Liz Fosslien:

"Diversity is having a seat at the table, inclusion is having a voice, and belonging is having that voice be heard"

Ut te exhorter ad bonam mentem 'that I encourage you toward a sound mind': How Nuanced Latin Emotional Vocabulary and SEL Routines Can Help Every Latin Student Flourish

EVAN DUTMER
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> *Hoc ante omnia fac, mi Lucili: disce gaudere.*
> Above all, Lucilius, do this: Learn to feel joy.
> Seneca, *Ep.* 23.3 (my translation; Latin in title comes from 23.1)

> This story is set in our deeply complex, perplexing, wondrously beautiful and terrifying world. Not every character is set up to succeed as easily as another. Yet inside each person are three great forces: the power to feel deeply protected, the power to feel lovingly nurtured, and the power to be joyously free to thrive.
> *Joyous Resilience* (p. 1), Anjuli Sherin

Introduction

In this essay I hope to provide Latin teachers with ready-made Social Emotional Learning (SEL) tools and routines that will support every Latin student toward flourishing as a human learner—a human learner of complex personal and social identities who navigates the joys and deep challenges of social-emotional health every day and in every class—while acquiring the Latin language. As SEL has the power to enhance a classroom's equity and inclusivity when practiced well—and has the danger to jeopardize it when practiced poorly—I will also argue for its efficacy in making Latin classrooms more equitable spaces when coupled with identity-informed and culturally responsive teaching practices.[1] I begin with a short narrative highlighting the clear need for this in my teaching practice.

I teach Latin and Ethics at a rural boarding school in Indiana. In spring 2020, we

went online, as schools worldwide did. My students were afraid, confused, panicked. At the start of our first Zoom class, I asked my Latin students to send me a private chat message with a few emotional descriptors. I recorded these responses, struck by their severity. Here are a few: 'panicked,' 'so depressed,' 'super scared and confused', 'in shock,' 'anxious,' 'disengaged,' 'despairing.' A student thanked me, saying that I had been the only teacher to ask them their feelings about our transition to an online class.

I was moved by my students' responses and was struck by the eerie silence of my formerly excitable teenage Latinists. My teaching starts and ends in students' attention, engagement, curiosity, and emotional safety and security in my classroom, hoping that my classroom and instruction serve in advancing my students' flourishing both now and well into their adulthoods; and so now I was at a loss as to how to build classroom community, activate and excite student learning, and honor students' learning, social, and emotional needs while online.[2] Conscious, too, of the additional loss of emotional and cognitive bandwidth suffered by my domestic BIPOC (Black Indigenous People of Color) students (who finished their 2020 school year in the aftermath of the murder of George Floyd), my international students (including my Chinese national students who reported hearing discriminatory comments on their national and ethnic backgrounds, and expressed fear about whether they could ever return to the USA in the immediate uncertainty of the worldwide lockdowns) and LGBTQ+ students (whether in-person or online; before and during the pandemic) and the terrible emotional circumstances for all students brought on by COVID-19, I realized I needed to create and implement new strategies and tools for my students.[3] I needed to develop new adaptive classroom routines to honor and make space for

student emotional expression and to foster a supportive, inclusive space for them to practice emotional regulation and flourish as learners — all while engaging them in Latin, and from wherever they might be joining my class. They have since become integral parts of my online, hybrid, and in-person Latin instruction.

In sum, I had a dual aim: (i) I wanted to enhance my students' ability to express and name their emotions in Latin with a dynamic, nuanced, relevant emotional vocabulary (our Latin program encourages students to use Latin as a vehicle for comprehensible Latin expression) as every student deserves an emotionally safe, identify-informed classroom environment in which to thrive as a learner; and (ii) I wanted to provide for my students the digital tools necessary to engage in emotional expression and regulation whether we were in class together in-person, in a hybrid format, or totally online.[4]

Why SEL in Latin?

Social Emotional Learning (SEL) is one of the most important (and most wide-ranging) areas of pedagogical research and practice in the 21st century. Arising out of perceived lack of the current global educational system's ability to educate the entire person and troubling increases in incidences of depression, anxiety, and suicide among teenagers, SEL aims to instill in students not just academic knowledge, but necessary social and life skills, emotional resilience and intelligence, routines and habits of gratitude, mindfulness, and emotional co-regulation, character strengths, and virtues, all so that students might be better equipped to flourish despite life's challenges.[5]

The benefits of a successful, sustained SEL program are numerous. SEL

programs result in higher academic performance, an increase in prosocial behaviors, can help to reduce poverty and increase social mobility, improve life outcomes, and, ultimately, offer large return for initial investment.[6] While the academic consensus is that the SEL programs are best enacted school-wide, there are also benefits to implementing and improving individual teacher SEL-informed pedagogical practice.[7] Extensive research has also supported the importance for SEL to be culturally relevant and equity-focused to be successful for all students.[8]

Accordingly, I have recognized the need for my Latin classroom to be an SEL-informed and- crafted space as one of many microcosms of my school community. Our school community takes whole-person education in pursuit of cultivation of character to be its principal aim, so my developing intentional SEL practices for my students in their whole selves fits well within that missional goal. Further, many of the benefits of SEL implementation in my classroom (for example, lessened student anxiety and greater collaboration) serve the aims of a proficiency-oriented Latin classroom, where my principal aim is student comprehension and creative expression in simple, understandable, communicative Latin. SEL helps to lower the affective filter, build classroom community, and engage students in the task of Latin language acquisition.

