CLAS 260: Gender and Sexuality in Ancient Greek Society

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office hour: Mon. 3-4, or by appt.

**Texts**

All assigned readings will be accessible from our WISE site.

**Course Description:** This course explores Greek attitudes towards gender roles and sexuality. Attitudes towards human sexuality and gender pervade all works of ancient Greece (as they do our culture). In this class we focus on some of the sources in which they are most salient, and which provide a variety of points of view. We make use of primary texts, such as medical texts, tragedy, comedy, didactic poetry, forensic speeches, the romance novel, philosophy, early lyric poetry, and early Christian writings. In addition, we make use of the evidence provided by material culture, especially the iconography of sculpture, funerary monuments, and vase paintings. We use secondary scholarship to enhance our analysis of these texts, but we also analyze the secondary scholarship itself for attitudes about human sexuality and gender.

**Topics include**: misogyny, gender construction, attitudes towards the human body, conception and pregnancy, (female) virginity, hysteria, marriage, rape, seduction, female and male desire, homosexuality/homosociality, rites of passage, education, athletics, military discipline, inheritance, social and legal control of family, sexuality.

**Grading**:

*reading journal* **30%**

 **Due by 10:00 AM each day of class, uploaded as a doc/pdf file to our WISE site; respond to the question posed under “assignments” on our WISE site. You are permitted to skip one assignment.**

 *Purpose:* hone ability to find and summarize main points of a reading, as guided by the assignment question; prepare for in-class discussion; work on critical analysis of primary and secondary sources.

*attendance and participation* **10%**

 **You are allowed two absences, if you inform me in advance.**

*Goals*: practice speaking coherently in public; use discussion with peers to sharpen understanding and analysis of class content (rather than simply answering a question).

*in-class presentation* **5%**, on readings which extend beyond that assigned to the class (must provide a handout, 7 minutes allotted). I will assign a specific reading to you, based on your answer to the questionnaire concerning your interests handed out on the first day of class.

 *Goals*: practice speaking coherently in public; hone ability to find and summarize main points of a reading; find connections between the reading and the class's assigned reading.

*2 in-class tests*, **30% total** (commenting on a mini-packet of passages extracted from the assigned reading and in-class handouts, choose 2 out of 3 provided)

 *Goals*: show knowledge of class content; find connections between the various assigned readings; demonstrate how the readings connect to the larger themes of the class, taking into account the genre, medium, audience, and relative date of the primary sources, and the theoretical framework, goals and biases of secondary sources.

*final exam* **25%** (2 hrs, commenting on a mini-packet of passages extracted from the assigned reading and in-class handouts, choose 2 out of 3 provided)

 *Goals*: same as above

**Student Learning Outcomes**

At the end of this course, you will have a good sense of current scholarly interpretations of ancient Greek attitudes towards gender and sexuality, including, but not limited to feminist and queer studies frameworks. You will also have a sense of the range of evidence available to study ancient Greek society, and the kinds of issues scholars encounter when studying the ancient world:

 differential preservation of text types and voices

sparse sources spread across a large time period and area

 bias (our own, and the ancient writer's/artist's)

 limit on what kinds of questions we can answer

mismatch between present-day and ancient concepts and categories

 interaction between genre, content, and viewpoint

 using sources out of context

 bias and distortion of sources in earlier scholarship.

You will be able to compare and analyze different types of sources with regard to ancient Greek attitudes towards gender and sexuality, and you will be able engage in and critique other scholars' analysis of primary sources from the ancient world. In turn, you will have a better sense of your own perspective on the subject, both what it is and why.

This class addresses several of the core learning outcomes of the Classical Studies Program and the Women and Gender Studies Program, as well as meeting the reuqirements of the Interpreting Texts segment of our General Studies Program:

**Classical Studies Program Learning Outcomes:**

LO #1: Demonstrate a critically informed understanding of the various cultures of the ancient Mediterranean world, including primarily Greek, Roman, and/or Near Eastern civilizations.

