Sexuality and Gender in the Ancient Greek World
CX247-30/CX347-30

Autumn Term 2015: Sex and gender before and beyond classical Athens

Lecture Times: Monday 4-6: Social Studies S0.19

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Office hours: Tuesday 2-3pm, Wednesday 12noon-1pm

Module web pages: http://www2.warwick.ac.uk/fac/arts/classics/students/modules/sex/
Course Overview
The study of gender and sexuality in the classical world is a relatively new field of enquiry, which has really only developed over the last twenty or thirty years. It remains one of the most vigorous and challenging areas of classical scholarship, a battleground where many claims are still contested. It is also one of the most truly interdisciplinary research areas, where theories and methodologies drawn from politics and sociology, anthropology, feminism, psychoanalysis and lesbian and gay studies can all be validly employed.

The ancient Greek world occupies a unique position in this interdisciplinary debate, as the most conspicuous example of an apparently other sexual universe – often caricatured as a ‘Reign of the Phallus’ – which shoulders the burden of proof for the cultural, constructed nature of human sexuality.

Currently there is a great deal of dispute between scholars over the nature of Greek sexuality and the position of women in Greek society. Although students need to identify areas of debate in every topic they cover, this is particularly vital for students of ancient sexuality. You will be studying ‘modern interpretations of Greek sex and gender’ as much as you are studying ‘Greek sex and gender’; and many of the books on the bibliography represent important contributions to the debate rather than important contributions to the study of the ancient world.

In this module above all, it is impossible to reconstruct an eirenic (consensual) picture of Greek gender and sexuality without paying attention to modern debates and arguments, and your aim should be to understand a range of these arguments, and their strengths and limitations as interpretations of and responses to the ancient evidence.

Students will be expected to come to each session with a decent knowledge of the basic themes of the course, as well as the ancient sources and key secondary analysis specified for that session, and to be able to contribute to discussions. There will be some kind of discussion in each session, not just in the smaller group seminars.
Aims and Objectives

Knowledge
The course is intended to give students knowledge of:

• the texts and materials which relate to the study of gender and sexuality in Ancient Greece.
• modern theories of sexuality, including the work of Michel Foucault, and gender, including the work of Judith Butler.
• ancient debates and discourses of sexuality
• modern debates about ancient sexuality and the use of ancient material to support different argumentative positions

Analysis and Critique
The course is intended to enable students:

• to assess ancient and modern debates critically.
• to construct their own arguments based on their assessment of modern debates and ancient materials.
• to communicate their ideas in the form of written essays.
• to engage in constructive debate with other members of the group, defending and/or modifying their arguments.

Assessment
The module is assessed through submitted essays (two essays, together contributing 50% of the course mark) and by written examination (50%).

Assessment deadlines:

Your essays must be submitted in both electronic and hard copy by the deadline.
• The electronic copy must be uploaded to Tabula (at http://www2.warwick.ac.uk/fac/arts/classics/students/esubmission/) by the deadline specified. Don’t leave it till the last minute: computer/connectivity problems are not an allowable mitigating circumstance!
• The hard copy must be handed in to the Department office.

Extensions are only given under specific circumstances: see the undergraduate handbook (http://www2.warwick.ac.uk/fac/arts/classics/students/) for details of mitigating circumstances, and the process to follow if you find yourself in need of an extension.

If you are in any doubt or difficulties regarding assessed work, please contact the module convenor for advice.

Assessment criteria
This module uses the standard assessment criteria, which differ slightly for second and third/fourth year students – see http://www2.warwick.ac.uk/fac/arts/classics/students/guidance/essays/#Marking

When your submitted essay has been marked you will have the opportunity to receive one-to-one feedback and suggestions for improvement for future essays/exams from the module convenor.
Plagiarism warning
Careful and detailed citation of the primary and secondary sources you have used, and acknowledgement of the work of the scholars you have read, is good practice, is rewarded in the marking criteria, and should prevent your work from coming under suspicion of plagiarism.

For further advice on referencing, see the Undergraduate handbook, and the university tutorials on referencing and plagiarism avoidance at http://plato.warwick.ac.uk.

