

Syllabus

Women in Ancient Greece and Rome

Essential Information

Class Time: TR 9:30-10:45

Location: LH 138

Textbooks:

- Fantham et al., *Women in the Classical World*
- Lefkowitz and Fant, *Women's Life in Greece and Rome*
(Some selections are reproduced on the [Internet](#))
- [Euripides, Medea](#) (Available online or in an edition of your choice)
- [Aristophanes, Lysistrata](#) (Available online or in an edition of your choice)

Note: READING ASSIGNMENTS SHOULD BE COMPLETED BEFORE CLASS. Since we draw directly from these reading in class discussion, it's a good idea to bring your books to class. Readings linked in the syllabus are available on the Internet (and sometimes only there). Download readings ahead of time to be sure you have what you need.

Your professor:

- Dr. Andrea Deagon.
- Office: LH 273.
- Phone: 910-962-3870 (office); 512-2729 (cell)
- Office Hours: TR 11-2 pm, MW 2-3 pm, or by appointment
- Email: deagona@uncw.edu

Communicating with me:

The best way to be sure that I understand your individual issues and problems is to come to me during my office hours, or make an appointment to see me at another time. You may call me or send me emails. You may not get immediate responses with emails; if you don't, please raise your issue in person with me before or after class or during my office hours.

Catalog description: CLA 330. Women in Ancient Greece and Rome (3) Prerequisite: Sophomore standing. Women in ancient Greece and Rome through documentary, artistic and literary sources. Women's economy and community, medical issues, slavery, religion, construction of gender roles, and images of heroines in literature and the arts.

About the course: CLA 330 provides students with an overview of the material, social, and experiential aspects of women's lives in Classical Antiquity. Focused on readings from primary sources, and supported by critical tools from feminist, postcolonial, and other critical perspectives, it addresses issues such as the construction of gender and sexuality, the social strategies of disenfranchised groups, and the ways in which economic changes, patterns of

warfare and immigration, and other historical factors can instigate change in social, class, and gender roles. Using women's experience as a focal point, it follows 1000 years of intercultural and historical change in institutions (democracy, slavery), intellectual categories (science, philosophy, medicine); customs (division of labor; religious practice) and intellectual frameworks (public vs. private; views of status; humanism).

Course Goals:

Explore the lives, perceptions and accomplishments of women in ancient Greece and Rome in the context of their own society. This means:

- situate women's lives and experience within the diverse cultures of Classical antiquity, and chart historical developments in women's social positions as instigated by political, economic and other changes (HP1);
- explore the ideas of "public" vs "private" and other conceptual categories in how women were seen by others and saw themselves (HP1; HP 4);
- demonstrate awareness of philosophical, scientific and medical assessments of women (HP1);
- gain familiarity with issues like public life, property ownership, employment, and religious practice (HP1); and
- demonstrate awareness of the ways in which women defined and were defined by Greco-Roman concepts of family and household (HP1).

Use source material and critical methodology to elicit information from our sometimes scant and problematic sources. This means:

- become familiar with a variety of primary sources (e.g. archeological reports, documentary papyri, epigraphical evidence, literary texts; art and iconography) that inform us about ancient women's lives (HP2);
- study critical perspectives such as feminisms and post-colonial theory for perspective on complex issues (HP2); and
- note historical and social processes such as immigration/emigration, economic upheaval, warfare, and technological change on women's status (HP2).

Develop an understanding of how the different cultures of Classical antiquity interpreted women. This means:

- Observe the different ways femininity is constructed in different times, places, and subcultures in the Greco-Roman world (HP3);
- note how issues like citizenship, slavery, or high status change what it means to be a woman;
- build awareness of complex areas such as the construction of sexuality, and how different sources support or challenge conventional views (HP3);
- observe the difference in women's roles in different parts of the Greco-Roman world (such as Germany and Egypt) and across time (HP3); and
- observe how myth is used to both acknowledge and control women's potential transgressions (HP3).