Why a culturally responsive, belonging-centered SEL?

Despite the potential for SEL to serve as a liberatory tool for young people, SEL, as a discipline and field of practitioners, has been criticized for the emotional harm it can perpetuate if applied in a non-culturally responsive way. As SEL focuses

on both improving young people's mental health and reducing risky behaviors in adolescence in hopes of greater flourishing in adulthood, critics have rightly questioned the underlying normative assumptions of the model, as SEL's claims to improving behavior require analysis and cultural framing.[9]

A prominent SEL researcher and practitioner, Dena Simmons, has argued that SEL, if divorced from any broader commitments to equity, justice, antiracism, or other anti-oppression aims, can become demeaning and irrelevant to marginalized students.[10] In one instance, Simmons relates the story of a graduate SEL educator who, while acknowledging the importance of SEL in the classroom, nevertheless made the people of color in her classes feel unwelcome and othered by dismissing important differences in their identities and in their names. In addition, Simmons cites Cierra Kahler-Jones's recent piece for the Communities for Just Schools Fund that suggests that SEL may similarly function as a 'policing' and behavioral management tool in oppressive school environments when not combined explicitly with liberatory aims.[11] For such 'whitewashed' SEL approaches, Simmons has coined the term 'white supremacy with a hug'.[12]

Simmons argues that SEL needs culturally responsive teaching practices to ensure that SEL does empower all students toward flourishing. Culturally responsive teaching, as mentioned above, uses "cultural knowledge, prior experiences, frames of reference and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them".[13] A culturally responsive SEL celebrates diverse students' existing cultural knowledge and prior experiences in expressing and regulating emotions, while encouraging young people to engage in

behaviors that promote long-term flourishing.

Accordingly, SEL practitioners need to show care in evaluating and encouraging student emotional expression and regulation. Important emotional descriptors—such as 'angry', 'happy', 'afraid', 'unsure', 'confident', 'exhilarated'—will inevitably have deeply culturized norms of labeling, expression, and regulation.[14] SEL practitioners should be aware to how certain emotions may be cast in negative or positive lights based on broader socio-political factors: in one clear example, generations of Black social justice advocates in the USA have argued for the importance of collective anger in advancing the cause of Black liberation. Myisha Cherry argues this persuasively in her new *The Case for Rage: Why Anger is Essential to Anti-racist Struggle*.

Culturally responsive teaching techniques often draw on commitments that many educators—of varying identities—already have. In Ladson-Billings 1994, a helpful summary of culturally responsive teaching practices is provided:

Positive perspectives on diverse parents and families

Communication of high expectations

Learning within the context of culture

Student-centered instruction

Culturally mediated instruction

Reshaping the curriculum

Teacher as facilitator[15]

While it is beyond the scope of this paper to address each of these core culturally

responsive practices, it is important that these practices serve as background and foreground to the SEL practices I shall now outline. They both anchor and give direction to these practices. As we have seen above, the Latin classroom—as any other classroom—can, in fact, harm through non-culturally responsive SEL, just as it can greatly *benefit* all students when practiced in a culturally-responsive and identity-informed way. I encourage each Latin teacher to reflect on ways in which their classrooms may already be or not be culturally responsive before they then consider how to make their classroom spaces emotionally safe and empowering places for students of all backgrounds and identities.

RULER and the Mood Meter in Latin

Convinced of the importance of giving my students routinized SEL experiences in which they could recognize, express, and regulate their emotions, I needed to select an SEL approach that I felt fit the needs of my classroom. In addition, cognizant of the abovementioned connection between SEL and educational equity, I also wanted to find an approach that recognized the cultural differences of my Latin students. Due to its widespread successful application, sensitivity to cultural difference, and a helpful introductory book, I chose the RULER Approach, developed by the Yale Center for Emotional Intelligence.[16]

RULER has five skills for students to practice and improve their emotional intelligence in the classroom (and, of course, outside the classroom as well). It aims to aid students in recognizing, understanding, labeling, expression, and regulation of their emotions. More formally:

RULER is

Recognizing emotions in oneself and others

Understanding the causes and consequences of emotions

Labeling emotions with a nuanced vocabulary

Expressing emotions in accordance with cultural norms and social context

Regulating emotions with helpful strategies

One of RULER's attractive features is its classroom-friendly 'Anchor Tools'. Marc Brackett summarizes both the procedure of, and positive outcomes associated with, implementation of these anchor tools in his *Permission to Feel* (Celadon Books 2019). The four tools are the Mood Meter, the Emotional Intelligence Charter, the Meta Moment, and the Blueprint. I wanted to find ways to both honor students' emotional recognition and expression in my classroom while adapting some of RULER's signature tools into simple, comprehensible Latin, so that we could continue on our proficiency-oriented journey while instilling the emotional intelligence dispositions I saw so clearly illustrated in the RULER Method.