You must submit your essay by 12 noon in both hard copy (handed into Department Office) and electronically (uploaded to Tabula)

1. What can we learn about Greek discourse on gender and sexuality from Sappho’s fragments?
   (see reading list for week 3)

2. What might we gain or lose by treating the Greek world as existing ‘before sexuality’?
   (see reading list for week 2, especially on Foucault and responses to him)

3. Is misogyny, such as that represented by Semonides, central to the worldview of archaic Greek writers?
   (see reading lists for weeks 3 and 4)

4. What kind of role models do Homer’s female characters provide for Greek women?
   (see reading list for week 5)

5. What lessons in masculinity could Greeks learn from the mythology and iconography of heroes?
   (see reading lists for week 7 lecture and seminar)
Guidelines for Writing Essays

(See [http://www2.warwick.ac.uk/fac/arts/classics/students/guidance/essays/](http://www2.warwick.ac.uk/fac/arts/classics/students/guidance/essays/))

The key point to remember is that you are NOT supposed to present ‘the right answer’ to the question, with ‘illustrative’ material from ancient sources and modern authors, but TO PRESENT YOURSELF AS INVESTIGATING A RIGHT ANSWER TO THE QUESTION, gathering relevant data interpreting it, comparing modern scholars’ interpretations, analysing how those interpretations were arrived at, how and why they differ, and finally drawing your own conclusions. Every page should have a couple of references at the very least to ancient or modern authors. There should be few claims which are not supported by references.

1. Presentation – Essays should be written in good English and in sentences, with Bibliography and Footnotes properly prepared (see the notes in your original introduction pack or “Student Info.” on the Department’s web-pages). Primary and secondary sources should be regularly cited even if there is no quotation of the actual words used.

2. Structure – Essays should be clearly and simply structured; it should be possible always to know exactly “where we have reached” in the argument, i.e. how each particular paragraph fits into the overall structure of the essay. Students should try to avoid a meandering argument (a problem often caused by structuring the essay around the sequence of reading and taking notes, without restructuring them around the essay question).

3. Modern Scholarship (“Secondary Authors”) – students should show knowledge of modern scholarship and should note disagreements between modern scholars. N. B. Reading reviews of books (using especially the electronic resources/ e-journals pages of the Library esp. JSTOR, Oxford Journals etc.) is often useful in discovering “where a scholar is coming from”.

4. Primary materials – students should note what primary ancient materials are being used by modern scholars and should quote directly from ancient materials, where relevant.

5. Investigative Sophistication – The essay should be presented as an investigation, as an attempt to find an answer to the question using the primary and secondary materials available and thinking hard about how to make the most out of them. The essay should not be presented as a survey, or as what seems to be “the right answer”, but as an argument.
Syllabus, 2015-16
This lists the key topics for weekly lectures and seminars in terms one and two. For reading for each week, see the reading list below.

Term 1, Autumn 2015
Week 1 (Oct 5): No lecture
Week 3 (Oct 19): Performing gender in archaic Greece: Sappho and lyric poetry
Week 4 seminars (Oct 26): gods and humans in the Homeric Hymns
Week 4 (Oct 26): epic origins of ancient ideas on sex and gender
Week 5 (Nov 2): Homer’s women, human and divine
Week 6 (Nov 9): reading week; no lecture
Week 7 seminars (Nov 9): Sex on show: sex and gender in the visual arts
Week 7 (Nov 16): Sex, gender and the hero: Heracles and hypermasculinity
Week 8 (Nov 23): Mythical and monstrous sex: centaurs, satyrs, maenads and others
Essay 1 deadline: Monday November 30, noon.
Week 9 seminars (Nov 30): Sex and power among Greeks and barbarians
Week 9 (Nov 30): Women, ritual and cult: the violence of well-born ladies
Week 10 (Dec 7): Constructing masculinities: ephebes, hunting and war

Term 2, Spring 2016
Week 1 (Jan 11): Sex and the city: citizenship and gender in Athens
Week 2 (Jan 18): Constructing masculinities in the Athenian courts (Guest lecture: Alastair Blanshard, Paul Eliadis Professor of Classics & Ancient History, University of Queensland, and IAS visiting fellow)
Week 3 (Jan 25): Women, marriage and adultery in Athens
Week 4 (Feb 1): Hetairas, courtesans and prostitutes
Week 4 seminars (Feb 1): forensic and legal texts
Week 5 (Feb 8): Sex and gender at the Athenian theatre: performance & context
Week 6 (Feb 15): Women on top: fantasies of female power
Week 7 (Feb 22): Mind and body – science, philosophy and sex in Greek thought
Week 7 seminars (Feb 22): dramatic texts
Essay 2 deadline – Monday February 29, noon.
Week 8 (Feb 29): Sexed bodies – science, philosophy and sex in Greek thought
Week 9 (Mar 7): Symposium: Socrates the midwife and Diotima the teacher
Week 9 seminars (Mar 7): philosophical texts, sympotic images
Week 10 (Mar 14): Virtue friends and street philosophers: alternative sexualities

Summer Term:
Weeks 1-3: Revision sessions: texts, gobbets, theory

Seminars
There are two seminar groups.