Maintain a dialog between our own culture and expectations with those of ancient women. This means:

- be aware of how we construct modern femininity, including such problematic concepts (for the Greeks) as “freedom” “independence,” “fulfillment,” and “rights” (HPA 3; HPA 4);
- use (with caution) the tools of anthropology, psychology, literary and cultural theory, and other disciplines to get a handle on complex issues in Classical antiquity (HPA 4);
- To learn the uses (and limits of usefulness) of the sources available to us in interpreting the lives of ancient women (such as mythology, the poetry and letters of women, literature about women, philosophical and medical writings, pictorial and archeological evidence, documentary papyri, and comparative ethnology) (HP4); and
- maintain awareness of both the ways in which ancient women's lives find parallels in the modern West, and the ways in which our own expectations may lead to misapprehensions (HP1).

Write effectively about the material. This means:

- master primary source materials, and how to locate good ones and interpret them.
- learn from and effectively use academic secondary sources (HPA 1, WI 1);
- support arguments effectively from primary and secondary sources, and cite sources fully and appropriately (WI 1, WI 2, WI 3);
- use appropriate methodologies to guide and support your own interpretations (WI 4, WI 5);
- Make critical interpretations both of the literature and of secondary source materials, effectively summarizing both in a way that supports your own arguments (WI 1; WI 2); and
- use these abilities to critique the work of other students, and interpret and respond to critiques of your own work (WI 5).

And finally

- To understand all of this both intellectually and from the heart.

Course Requirements:

Participation:

This class depends on participation – it is through participation that we explore our own and others’ ideas, unite the different information and theoretical perspectives we have achieved through our individual research paths and life experiences, and gain a more complete understanding of women’s lives in antiquity.

Class discussion and participation are vital not just for your grade, but for developing an understanding of the topics we are investigating. Class will usually be organized around your

responses to the primary source texts we have read, whether they are in the sourcebook (Lefkowitz and Fant) or embedded in the textbook (Fantham et al.).

In emphasizing discussion, we are really using a modern version of antiquity's ways of learning and deciding. In the ancient world, where literacy was not as pervasive, ideas were explored and conclusions were reached through talking. Debate was central to life, and you were not expected to read and assimilate information in a vacuum. Since we do live in the modern world, in this class we will get a lot of our information from solitary reading. But discussion can open different perspectives and mature our own ideas.

Requirements and Assessment:

- **Attendance:** Since much of this class is based on discussion, class attendance is mandatory. (In addition, we cover material fairly quickly, and if you don't attend you will fall behind.) If you miss more than three classes during the semester, you will lose 2 points from your final grade for every class missed. Classes may be missed and work made up in some circumstances: documented university-related activities (e.g. athletic competitions of class field trips), documented medical difficulties, and a few other documented events (e.g. court dates). When you know you will be absent, let me know ahead of time, and remind me with an email the day before you will be absent. Two late arrivals / early departures count as an absence.
- **Chapter Quizzes (10%):** Almost every class period, you will turn in a short take-home quiz on the readings assigned for that day. These are due at the beginning of class. You may print them out, or write out the answers (both the letter and the name/ word/first few words) on your own paper. Two Chapter Quiz grades will be dropped.
- **Short Assignments (10%):**
 - Several in-class quizzes will be given throughout the term. These will typically require comment on a quote or scene, or using terms and ideas studied in class. Particularly good work on these will add up to 20 points to your short assignments grade.
 - There are four writing assignments, which are brief responses to a focus question (a page or so). Particularly good work on these will add up to 50 points of extra credit to your short assignments grade.
 - Written assignments must be turned in at the beginning of the class period for which they are assigned. All assignments must be turned in hard copy; I will not accept assignments via email.
 - All in-class quizzes will be at the beginning of class, so you must be on time to take the quiz.
 - Quizzes may not be made up, except in the case of documented illness, documented family emergency, documented court dates, or documented University-related extracurricular activities.

- **Source use and citation exercise (10%):** A 2-3 page discussion of a set topic, using assigned primary and secondary sources, which must be properly incorporated into the argument and cited correctly. Rewrites are allowed within 2 weeks of the paper's return to you.
- **Essay (10%):** A 3 page essay response, chosen from a list of prompts I will provide, centering on one primary source, and incorporating at least one other primary source and at least one secondary source. Rewrites are allowed within 2 weeks of the paper's return to you.
- **Research Paper (20%):** A 4-5 page paper on some aspect of the material covered in class, or related topics, incorporating both primary and secondary sources.
- **Two Tests (20% each, total 40%):** Including factual and essay questions.