In particular, I was interested in ways I could develop the Mood Meter and Emotional Intelligence Charter into daily Latin classroom routines. This started with adapting and translating these emotional intelligence resources into comprehensible Latin, a project I detail in my next section.

Routines of Recognition, Understanding, and Labeling

The Mood Meter and Emotional Intelligence Charter RULER anchor tools serve to assist students in recognizing, understanding, and labeling their emotions with a rich,

nuanced vocabulary. Further EI skills—like expression and regulation—may certainly be used as students use these tools, but the focus of the tools is centered on these first three EI skills of (R) recognition, (U) understanding, and (L) labeling.

The Mood Meter is the foundational tool of the RULER Approach. It uses color coding and everyday emotional language to capture the complexity of human emotions on a quadrant graph.[17] Its popularity has resulted in a successful free app (the aptly named 'Mood Meter App'). The Mood Meter assists students in recognizing that they're feeling something, understanding what precise emotion they're feeling, and then labeling it with a rich, nuanced vocabulary (not simply, or exclusively, a 'happy' or 'bored' or 'sad').

My initial use of a RULER-style 'emotions check-in' showed that I needed a tool to greatly expand students' Latin emotional vocabulary. Students expressed immediately that they just didn't have many words to use for their emotions besides 'laetus', 'tristis', 'excitatus', 'defessus', etc. So I decided to translate the Mood Meter into Latin (with much help from Smith and Hall's *Copious and Critical English-Latin Dictionary*) for my students' everyday use. It then became a part of our daily classroom rhythm and routine via modification of the Emotional Intelligence Charter Anchor Tool described next. Below is the product of that translation project:

REGULA LATINE: PERTURBATIONES ANIMI

Lividus/a	Saevus/a	Frustratus/a	Stupefactus/a	Inspirata/us	Ecstatica/us	Euphorica/us	Exhilarata/us
Infensus/a	Territus/a	Vexatus/a	Curatus/a	Gaudens	Elata/us	Mirata/us	Confidens
Infuriatus/a	Anxius/a	**Iratus/a/x/um**	Irritatus/a	Magnifica/us	**Laeta/us/x/um**	Iocusa/us	Excitata/us
Timidus/a	Nervosus/a	Agitatus/a	Disquietus/a	Satisfacta/us	Curiosa/us	Optimistica/us	Vivens
Apprehensiva/us	Oppressa/us	Insecura/us	Gravis	Relaxatus/a	Securus/a	Contentus/a	Beatus/a
Catatona/us	Pessimistica/us	**Tristis**	Defessa/us	Quietus/a	**Placidus/a/x/um**	Gratus/a	Tranquillus/a
Alienata/us	Fatigata/us	Miser	Confusa/us	Salvus/a	Aequus/a	Otiosus/a	Delicatus/a
Depressa/us	Inconsolabilis	Sola/us	Languida/us	Somniculosus/a	Conveniens	Compositus/a	Serenus/a

Nota bene

y-axis: Intensitas perturbationis

x-axis: Voluptas perturbationis

A Latin translation and adaption of the RULER 'Mood Meter' Anchor Tool (www.ruler.org), developed at the Yale Center for Emotional Intelligence (https://www.ycei.org/)

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Here we see how the Mood Meter can assist in providing Latin students (mostly) readily comprehensible Latin emotional vocabulary (which already contains a high number of cognates). Following the original Mood Meter and retaining the original color-coding, the x-axis of this Latin Mood Meter proceeds on the increasing pleasure of an emotion (*perturbatio,* following Cicero); the y-axis on the increasing intensity of an emotion. Students immediately started to use these new adjectives to describe their emotional states, and quickly became part of our classroom communicative Latin expression. Characters in our stories soon possessed deeper emotional lives: 'ursa inconsolabis' or 'Iulia elata' now populated our classroom compositions.

But, in keeping with the aims of the RULER Approach, I wanted to build on students' increasing comfort with the Mood Meter to begin practicing the related RULER skills of emotional understanding and labeling. For this, I decided to adapt

the Emotional Intelligence Charter into a daily activity and routine as I began my Latin classes. Using Mentimeter, an online interactive presentation software, I developed routines that took the basic questions of the Emotional Intelligence Charter—"How do you feel today?" and "How do you *want* to feel?"—and presented them to students in Latin, nearly daily, in my Latin 1 and 2 classes.