- Group 1 meets at 1-2pm on Monday in weeks 4, 7 and 9;
- Group 2 meets at 3-4pm on Monday in weeks 4, 7 and 9.

For seminars you may be asked to prepare a brief presentation on a section of text or other ancient source, alone or with a small group, and you will be expected to participate in discussion of the assigned text and readings.
Reading list for Term 1, Autumn 2015

This reading list is divided into topics, by weeks. Appended to it is the two general course bibliography.

- Many of the articles and chapters listed are available electronically, either through JSTOR, as electronic books, or as scanned materials, accessed via the library website.
- Electronic access to primary sources is available through several websites to which you have access, including the Loeb Classical Library on-line, Perseus. However, you may find it more helpful to have access to paperback copies of key translated texts (such as Homer’s *Odyssey*).
- The library has good holdings of important books for this module, but some key titles are kept in the library or are available as short loan only, to ensure that all students can access them in a timely manner.

Week-by-week reading list for autumn 2015

Please also see course general reading list for further suggestions, links to online materials and bibliographies. However, lectures and classes will focus on the texts and secondary reading listed below, which should also provide good starting points for essays and revisions on these topics. Primary texts are the main texts that will be discussed in the week’s lecture: further supporting texts, documentary and visual evidence will also be presented in the lectures. Most texts are available online via the Loeb Classical Library, and other sites such as Perseus, as well as in print in the library. Secondary literature includes important articles and book chapters; the majority of these are available as extracts, as electronic books, or via JSTOR. Essential reading for each week is marked with an asterisk.

Sources for seminars will form the basis for discussion; specific passages and images will be given out in the week prior to the seminar.

**Week 1: no lecture**
(induction week).

**Week 2: Introduction & orientation: why sexuality? Why gender?**
Can we make academic use of continuing fascination with ancient sexuality? What are the problems in studying gender in the ancient world? Can we apply contemporary theories of sex and gender, such as those of Michel Foucault and Judith Butler, to the ancient world? How have perspectives on sex and gender such as feminism and queer theory contributed to our understanding of these topics in the ancient world? Why has ‘Greek love’ exerted such a fascination in the modern world, and why is it still the object of such fierce scholarly debate?

This week’s texts include core readings from representatives of important schools of thought, whose analyses of ancient sexuality and gender will inform our approach to ancient evidence throughout the module.

**Texts**


*Foucault, M. (1985)* *The Use of Pleasure: The history of sexuality* vol 2 (London); Introduction (chapters 1-3. You might also look at vol 1, *The Will to Knowledge*, as background material in which Foucault sets out his arguments).


**Surveys, sourcebooks, edited volumes and overviews (for general use throughout the module):**


Rabinowitz, N. S. and Auanger, L. (edd.) (2002) *Among women: from the homosocial to the homoerotic in the ancient world* (Austin, Tex.).


Skinner, M.B. (2005) *Sexuality in Greek and Roman Culture* (Malden, MA). (perhaps the best introductory textbook on this topic, good on both overview and detail).

**Monographs (for general use throughout the module):**


Davidson, J. N. (2007) *The Greeks and Greek love: a radical reappraisal of homosexuality in Ancient Greece* (London). (chapters 5-6 especially relevant this week; but see assessment by Ormond 2015, cited above)


**Current perspectives (for general use throughout the module):**


**Theories and theorists (for general use throughout the module):**


**Week 3: Performing gender in archaic Greece**

What were the circumstances in which Sappho and other Greek women poets composed and performed works, or had their works performed? Why was gender significant in archaic choral poetry? How much evidence do we have for the compositions and performance contexts of Sappho, Alcaeus and others?

**Texts**


**Secondary literature**

Budelmann, F. ed. (2009) *The Cambridge Companion to Greek Lyric* (Cambridge); lots of useful background in this volume; see chapters by Carey (‘lambos’, includes Semonides);


Robson, J. (2013) *Sex and sexuality in classical Athens* (Edinburgh), section on ‘Same-sex relationships’.


**Week 4 seminar: gods and humans**

How can humans and gods communicate with each other? What kind of relationships can they have? The Homeric Hymns, hexameter poems addressed to gods, (Specific passages for discussion will be given out in week 3 lecture).