LO #3: Apply research skills and show familiarity with philological, historical, and archaeological approaches to the study of the ancient world.

LO #4: Demonstrate evidence of critical thinking skills.

LO #5: Demonstrate discipline-based and interdisciplinary writing and presentation skills.

**Women's and Gender Studies Learning Outcomes:**

LO #1: Identify and analyze a diverse range of historical and contemporary feminisms.

LO #2: Articulate and apply theories of feminism and gender to a variety of social, political, and cultural issues.

LO #3: Recognize and analyze intersections between gender and other axes of social identity and power such as race, class, or nation.

LO #4: Integrate knowledge, perspectives, and/or methods from multiple academic disciplines.

**Interpreting Texts Learning Outcomes:**

LO #1: Comprehend the significance of form, including styles or genres, in textual communication

LO #2: Understand the challenges involved in textual interpretation and various strategies to address them

LO #3: Demonstrate ability to distinguish the dynamic relations among author, reader, and text.

**Willamette's Credit Hour Policy** holds that for every hour of class time there is an expectation of

2-3 hours work outside of class. Thus, for a class meeting three days a week you should anticipate

spending 6-9 hours outside of class engaged in course-related activities. Examples include study

time, reading and homework assignments, and research projects.

Please tell me about any **disabilities** that will affect your participation in this course. I will respect

any accommodations authorized by the Office of Disabilities Services.

**Plagiarism and cheating** is not tolerated in this class. For more information on the consequences

## see http://www.willamette.edu/cla/dean/policies/plagiarism.html.

## SYLLABUS

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|  |  | Part 1: Misogyny in Ancient Greece and the History of Gender Studies in Classics |
| 1 | 1/18 | Introduction |
|  | 1/20 | MARTIN LUTHER KING, JR. DAY CELEBRATED, NO CLASS |
| 2 | 1/23 | selections from Archilochus, pp. 2-5 from *Greek Lyric Poetry*, trans. M. L. West, (1994) Oxford, provided as handout on the first day of class, also available on WISE site as "Archilochus\_Semonides.""Classics and Feminism," pp. 1-32, in McManus, B. F. (1997) *Classics and Feminism: Gendering the Classics*. New York.HAND IN "INTERESTS" FORM, handed out on first day of class, and also available on WISE site. |
|  |  | Part 2: Managing the Female Body: Medicine and Myth |
| 3 | 1/25 | Dean-Jones, L. (1991) "The cultural construct of the female body in Classical Greek science," in *Women's History and Ancient History,* ed. S. B. Pomeroy. Chapel Hill, N. C.: 111-37.Extracts of Greek medical texts about the female body and conception: “Women and Medicine” |
| 4 | 1/27 | myths of Io and her descendants, Apollodorus, *Bibliotheca* 2.1-2, download from our WISE site (“The Story of Io”)extracts of Greek medical texts, on hysteria and the uterus, download from our WISE site (“Womb”)"The Wandering Womb," pp. 12-25, in Lefkowitz, M. R. (1981) *Heroines and Hysterics*. New York. |
| 5 | 1/30 | Aeschylus' *Suppliants*, trans. A. Poochigian (2001, Baltimore) |
| 6 | 2/1 | Aeschylus' *Suppliants* |
| 7 | 2/3 | Aeschylus' *Suppliants* Zeitlin, F. I. (1996) "The Politics of Eros in the Danaid Trilogy of Aeschylus," pp. 123-71 in *Playing the Other: Gender and Society in Classical Greek Literature*. Chicago and London. |
|  |  | **Part 3: Female Desire: Aphrodite and Sappho**  |
| 8 | 2/6 | *Homeric Hymn to Aphrodite*, pp. 42-50 from Athanassakis, A. N. (2004) *The Homeric Hymns*. Baltimore. |
| 9 | 2/8 | Sappho’s poetry (from Raynor, D. J. and A. P. M. H. Lardinois (2014) *Sappho: A New Translation of the Complete Works*. Cambridge and New York, also available as an e-book), with parallels from Alcman (from *Greek Lyric Poetry*, trans. M. L. West, (1994) Oxford), on WISE site as two separate files |
| 10 | 2/10 | Sappho's poetry, with parallels from AlcmanStigers, E. S. (1981) “Sappho’s private world,” pp. 45-62 in *Reflections of Women in Antiquity,* ed. H. P. Foley. New York, London and Paris. |