Combining a projection of the Latin Mood Meter and students' joining of a Mentimeter presentation (though any interactive presentation software will do) allowed my students to recognize, understand, and label their emotions in real-time, anonymously, on our classroom television, shared Zoom screen, or both. Every day I would ask my students "*Ut vales hodie?*" and record the results. Mentimeter can produce quick anonymous word bubbles of students' responses and stores all data from every presentation in a convenient Excel sheet. Below I've captured some representative results via screenshots:

Ut vales hodie?

Ut vales hodie?

The positive effects I noticed upon implementing these class warm-up SEL rituals were immediate and prevalent. Students reported feeling more engaged, heard, and excited in class. Further, students were excited to discuss and share about their emotions. After my first few attempts to implement this Mood Meter warm-up in class, several students asked after class whether we could start to do this very warm-up every day. In their words, it helped to center themselves and be aware of their own emotions. It helped, in the words of another, 'to really be present for class and remember how I'm feeling.'

As I became more comfortable facilitating this warm-up, I expanded the activity. I asked students to take the next step in the Emotional Intelligence Charter, which Brackett suggests is a core element of the approach: I asked students how they *want* to feel in Latin that day. The purpose for this is simple: By students having to think both about how they want to feel and how they will help others feel what they want to feel, they have now been given some amount of control—and authentic buy-in—in their classroom environment. (Brackett 206) Here is an example of that portion of the EI Charter exercise:

Again, the effects of this ritual were powerful and immediate. A student remarked that this was the first time a teacher had ever asked them how they *wanted* to feel. I had another student say, "I've honestly barely thought how I want to feel. I'm so preoccupied with my feelings right now. It helps me to think about what I can do to feel more of what I really want to in a class." These, to me, were powerful reminders of the power of these emotional intelligence interventions. I'll return to more my students reported upon undergoing these routines in a later section.

Before continuing, there is an important note for any teacher beginning to use SEL in their classrooms or implement the above sort of emotional check-in tools. These routines are decidedly not a substitute for mental-emotional health services for students. The routines I have introduced here can help make a Latin class more inviting and inclusive to emotionally-depleted, depressed, or anxious students—especially in a group setting—but they are not to be used as platforms for a teacher's providing amateur therapeutic services to their students. A helpful distinction can be made between facilitating student emotional recognition, understanding, and labeling in group conversation and largely anonymously (as Mentimeter allows) and a teacher's asking additional leading, probing questions, giving specific advice, or providing extensive self-narrative (which is inappropriate). Teachers will need practice and planning to identify this difference and effect it in their lessons. But, with practice and attention to appropriate student-teacher boundaries, these routines can help to make an in-person, online, or hybrid Latin class more open and supportive for students by increasing classroom community, connectivity, and student input and expression.[18]

So far we have focused on how a few simple routines can engage students in

the first three RULER skills of R, U, L. But, as we have seen, RULER includes two additional skills: E (expression), R (regulation). In the next section I show how Latin routines can be used to practice E and R as well.

Routines of Expression and Regulation: Meditation, Mindfulness, and Gratitude

Having thus far focused on how I have built classroom routines in Latin around the 'R' (recognize), 'U' (understand), and 'L' (label) of RULER, I'd like now to introduce the routines I have developed to incorporate the 'E' (express) and second 'R' (regulate) in my daily Latin classroom practices. These practices are based on contemporary research in positive and educational psychology on the benefits of mindfulness practices and positive, affirmational activities ('interventions') and emotions in classrooms.

Reversing the order of these two last skills ('E' and 'R'), I'd like to begin by discussing how I incorporated emotional regulation in my Latin 1 and 2 courses over the past year through discrete SEL routines. I'd like to detail one intervention in particular: first, I had my students engage in guided meditation practices in Latin using Justin Slocum Bailey's *Acroamata Tranquila* audio series to regulate their emotions.

I first began to introduce mindfulness practice (based on convincing research I had seen regarding its effectiveness) in my classes in 2018-2019.[19] These 'mindfulness moments' (*requies menti*) were generally administered ad hoc, especially when I noticed students were especially fraught with emotion on a particular day. I would calm students with the command '*Discipuli, tacete, quaeso, inspiremus!'* I would then invite students to '*Spiritum ducite',* then '*Exspirate*'. I noticed the effectiveness of this

simple ritual, and had incorporated it into my classroom management routines.