Grade Scale:

- A = 100-93, A- = 92-90
- B+ = 89-87, B = 86-83, B- = 82-80
- C+ = 79-77, C = 76-73, C- = 72-70
- D+ = 69-67, D = 66-63, D- = 62-60
- F = 59 or below

Student Learning Outcomes for Historical and Philosophical Approaches:

- **HPA 1.** Describe and explain various historical, philosophical, or religious facts, themes, and issues of global human experience of the past and/or present.
- **HPA 2.** Analyze and interpret evidence on historical, philosophical or religious events or positions critically and systematically, including causal relationships.
- **HPA 3.** Demonstrate an understanding of the historical, philosophical, or religious construction of differences and similarities among groups and regions.
- **HPA 4.** Draw on global historical, philosophical, or religious perspectives to evaluate contemporary problems/issues.

Student Learning Outcomes for Writing Intensive Courses:

- WI 1.** Locate appropriate sources of information to support written arguments.
- WI 2.** Evaluate and use evidence to generalize, explain, and interpret content.
- WI 3.** Demonstrate an understanding of the ethical use and citation of the ideas of others used as supporting material in written work.
- WI 4.** Demonstrate the ability to write critically, using the conventions of the discipline covered in the course.
- WI 5.** Analyze and evaluate the claims, arguments, and theories presented course materials using appropriate methods (such as logical analysis and the identification of fallacies).

Class and University Policies:

Respect and Professionalism:

- Please silence your cell phone and do not make calls, access applications or text during class. If you have a personal, urgent matter for which you need to be on call, please let me know in advance.
- Laptops (I pads, etc.) are permitted for taking notes and accessing online material, or even applying what we're learning to future drill or homework materials – until the first time someone is observed doing something other than these accepted uses, at which point all laptops will be banned from class.
- If we are working as a class, you are expected to listen courteously to whoever is answering or speaking to the class, and address your questions and comments to me.
- If we are working in groups, you are expected to remain on task; the only gossip allowed is what you get from, say, Martial or Catullus, or any other ancient author who cares to share any.

Academic Honesty

All members of UNCW's community are expected to follow the academic Honor Code. Please read the UNCW Honor Code carefully (as covered in the UNCW Student Handbook). Academic dishonesty in any form will not be tolerated in this class. Please be especially familiar with UNC-W's position on plagiarism as outlined on in the UNCW Student Handbook. Plagiarism is a form of academic dishonesty in which you take someone else's ideas and represent them as your own. Here are some examples of plagiarism:

1. You write about someone else's work in your paper and do not give them credit for it by referencing them.
2. You give a presentation and use someone else's ideas and do not state that the ideas are the other persons.
3. You get facts from your textbook or some other reference material and do not reference that material.

Religious Observance Policy

In accordance with NC SL 2010-211, you are entitled to two excused absences for religious observances per academic year. You must inform me in writing the first week of class if you will be missing any classes due to religious observance and using one of the two permissible absences for the academic year. In addition, please inform the Registrar the first week of class who will then confirm your intentions to miss class with the impacted course instructors. Any absence for religious purposes will be considered unexcused unless you submit the request in writing the first week to both me and the Registrar.

The UNCW Statement on Diversity in the University Community

As an institution of higher learning, the University of North Carolina Wilmington represents a rich diversity of human beings among its faculty, staff, and students and is committed to maintaining a campus environment that values that diversity.

Accordingly, the university supports policies, curricula, and co-curricular activities that encourage understanding of and appreciation for all members of its community and will not tolerate any harassment or disrespect for persons because of race, gender, age, color, national origin, ethnicity, creed, religion, disability, sexual orientation, political affiliation, marital status, or relationship to other university constituents. Students with Disabilities information and resources available at

<http://www.uncw.edu/stuaff/disability/>

Zero Tolerance Policy

UNCW practices a zero tolerance policy for violence and harassment of any kind, so please do not violently harass your fellow students, me, or anyone else. For emergencies contact UNCW CARE at 962-2273; Campus Police at 962-3184; or Wilmington Police at 911. For University or community resources visit: <http://www.uncw.edu/safe-relate/campusResources.htm>. Violence prevention information and resources available at <http://www.uncw.edu/safe%2Drelate/>.

The Learning Center

The Learning Center offers assistance of various sorts to students, including feedback on writing, which can be very useful in a writing-intensive course. For info, go to:

<http://www.uncw.edu/ulc>

Topics and Readings

Aug. 23, Thursday	<i>Introduction to the Greek world; The Greek Pantheon</i> If you are not familiar with Greek gods and goddesses, see this summary .
Aug. 28, Tuesday	<i>Sources; Homeric Women I: Maidens: Persephone, Demeter, Nausicaa</i> Reading: Fantham 10-33; Homeric Hymn to Demeter ; Sue Blundell, Olympian Goddesses
Aug. 30, Thursday	<i>Homeric Women II: Marriage, wives: Circe, Penelope, Andromache</i> Reading: Fantham 33-39, 44-49; Homer Excerpts
Sept. 4, Tuesday	<i>Archaic Misogyny</i> Reading: Fantham 39-53; L&F #54-58; Hesiod Excerpts (full text here)
Sept. 6, Thursday	<i>Early Women Poets</i> Reading: Review Fantham 15-17; L&F #1-9, 160, 162; Sappho's Poems translated by Julia Dubnoff
Sept. 11, Tuesday	<i>Spartan Women</i> Fantham 56-67; L&F 91-100, 72
Sept. 13, Thursday	<i>Athenian Women I: Overview</i> Reading: Fantham 68-83; L&F # 73-74, 225-30
Sept. 18, Tuesday	<i>Athenian Women II: Religion</i> Reading: Fantham 83-101, 115-118; L&F #383-5, 391, 397-9, 402-3, 406
Sept. 20, Thursday	<i>Athenian Women III: Daily Life</i> Reading: Fantham 101-109, 115-118, L&F # 65, 286-8, 317-18, 322-5 Source and Citation paper due
Sept. 25, Tuesday	<i>Athenian Women IV: Law and Politics</i> Reading: Fantham 109-125; L&F # 77-90, 338-40
Sept. 27, Thursday	Artistic Representations of Women
Oct. 2, Tuesday	<i>Medea</i> Reading: Euripides, Medea , L&F # 28-35, 59-67

Oct. 4, Thursday	<i>Lysistrata</i> Reading: Aristophanes, Lysistrata
Oct. 9, Tuesday	Fall Break
Oct. 11, Thursday	<i>Amazons</i> Reading: Fantham 128-135, L&F # 164
Oct. 16, Tuesday	MIDTERM
Oct. 18, Thursday	<i>Hellenistic Women I</i> Reading: Fantham 136-155, L&F # 101-6, 283, 425-37
Oct. 23, Tuesday	<i>Hellenistic Women II</i> Reading: Fantham 155-168; L&F # 303-16, 363-82
Oct. 25, Thursday	<i>Female Body; Female Voice;</i> Reading: Fantham 169-181; L&F # 10-27 Essay due
Oct. 30, Tuesday	<i>Medicine</i> Reading: Fantham 181-203, L&F # 341-57
Nov. 1, Thursday	<i>Rome: Early Republic</i> Reading: Fantham 211-242; L&F # 165-6
Nov. 6, Tuesday	<i>Etruscan Women</i> Reading: Fantham 243-59
Nov. 8, Thursday	No Class
Nov. 13, Tuesday	<i>Republican Rome</i> Reading: Fantham 260-279; L&F # 51-3, 167-73 Research Paper Proposal due
Nov. 15, Thursday	<i>The New Woman</i> Reading: Fantham 280-93; L&F # 68-71, 75, 174-8
Nov. 20, Tuesday	<i>Age of Augustus</i> Reading: Fantham 294-329; L&F # 243-7, 252-66
Nov. 22, Thursday	Thanksgiving Holiday
Nov. 27, Tuesday	<i>Women of Pompeii and Roman Egypt</i> Reading: Fantham 330-44; L&F # 179, 195-6, 283-4, 293, 425, 428-9, 148-59; (optional) visual images of Pompeii

Nov. 29, Thursday	<i>Later Empire</i> Reading: Fantham 345-94; L&F # 180-190, 277-82, 295-302
Dec. 4, Tuesday	<i>Summary and Review</i>
Dec. 6, Thursday	Research paper due
Dec. 11 , Tuesday	Final Exam, 8:00-11:00 AM