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|  |  | **Part 4: Women in Tragedy**  |
| 11 | 2/13 | selections from Rehm, R. (1994) *Marriage to Death: The Conflation of Wedding and Funeral Rituals in Greek Tragedy*, pp. 3-29. |
| 12 | 2/15 | Foley, H. (2001) "The Politics of Tragic Lamentation", pp. 19-33 in *Female Acts in Greek Tragedy*. Princeton and Oxford.Start Sophocles *Antigone*, trans. W. Tyrrell, L. Bennett (2009) |
| 13 | 2/17 | Sophocles *Antigone* |
| 14 | 2/20 | IN-CLASS ASSIGNMENT #1 |
| 15 | 2/22 | Euripides’ *Hippolytus*, trans. G. Theoridis (2010) |
| 16 | 2/24 | Euripides’ *Hippolytus* Konstan, D. (1994), "Before the Novel: Passion and Power," pp. 170-86 in *Sexual Symmetry: Love in the Ancient Novel and Related Genres*. Princeton, N. J. |
| 17 | 2/27 | Euripides’ *Hippolytus* Zeitlin, F. I. (1996), "The power of Aphrodite: Eros and the boundaries of the self in Euripides' *Hippolytus*, pp. 219-84 from *Playing the Other: Gender and Society in Classical Greek Literature*. Chicago and London. |

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|  |  | **Part 5: Pedasty and Pedagogy:War, Sports and the Symposium** |
| 18 | 3/1 | selections from Plato *Laws* (trans. T. J. Saunders, 1970, London and New York), and Xenophon, *Constitution of the Spartans* (trans. J. Moore, 1975, Berkeley and Los Angeles) |
| 19 | 3/3 | Selections of Greek lyric poetry: Semonides, fr. 1 (p. 16, see "Archilochus\_Semonides" handout), Callinus, fr. 1 (p. 21), Tyrtaeus, fr. 2, 4, 5, 10, 11, 12, 19, 23a (pp. 25-7), Mimnermus, fr. 1-8 (pp. 21-30), Theognis, ll. 39-52, 69-72 (pp. 65-6), Solon, fr. 4, 27 (pp. 74-5, 80), all from *Greek Lyric Poetry*, trans. M. L. West, (1994) Oxford, on WISE site as "Greek Lyric Poetry" |
| 20 | 3/6 | Dyne, W. R. (2005) "Light in Hellas: How German classical philology engendered gay scholarship," pp. 341-56 in *Journal of Homosexuality* 49, download from JSTOR Dover, K. (1989), "The Dorians," pp. 185-95 in *Greek Homosexuality*,2ndedn. Cambridge, Mass. |
| 21 | 3/8 | Miller, S. G. (2004) "The world of Greek athletics," pp. 11-19 in *Ancient Greek Athletics*. New Haven and London.selections from Scanlon, T. (2002) *Eros and Greek Athletics*. New York, pp. 199-219, 236-64, 271-3 |
| 22 | 3/10 | Bremmer, J. M. (1990) "Adolescents, *symposion*, and pederasty," pp. 135-48 in *Sympotica: A Symposium on the Symposion,* ed. O. Murray. Oxford. |
|  |  | **Part 6: Sex and the State** |
| 23 | 3/13 | Apollodorus/ [Demosthenes], *Against Neaera*, trans. V. Bers (2003), pp. 151-94 from *Demosthenes: Speeches 50-59*. Austin, Tx.Patterson, C. (1994) "The case against Neaira and the public ideology of the Athenian family," pp. 199-216 in *Athenian Identity and Civic Ideology,* eds. A. L. Boegehold and A. C. Scafuro. Baltimore, Md. |
| 24 | 3/15 | Lysias, *On the Murder of Eratosthenes*, trans. C. L. Falkner (2001)Cohen, D. (1991), "The law of adultery," pp. 98-132 in *Law, Sexuality, and Society: The Enforcement of Morals in Classical Athens*. Cambridge. |
| 25 | 3/17 | Lysias, *Against Simon*, trans. W. B. Tyrrell (1997)Ormand, K. (2009) "Legal and illegal sex in ancient Greece," pp. 75-90 in *Controlling Desires: Sexuality in ancient Greece and Rome*. Westport, Conn. |
|  |  | Aeschines, *Against Timarchus*, trans. Charles Darwin Adams, (Cambridge, MA: Harvard University Press; London, William Heinemann Ltd., 1919). |
| 26 | 3/20 | Foucault, M. (1985), pp. 1-32, 185-203 in *The Use of Pleasure: Volume 2 of the History of Sexuality*, trans. by R. Hurley. New York. |
|  |  | ABSTRACTS FOR NORTHWEST UNDERGRAD CONFERENCE ON THE ANCIENT WORLD DUE |
| 27 | 3/22 | Plato *Republic*, 427c ff., trans. B. Jowett (1892) |
| 28 | 3/24 | IN-CLASS ASSIGNMENT #2 |
|  | 3/27-31 | SPRING VACATION |
| 29 | 4/3 | Aristophanes *Lysistrata*, anonymous translator |
| 30 | 4/5 | Aristophanes *Lysistrata* |
| 31 | 4/7 | Aristophanes *Lysistrata*Pelling, C. B. R. (2000) "Lysistrata and others: constructing gender," in *Literary texts and the Greek historian*. London and New York. |
|  |  | **Part 7: Philosophical Eros** |
| 32 | 4/10 | Plato, *Symposium*, trans. S. Benardete |
| 33 | 4/12 | Plato, *Symposium* |
| 34 | 4/14 | Plato, *Symposium*Halperin, D. M. (1990), "Why Is Diotima a Woman?," pp.113-151 from *One Hundred Years of Homosexuality: And Other Essays on Greek Love*. New York. |
| 35 | 4/17 | Boyarin, D. (2006) "What do we talk about when we talk about Platonic love?," in *Toward a Theology of Eros: Transfiguring Passion at the Limits of Discipline,* eds. V. Burrus and C. Keller. New York: 3-22.Plutarch *Amatorius*, trans. E. L. Minar *et al*., from *Plutarch's Moralia IX* (1961, Cambridge, Mass. and London) |
|  | 4/19 | SSRD, NO CLASS |
|  |  | **Part 7: Greek Romance** |
| 36 | 4/21 | Achilles Tatius, *Leucippe and Cleitophon*, trans. K. Plepelits, pp. 387-416 in Reardon, B. P. (ed.) (1989) *Collected Ancient Greek Novels*. Berkeley. FIX |
|  | 4/22 | NORTHWEST UNDERGRAD CONFERENCE ON THE ANCIENT WORLDextra credit for attending! |
| 37 | 4/24 | Achilles Tatius, *Leucippe and Cleitophon* |
| 38 | 4/26 | Achilles Tatius, *Leucippe and Cleitophon*  |
| 39 | 4/28 | K. Haynes (2003) "Contextualising the feminine," pp. 18-43 in *Fashioning the Feminine in the Greek Novel*. London and New York. |
| 40 | 5/1 | *Acts of Thecla*, *Martyrdom of Perpetua*, *Acts of Thomas*, from Ehrmann, B. D. (2003) *Lost Scriptures: Books That Did not Make It into the New Testament*. Oxford.M. Aubic, "Reversing romance?: *The acts of Thecla* and the ancient novel," pp. 257-72 in Hock, R. F., J. B. Chance and J. Perkins (eds.) (1998) *Ancient Fiction and Early Christian Narrative*. Atlanta, Ga. |