**Texts:**

*Homeric Hymn to Aphrodite, Homeric Hymn to Demeter* (via Perseus, Loeb Classical Library or editions suggested below).

**Secondary literature:**


**Week 4: epic origins of ancient ideas on sex and gender**

What can we learn from mythical accounts of the origins of sex divisions and gender roles in early Greek poetic texts? Are women always secondary? How is divine power gendered?

**Texts:**

Hesiod *Theogony* (especially Gaia 106-210; Rhea and Zeus 453-506; Pandora 558-616).

Hesiod *Works and Days* Pandora 42-135; time for marriage 694-706.

**Secondary Literature**


**Week 5: Homer's women, human and divine**

In texts that are apparently focused on the male world of war, what can we learn from Homer’s female characters? How did his depiction of elite women such as Helen, Hecuba, Andromache and Penelope influence the ancient world, where epic texts had educational and normative value? What are the differences between divine and human women in the worlds of Homeric epic? How are Homer’s women represented in art?

**Texts:**

Homer Iliad books 3, 6, 22, 24 (Lattimore translation, Chicago, recommended for both Iliad and Odyssey).

Homer Odyssey 6 (Nausicaa), 19-20 (Penelope, Eurykleia), 23-24.

**Secondary literature**


Nortwick, T. Van (1979), ‘Penelope and Nausicaa’, TAPA 109, 269-76


**Week 6: reading week – no lecture**

**Week 7: Sex, gender and the hero: Heracles and hypermasculinity**

How does the world of myth construct a heroic form of masculinity? What impact do models such as Heracles have on civic constructions of masculinity? Is there more than one way to be a hero? What
about (sexual) relationships between heroes? Is there a connection between sexual violence and heroic sexuality? How is heroism represented in visual art?

Texts:
Homer *Iliad*, especially the story of Patroclus and Achilles, books 16-23
Sophocles *Ajax*
Euripides *Heracles*
Isocrates *Helen* 18-37 (Theseus)
Aeschines *Against Timarchus* 133-154 (Achilles and Patroclus)

Secondary literature:

Week 7 seminar: sex on show: sex and gender in ancient art
Specific texts and images for discussion will be given out in week 3 lecture, but will include the following:
- The Athenian tyrannicides (Harmodius and Aristogeiton)
- The Motya Charioteer
- The tomb of the diver, Paestum
- Erotic and sexual imagery on Attic pottery:
  - Eurymedon vase.
  - Courting gift scenes (eg *ARV*² 444.239; see Lear in Masterson et al 2015))

Secondary reading:
Week 8: Mythical and monstrous sex: centaurs, satyrs, maenads and others
What does the sexuality and gender of mythical and imaginary creatures, whether fantastic animals, mixtures of the categories of god, human and animal, or imagined humans, tell us about Greek ideas of sex and gender?

Texts:
Homer Odyssey: Circe (book 10), Sirens (book 12)
Euripides Bacchae, Cyclops

Secondary literature:

Week 9: Women, ritual and cult: the violence of well-born ladies
Participation in ritual was an important expression of women’s participation in the polis. But what forms did this participation take, and how was women’s religious activity a focus of male anxieties?

Texts:
Aristophanes Thesmophoriazusae, Lysistrata

Secondary literature:
**Week 9 seminar: Sex and power**

How can theories of sex and power help us to interpret Greek historians' interest in the interplay of tyranny and sex?

**Texts:**


Xenophon *Constitution of the Spartans* (*Lacedaemonion Politeia*).

Herodotus on tyranny and sex: background of Persian wars, 1.1-5; Candaules and Gyges (1.8-12); Peisistratus at Athens (1.59-63); Periander of Corinth (3.49-53); Darius (3.118-119); Socles’ speech against tyranny, 5.92; Hippias 6.107; Xerxes (9.107-113).