But I became interested in a more systematic approach to mindfulness and meditation in my Latin classes. I then came upon Justin Slocum Bailey's *Acroamata Tranquila*, available through his TeachHuman website.[20] Bailey's audio files are also equipped with Latin and English subtitle packages, making the recordings even more friendly to Latin language acquisition. I reproduce here a small selection of one of these scripts:

> Salvē. Tranquillē spīrāre volumus…
>
> Spīritum dūcimus per nāsum. Spīritum ēmittimus per ōs…
>
> Nunc spīritum dūc...ūnum, duo, tria…
>
> Nunc spīritum continē... ūnum, duo, tria, quattuor…
>
> Nunc spīritum ēmitte... ūnum, duo, tria, quattuor, quīnque… (Bailey 2020)

Using Bailey's audio files and the attached scripts, I was able to structure a daily mindfulness activity after each of the Mood Meter/Emotional Intelligence Charter warm-up activities, all in Latin. After we concluded our Mood Meter/EI Charter, I would cue our meditation listening with Bailey's recordings using this Latin invitation: "*Nunc, discipuli, meditemur salute mentum nostrarum.*" Students closed their eyes or had a small whiteboard in front of them for doodling, free to use these sessions in whatever way best facilitated their own emotional health and regulation (as long as they were quiet so as not to interrupt others' meditation). See below, for example, some of these very doodles drawn by students during a playing of Bailey's *In montibus* recording, which asks the listener to imagine their being near a cool stream in the mountains.

I was prepared for students' needing some gentle prompting to take these meditation activities seriously, but I have been pleased to see students' clear interest and authentic engagement in these daily meditations. Again: I have had students say that this is one of the few quiet, restful, peaceful moments in their day. This alone is touching; remarkable when I think that this moment is also facilitated through the Latin language.

I would now like to detail my students' expression (E) of their emotions in my Latin classes. I will discuss two interventions in particular: first, I have had students express their emotions (weekly) through a short composition exercise where they would write out an *Emotionum Fabula*, showing how their emotions were interacting with each other (in the style of 2015 Pixar film *Inside Out*); second, as another

way for students to express positive emotions in a visible, facilitated way, I have had students write gratitude notes in Latin to important people in their lives at three points throughout the semester, drawing on research that supports the efficacy of these documents.[21]

I'll begin by saying more about these *Emotionum Fabula.* These stories—a subset of our larger 'Timed Write' presentational writing proficiency exercises—simply ask students to describe a story where their emotions interact with each other. I suggest to students that these *fabulae* can take the form of the emotions' personifications in the 2015 Pixar film *Inside Out*. I will sometimes introduce a few verbs or new, evocative nouns that we have just read and comprehended as supplements to students' free composition of these stories. Additionally, these stories make for a good introduction to abstract substantive forms of many emotional descriptive adjectives (*ira – iratus; laetitia – laetus; tranquillus – tranquillitas*) which I supply to them.

Many of these Timed Writes can be quite simple, but nevertheless insightful: '*Ira mihi irata est. Depressio tristis est. Sunt in mihi capiti. Illi pugnant.*' They can also show beautiful complexity and authentic engagement with Latin and their own emotions (via clear understanding and application of the Mood Meter chart besides), as this standout composition does from a particularly loquacious Latin 1 student during a 5-minute Timed Write: '*In castellum mihi mentis sunt multi emotiones pugnantes semper. Ira, vir, ruber est. Laetitia, femina, flava est, et semper adiuvat me. Placiditas viridis est. Mihi placet placiditas multum, quia est tranquilla. Tristitia, caerulea, est tristissima. Emotiones non sunt amici. Laetitia pugnat Ira. Ira pugnat Placiditas. Placiditas et Tristitia non pugnant. Illi curreit semper. Sunt multa cubicula in mente*

pro omnis emotiones mihi. Omnes emotiones sunt confusi in mentis mihi, sed ego sum emotiones et mihi.' This, to me, shows clear evidence of i) Novice Mid-High Latin presentational writing skill and ii) expressing one's emotions in 'accordance with social context'. This student clearly understands how to express their own emotions via a Timed Write assignment (a clear social context) and *in comprehensible Latin*, besides.

Last, inspired by empirical evidence that has suggested that visible expressions of gratitude may positively affect wellbeing, and in service of practicing the 'E' expression of the RULER skills, I have had my Latin students compose gratitude letters in Latin since 2018. I have viewed these as important parts of my flourishing-centered 'interventions' in my classroom in support of emotional intelligence and student flourishing and, recently, the RULER skills.

The set-up for this activity can be very simple. I usually set aside two to three Fridays across a semester for the composition of these notes (3-5 per person) that students will hand-deliver (or mail) to important people in their lives for whom they are very grateful. As outlined in Seligman 2005, these can be very powerful moments for both the writers and the recipients. After watching students compose these for three years, I have seen the anecdotal subjective reports as to their efficacy: students regularly suggest that writing them was difficult (or even unwanted) but that delivering them resulted in a surge of positive emotion and a 'better day' overall. I have not yet kept anything like scientific empirical data as to their efficacy on supporting the wellbeing/flourishing of my Latin students, but the anecdotal evidence seems to suggest that they are a powerful tool in the SEL-informed teacher's repertoire. And, given their chances

for authentic Latin expression via these notes, they make for excellent chances for interpersonal communicative Latin writing (whether the person is a Latin speaker/reader or not—this makes for a communicative translation exercise, too!).

I here will reproduce a few touching examples (many written to me, as I've been the recipient of several hand-delivered notes; errors retained):

Latin 3 student: … *Gratias tibi ago semper, Magister! Me duces semper in lingua latina et in vita. Magister optimus fuisti et semper eris.*

Latin 1 student: … *Gratias, gratias, gratias, Magister… Classis Latina est dilecta mihi. Gratias pro omnibus. Tu laboras pro nos semper, et nos amomos classis!*

Latin 2 student: … *Frater, te amo. Gratias pro fraternitas tuo. Tu significas multum pro mihi. Gratias pro ludis optimis cum mihi. Exspecto te domi! Valeas, frater tibi.*

Latin 2 student: *Salva… (oops) salve, Magister. Gratias tibi ago pro anno optimo Latinitatis. Gratias pro classe—classe magnifica. Sum semper excitatus pro Lingua Latina. Tu nos adiuvas. Gratias iterum.*

Latin 2 student: *Gratus sum—valde gratus—pro omnia quae fecisti. Tu est multam bonus magister. Tu est mihi dilectus magister! Gratias pro tua benignitas, et bono consilio. Tu es optimus. Te revoco saepe. Habe bonum diem! Vale!*

Latin 2 student: *Multas gratias tibi ago pro optimum magister—tuo. Gratias pro activitates in classe, intelligentia tua, consilio tuo, benignitas tua, cura tua, et auxilio tuo. Habe bonum diem! Tu facis dies mihi melior. Vale.*

Student Feedback

What did students think of these features of my class? The anecdotal evidence was decidedly positive—glowingly so: my teacher evaluations commented on the importance of, and attachment to, these daily rituals and their helping students to feel heard, included, and a sense of belonging in my classroom. In one telling early (informal) survey I conducted, students used the following words to describe the SEL routines we had used: "heard", "seen," "helpful," "respected," "energized," "re-focused"; and, further, that this helped our Latin classroom feel "fun," "warm," "encouraging," "nurturing," "not scary," "open," "exciting," "energizing," "respectful," "inclusive," and "a place where I can always ask questions."

In one later targeted survey I performed with a simple Google Form, I asked students (28 respondents) about how much practice they received in the RULER emotional intelligence skills in Latin 1-2. (I asked them about the RULER skills in sum and for each RULER skill singly, but include here only the RULER skills in sum.) The results are encouraging:

Indicate your agreement with the following statement: In Latin 1-2, my instructor encouraged students to recognize, understand, label, express, and regulate our emotions (in Latin and English).
28 responses

- Strongly agree
- Agree
- Disagree
- Strongly Disagree

85.7%

10.7%
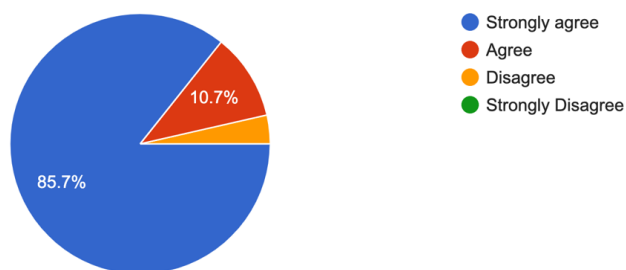
In addition, I asked them whether the classroom interventions we had made in the Latin language in class had been helpful to them as emotional regulation/character development strategies. I received similarly encouraging results:

Indicate your agreement with the following statement: In Latin 1-2, I practiced regulating my emotions with classroom mindfulness strategies.
28 responses

- Strongly agree
- Agree
- Disagree
- Strongly Disagree

71.4%

25%
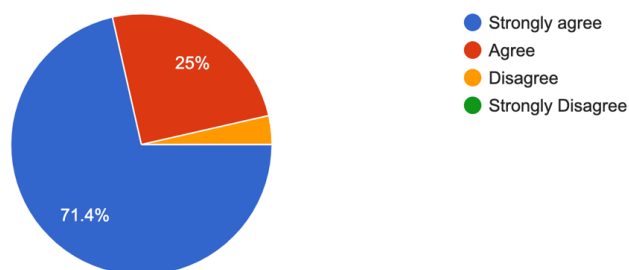
In both of the above questions, I received only one 'Disagree' response. Further, I was curious to see how they saw my role as emotional intelligence facilitator in the Latin classroom space. They responded thus:

Indicate your agreement with the following statement: In Latin 1-2, I felt emotionally safe in my class and emotionally supported by my teacher.
28 responses

● Strongly agree
● Agree
● Disagree
● Strongly Disagree

17.9%

82.1%
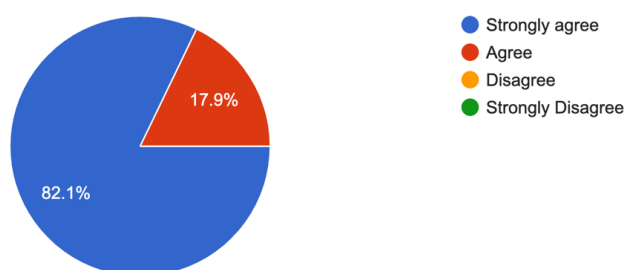
I was encouraged by these results, as developing a classroom culture of emotional support and safety is essential to an SEL-informed classroom's success.

Last, I wanted to see whether students felt that they were respected in their diverse identities in our Latin classroom as part of my aims to provide a culturally responsive educational experience. Very positive feedback was elicited:

Indicate your agreement with the following statement: In Latin 1-2, I felt that my teacher respected students' different identities, experiences, perspe...ltures. My teacher made all students feel welcome.

28 responses

- Strongly agree
- Agree
- Disagree
- Strongly Disagree

96.4%
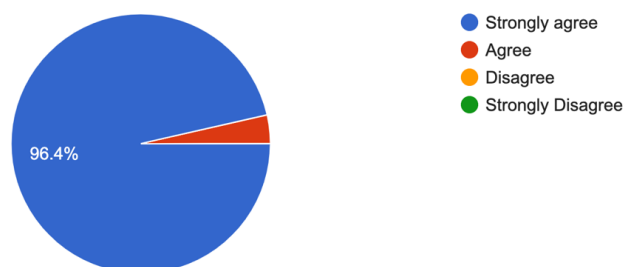
Further, more formal feedback elicited these written responses on students' experiences in my Latin courses:

I feel like this is the only class I have ever taken throughout my life where the emotional aspect was a factor in the classroom.

This class is an amazing place for me to learn about Latin and the history of Rome, and myself. This classroom gives me an opportunity to express myself and share my feelings without being afraid about other people judging me.

I certainly do feel more appreciated in this class, and my emotions are taken into deeper consideration.

He is very inclusive and understanding and he really respects everyone on what they think and feel.

So helpful and encouraging to everyone. Makes you feel like you belong.

He has helped me learn by creating a comfortable and accepting environment.

Fun, supportive, caring, inclusive.

Encouraging, inclusive, feel like I can be myself.

Throughout last year, and especially this year, [REDACTED] has created an engaging, supportive, and encouraging classroom environment. I am often stressed out by school, and all of the things going on in my life, but whenever I come to Latin class, [REDACTED] always helps me feel better about my day.

Honestly, I don't know where to start. [REDACTED] has always been there for my classmates and me, emotionally and in the classroom. He strives to have us excel no matter what, he was always open to help us if we struggled with something… [REDACTED] showed me that not only did he care about me as a student, he also cared about me as a person.

When I walk into his class, I am immediately greeted, and my mood is lifted every time. In class, he does a fantastic job of creating a safe and inviting environment and makes it very clear that he cares for each and every one of us.

I have taken away more from his class than any other, and I wish that all teachers were encouraged to teach in this style. I appreciated [REDACTED]'s empathy and understanding during times where I was having a rough day, because I knew I could talk to him about anything on my mind.

Currently, I'm taking Latin 1 with [REDACTED]. [REDACTED] goes above and beyond everyday to make his classroom a comfortable and safe environment for everyone. His philosophy is best described by a sign in his room. This sign says "Safe Space for all". I wholeheartedly believe [REDACTED] not only speaks this motto but practices it as well. As someone who previously struggled with talking in class, I truly feel like [REDACTED] creates a safe space where I'm comfortable sharing my opinions and talking in front of people. He does this simply through the respectful and encouraging tone in which he speaks to his students. It makes us feel like our contributions and opinions are valued.

I do not include these here as evidence of my possessing some unattainable,

unique teaching practice or special 'likeability'. Rather, I think much of my intentional crafting of an SEL-informed classroom that encourages emotionally intelligent behaviors and cultivation of emotional intelligence are borne out in this feedback. Notice that students in these narrative surveys repeatedly mention that my classroom space is 'inclusive'. Notice additional descriptors: 'safe,' 'comfortable,' 'respectful,' 'valued,' 'supportive,' 'accepting,' 'belonging.' Recall that one of the principal aims of my SEL practices is students' feeling included in their whole personhood, able to be part of the classroom community in their difference and in their similitude. I intentionally try to craft a classroom space that welcomes students; fosters belonging; focuses their attention; and presents them with an emotionally-safe community in which to try, to take risks, to be challenged, and to learn and grow.

SEL, I think, demystifies ways to do this in our classrooms (and, as I've shown, in a Latin classroom!) in a visible, regular, routinized way.

Conclusion

In this essay I set out to give the practicing Latin teacher readily implementable SEL routines to enhance inclusion and belonging for all students and to help all students to flourish as learners. Using the RULER Approach to introduce a systematic classroom emotional vernacular and framework, I then adapted some of RULER's SEL tools via Latin translation and adaptation for a language classroom. I then showed how I have used additional activities (beyond the RULER Anchor Tools) to practice the RULER skills in my Latin classes. I hope that these SEL tools are helpful to other Latin teachers who want to honor each learner as a whole, complex person.

Endnotes

1   For ways in which SEL can serve as a systemic mental health improvement tool for at-risk and marginalized youth see Taylor et al. 2017. Jagers 2016 argues for the 'transformational' power of SEL when combined with culturally responsive, liberatory, and critical pedagogies. For the above two citations, see CASEL's Equity and SEL webpage. Still, Simmons 2021 has highlighted the ways in which SEL, practiced in a non-culturally responsive way, can in fact further exclude marginalized students, serving as another 'behavioral management' tool. When I say 'culturally responsive', I draw on Geneva Gay's work in culturally informed and uplifting pedagogies (Gay 2010). I shall have in mind her definition of culturally responsive teaching: culturally responsive teaching is "using the cultural knowledge, prior experiences, frames of reference and performance styles of ethnically diverse students to make learning encounters more relevant to and effective for them." (31)

2   My classroom teaching is rooted in the educational philosophy of whole-person teaching. Accordingly, I view my role as one of facilitation for each student's journey toward, ultimately, flourishing as a whole human being. For whole-person teaching, see Trifone 2021, esp. parts 3-5. For the claim that flourishing constitutes the aim of education, see Kristjansson 2020. Kristjansson 2020 also contains an excellent defense of the view against critics and summary of other important versions of the (now) well-argued claim in the philosophy of education.

3   For more on the concepts of bandwidth loss and recovery, and their relevance for marginalized students, consult Verschelden 2017.

4   For more on Comprehensible Input in the Latin classroom, see Patrick 2015. Also see recent entire volumes in the 2019 The Classical Outlook and The Journal of Classics Teaching dedicated to the implementation of Comprehensible Input Theory in the Latin language classroom. Nieto 2010 argues persuasively for the need for language classrooms to be critical spaces that provide all students with the intellectual and emotional tools necessary for treating all people with 'fairness, respect, dignity, and generosity' (46, cited in Glynn et al. 2018). Additional distance SEL tools that can be adapted to the language classroom can be found in Hannigan and Hannigan 2021.

5   See Darling-Hammond xi in Durlak et al. 2015 for a helpful introduction and abundant references on the perceived needs for SEL.

6   For a summary of impact, see Mahoney et al. 2018. Also see Durlak et al. 2011. For further evidence connecting greater Emotional Intelligence and the flourishing of student-learners, also consult Chamiz-Nieto et al. 2021.
For cost-benefit analysis, see Belfield et al. 2015.

7   See Durlak 2015, 395-405.

8   See Jagers et al. 2018.

9   Boler 1999 presents a wide-ranging feminist critique of the (then) early Emotional Intelligence/Emotional Literacy educational movement. She asks deep questions about the tendency of emotional intelligence curricula to curb marginalized anger, and questions whether such curricula in fact could disempower young people. See especially chs. 2-4. Boler's analysis of Goleman 1995's original framework for emotional intelligence is also illuminating. For ways to incorporate Boler's critique into empowering uses of the emotions in the classroom, see Kretz 2020.

10   See Simmons 2019 and 2021.

11   See Simmons 2021, Kahler-Jones 2020.

12   Simmons has accused her former workplace, Yale Center for Emotional Intelligence (YCEI), of racism and tokenism. See Horta and Price 2021 in the Yale Daily News. Simmons worked to improve the YCEI's attention to cultural difference, and it is this author's belief that the RULER method, outlined in the following section, presents the best readily available SEL tool to make space for student emotional expression (when combined with culturally responsive teaching practices) in the classroom.

13   Gay 2010, 31. See above.

14   Ahmed 2015 serves as an excellent introduction to the ways in which the emotions serve as deeply socio-political phenomena.

15   A helpful breakdown of each of these teaching practices (with examples) can be found on the website of Brown University (The Education Alliance).

16   For an introduction to RULER, consult Hoffmann et al. 2020. Also consult the RULER website at the Yale Center for Emotional Intelligence. See above for Simmons's work to improve the cultural responsiveness of RULER and for her experiences doing so at YCEI.

17   Marc Brackett details the Mood Meter and its uses in schools in a presentation on his website. See Brackett 2020. The full English language version is also contained in Permission to Feel (Brackett 2019) and widely available online.

18   For more on healthy teacher-student boundaries, consult Venet 2019.

19   For a helpful meta-analysis regarding the effectiveness of mindfulness practices for both teachers and students Klingbeil and Renshaw 2018.
Klingbeil, D.A. Renshaw, T.L. (2018). Mindfulness-based interventions for teachers: A meta-analysis of the emerging evidence base. School Psychology Quarterly, 33(4) 501-511.

20   See Bailey 2020.

21   The seminal study to consult on this practice—and all 'positive psychology interventions'—is Seligman et al. 2005. For a recent study regarding the effectiveness of gratitude 'PPIs', consult Bono 2020.
PPIs, while increasingly popular, have also faced criticism. See, for instance, Woodworth et al. 2016.

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