**Secondary literature:**


Holt, P. (1998) "Sex, Tyranny, and Hippias' Incest Dream (Herodotos 6.107)," *GRBS* 39 no. 3 221-242


**Week 10: Constructing masculinities: ephebes, hunting and war**

**Texts:**

Euripides *Hippolytus*

Xenophon *Cyropaedia* (1.1-6; 3.3, 7.5), (Loeb Classical Library is most useful edition)


**Secondary literature:**


General bibliography

Paul Brandt, writing as Hans Licht, Sexual Life in Ancient Greece (London, 1932)
*Alan Bray ‘Boswell and the Latin West and the debate over the blessing of friendship today’ http:// www.fordham.edu/halsall/pwh/bray-medievalsamesex.html
Jan Bremmer, ‘An Enigmatic Indo-European Rite: Paederasty’ Arethusa 13 (1980), 279-298 also in Dynes and Donaldson
Luc Brisson Sexual Ambivalence: Androgyny and Hermaphroditism in Graeco-Roman Antiquity. (Berkeley, 2002) thought-provoking guide to myths about hermaphrodites in ancient Greece
*Brown, Elizabeth, "Introduction", Traditio 52 (1997) 261-283
id. "Ritual Brotherhood in Western Medieval Europe", Traditio 52 (1997) 357-382
Claude Calame, The Poetics of Eros in Ancient Greece (Princeton, 1999)
D. Campbell, The Golden Lyre (1983), c.1 ‘Love’
E. Cantarella, Bisexuality in the Ancient World (New Haven, 1992)
Cartledge, P. 1998. 'The machismo of the Athenian empire – or the reign of the phaulus?’ in L. Foxhall and J. B. Salmon (eds.), When men were men: masculinity, power and identity in classical antiquity (Routledge: London).
Clarke, W. M. ‘Achilles and Patroclus in Love’, Hermes, 106 (1978), 381-96 also in Dynes and Donaldson
B. Cohen, ed., Not the Classical Ideal: Athens and the Construction of the Other in Greek Art (Leiden, 2000) 71-97
D. Cohen, Law, Sexuality and Society (Cambridge, 1991)
Davidson, James (2001) 'Dover, Foucault and Greek homosexuality: penetration and the truth of sex', *Past and Present* 170, 3-51.


K. J. Dover, ed. Plato's Symposium, (Cambridge, 1980)


Gloria Ferrari *Figures of Speech* (Chicago, 2002)


T. Gantz *Early Greek Myth* (Baltimore, 1993)


M. Golden and P. Toohey eds. *Sex and Difference* (Edinburgh, 2003) especially the articles by herter (massive data collection on ancient prostitution) and Cohen (also reprinted elsewhere)

S. Goldhill, 'Intimations of immortality' c.2 of *The Poet's Voice* (Cambridge 1991) 69-166


D. Hamel *Trying Neaira* (New Haven, 2003) - good guide to the trial and its background, not so good on hetaeras


Hupperts, Charles ‘Greek Love: Homosexuality or Paederasty? Greek Love in Black Figure Vase-Painting,’ in J. Christiansen and T. Melander, eds., *Proceedings of the 3rd Symposium on Ancient Greek and Related Pottery* (Copenhagen, 1988) 255-68


François Lissarrague *Greek Vases: The Athenians and Their Images.* New York, 2001, especially chs. 1-3

Laura McClure *Courtiers at Table* (NYC/London, 2003) (full of information but unfortunately also full of errors - check everything; and use as a starting-point to other sources, primary and secondary)


Dominic Montserrat, *Sex and Society in Graeco-Roman Egypt* (London, 1996)


Nussbaum, Martha C. and Juha Sihvola eds *The Sleep of Reason: Erotic Experience and Sexual Ethics in Ancient Greece and Rome* (Chicago, 2002)


C. Paglia, ‘Junk Bonds and Corporate Raiders: Academe in the Hour of the Wolf’ *Arion* 3rd ser. 1.2 (1991), 139-212 also in her *Sex, Art, and American Culture*


G. Ferrari Pinney ‘For the Heroes are at Hand’ *JHS* 104 (1984), 181-2 JSTOR


Anthony Price, *Friendship and Love in Plato and Aristotle* esp. Appendix 3 on ‘Plato’s sexual morality’


Paul Rabinow (ed.), *The Foucault Reader*, (Harmondsworth, 1986)

Rabinowitz, Nancy Sorkin and Lisa Auanger eds. *Among Women: From the Homosocial to the Homoeerotic in the Ancient World* (Austin, 2002)


Brent D. Shaw, Ritual Brotherhood in Roman and Post-Roman Societies* Traditio* 52 (1997) 327-355


Further resources

There are many further resources available beyond the reading list selections, although the carefully curated weekly lists suggest important reading and should always be your starting point in preparing for lectures and seminars, and for your essays.

Diotima (http://www.stoa.org/diotima/) is a well-established resource, including on-line bibliography, for materials on Sex and gender in the ancient world, but it has not been updated recently.

The best and most up-to-date sources for further reading are the article bibliographies and suggestions for further reading in the most recent handbook and survey volumes. Particularly useful are the following:
