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

Spring Term 2016: Sex and gender before and beyond classical Athens

Lecture Times: Monday 4-6: Ramphal R1.13

Module Leader: Dr Carol Atack, Humanities Building H231
c.atack@warwick.ac.uk

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](http://plato.warwick.ac.uk).

**Essay questions (spring 2016): deadline noon, Monday February 29.**
You must submit your essay by 12 noon in both hard copy (handed into Department Office) and electronically (uploaded to Tabula; please submit as either a Word file or a PDF).

1. Is it correct to distinguish the *hetaira* from other Greek prostitutes?  
   (see reading for week 5)

2. In what ways did citizens of democratic Athens police the performance of masculinity?  
   (see reading for weeks 1)

3. ‘Both the opposition between male and female and the blurring of gender boundaries in performance provide Aristophanes with comic material.’ Discuss.  
   (see reading for weeks 3 & 4)

4. Did classical Sparta permit more freedom to citizen wives than classical Athens did?  
   (see reading for week 6)

5. With what civic and religious rituals did Greek cities mark young men’s transition to adulthood?  
   (see reading for autumn term 2015, week 10, below)
Guidelines for Writing Essays

(See [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. Please note that this term’s lecture schedule has been updated to incorporate the Drama Day on January 25 (week 3)

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 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): Drama day – Aristophanes Lysistrata (NB lecture at 5pm)
Week 4 (Feb 1): Performativity and gender on stage and in court
Week 4 seminars (Feb 1): forensic and legal texts
Week 5 (Feb 8): Hetairas, courtesans and prostitutes
Week 6 (Feb 15): Women, marriage and adultery in Athens and Sparta
Week 7 (Feb 22): Mind and body – science, philosophy and sex in Greek thought
Week 7 seminars (Feb 22): gender and genre
Essay 2 deadline – Monday February 29, noon.
Week 8 (Feb 29): Science, philosophy and sex in Greek thought
Week 9 (Mar 7): Symposium: Socrates the midwife and Diotima the teacher
Week 9 seminars (Mar 7): arguments in the reception of ancient sex and gender.
Week 10 (Mar 14): Virtue friends and street philosophers: alternative sexualities

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

Seminars
There are three seminar groups. In weeks 4, 7 and 9 the lecture is held at 5pm-6pm, after the seminars.

• Group 1 meets at 1-2pm on Monday in weeks 4, 7 and 9 (H1.02);
• Group 2 meets at 3-4pm on Monday in weeks 4, 7 and 9 (H3.55);
• Group 3 meets at 4-5pm on Monday in weeks 4, 7 and 9 (R1.13).

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 2, Spring 2016

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 spring 2016

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 (Jan 11): Constructing masculinities: sex in the city

Texts:
Thucydides 2.36-45 (Pericles’ funeral speech), 6.54-9 (Harmodius and Aristogeiton)
Aristophanes Clouds (debate of the Stronger and Weaker Arguments, lines 886-1114)
Xenophon Symposium
Aeschines Against Timarchus

Secondary literature:
Dover, K.J. (1978) Greek Homosexuality (London), Ch.

**Week 2 (Jan 18): Guest lecture: Alastair Blanshard**
Reading: see reading for previous week, plus the following:

**Week 3 (Jan 25): Drama day: Aristophanes Lysistrata**
Students not involved in the play or associated outreach activities are encouraged to attend the Sunday 24 performance of Lysistrata and the lectures on Jan 25.
There will be an informal lecture/discussion session on Monday 25 at 5pm for students not able to attend the drama day sessions on Jan 25 (and anyone else who would like to attend).

**Reading on Lysistrata and Aristophanes:**

**Week 4 (Feb 1): Performativity and gender on stage and in court**

**Texts:**
Xenophon: Cyropaedia 7.5-8.5 (Cyrus’ establishment of the new royal order in Babylon); Agesilaus (Loeb)

Sex and Gender module booklet       Page 8       Spring 2016
Aeschines, Against Timarchus

**Secondary literature:**

**Week 4 seminars (Feb 1): Aristophanes Lysistrata, Aeschines Against Timarchus**
Passages for analysis:
Aeschines *Against Timarchus* 26-27 (Timarchus in the assembly), 44-45 (Timarchus and Misgolas).

**Secondary reading:**
See reading list for weeks 1 and 3.

**Week 5 (Feb 8): Hetairas, courtesans and prostitutes**
Texts: [Dem] Against Neaira;
Lysias 4;
Xenophon *Memorabilia* 3.11 (Theodote);
Athenaeus *Deipnosophistae* 13

**Secondary reading:**

Pomeroy, S.B. (1994) Goddesses, whores, wives, and slaves: women in classical antiquity (129; London: Pimlico), Ch. 5 'Private life in Classical Athens'.

**Week 6 (Feb 15): Women, marriage and adultery in Athens and Sparta**

**Texts**
- Xenophon Oeconomicus, (tr. Marchant, Xenophon Vol 4, Loeb Classical Library, 168; also in Penguin edition, Conversations with Socrates)
- Aristotle Politics 2.9 (Sparta)
- Lysias 1, cf. 3.5-6.
- Xenophon Constitution of the Lacedaimonians

**Secondary reading:**
- Pomeroy, S.B. (1994) Goddesses, whores, wives, and slaves: women in classical antiquity (129; London: Pimlico), Ch. 4 ‘Women and the City of Athens’, Ch. 5 ‘Private life in Classical Athens’.

**Week 7 (Feb 22): Eunuchs and non-binary gender in Greek thought**

Eunuchs: Herodotus 8.104-106; Xenophon Cyropaedia 7.5.58-65. (for translation, see Loeb edition (Miller); see also on-line commentary at www.cyropaedia.org)
Tiresias: Ovid Metamorphoses 3
Transgender women: Phaethousa (Hippocratic Epidemics)

**Secondary reading:**
Week 7 seminars (Feb 22): gender and genre
Lysias 3.5-6 (see reading for weeks 1, 4)
Plato Theaetetus 148c-151e (see reading for week 8)
Xenophon Cyropaedia 8.1.40-41 (translation by Miller, Loeb)
Isocrates Nicocles 36-42 (translation by van Norlin, Loeb)
Aristophanes Clouds 961-983 (see reading for week 1)

Essay 2 deadline – Monday February 29, noon.

Week 8 (Feb 29): Sexed bodies – science, philosophy and sex in Greek thought
Texts:
Plato Theaetetus 148c-151e, Timaeus (especially 90e-91d, but see also the ‘Receptacle at 49a-50b), Laws 6.768-785 (marriage), 7.804d-806d (education of women)
Hippocrates Nature of Women (in Loeb Classical Library 520)
Herodotus 2.35-6 (on Egypt)
Aristotle Generation of Animals
Secondary reading:

The body and ancient medicine

Week 9 (Mar 7): Plato’s Symposium: Socrates the midwife and Diotima the teacher
Plato Symposium
Plato Theaetetus 148c-151e
Secondary reading:


Halperin, D.M. (1990) One hundred years of homosexuality: and other essays on Greek love (London: Routledge), Ch. 6 ‘Why is Diotima a woman?’.


**Week 9 seminars (Mar 7): staging the symposium**

Choose a secondary author and present their views as persuasively as possible. Read a polemical part of a work (such as the introduction) from one of the following authors/books:

- Dover; Foucault; Davidson; Lear; Foxhall; Halperin; Pomeroy; Zeitlin; Loraux; Keuls; Winkler;

**Week 10 (Mar 14): Virtue friends and street philosophers: alternative sexualities and relationships in classical Greece**

**Texts:**

Diogenes Laertius Lives of the Philosophers 6.20-81 (Life of Diogenes the Cynic)

Isocrates Nicocles

Euripides Hippolytus

Xenophon Cyropaedia – story of Panthea (scattered throughout the work: see chapters 4.6, 5.1, 6.1, 6.3-4, 7.3)

**Secondary reading**

Cynics


Aскeticism


**Virtue theories**


General course 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)
Campbell, D. The Golden Lyre (1983), c.1 ‘Love’
Cantarella, E. 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
Cohen, B. ed., Not the Classical Ideal: Athens and the Construction of the Other in Greek Art (Leiden, 2000) 71-97
Cohen, D. Law, Sexuality and Society (Cambridge, 1991)

Sex and Gender module booklet Page 13 Spring 2016
Cohen, D. ‘Sex, Gender, and Sexuality in Ancient Greece’ Classical Philology 87.2 (1992), 145-160
and R. Saller ‘Foucault on Sexuality in Greco-Roman Antiquity’ in J. Goldstein ed. Foucault and the
Writing of History (Oxford, 1994), 35-59
(2000), 507-9
and Present 170, 3-51.
Davidson, James ‘Revolutions in Human Time’ in S. Goldhill and S. Osborne eds. Rethinking Revolutions
Through Ancient Greece (Cambridge, 2006), 29-67
14-24.
James, S.L. and Dillon, S. (eds.) (2012), A Companion To Women In The Ancient World (Malden, MA:
Wiley-Blackwell).
Dodd, David and Christopher A. Faraone eds. Initiation in Ancient Greek Rituals and Narratives: New
Critical Perspectives (Routledge 2003)
K. J. Dover, Greek Homosexuality (London, 1978)
K. J. Dover, "Greek Homosexuality and Initiation" in The Greeks and their Legacy: Collected Papers Volume
K. J. Dover, ed. Plato's Symposium. (Cambridge, 1980)
Faraone, C. A., and L. McClure (eds.). 2006. Prostitutes and courtesans in the ancient world (University of
Wisconsin Press: Madison, WI).
Gloria Ferrari Figures of Speech (Chicago, 2002)
Kosmos (Cambridge, 1998) pp. 84-104
de la sexualité, I: La Volonté de savoir (Paris, 1976)
Michel Foucault II: The Use of Pleasure (New York 1985) Eng. transl. by Robert Hurley of L'Usage des plaisirs
(Paris 1984)
Michel Foucault, The Foucault Reader, ed. P. Rabinow (New York, 1984b)
Foxhall, L., and J. B. Salmon (eds.). 1998. When men were men: masculinity, power and identity in classical
antiquity (Routledge: London).
Franco, C. 2012. 'Women in Homer.' in S. L. James and S. Dillon (eds.), Companion to Women in the Ancient
T. Gantz Early Greek Myth (Baltimore, 1993)
Bruno Gentili, ‘The Ways of Love in the poetry of Thiasos and Symposium’ in his Poetry and its Public in
Ancient Greece (Baltimore, 1988), 72-104
Gilhuly, K. 2009. The feminine matrix of sex and gender in classical Athens (Cambridge University Press:
Cambridge).
in A. Cooley ed. The Epigraphic Landscape of Roman Italy [=BICS Suppl. 73 (2000)], 19-38
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)

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


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


N. Kampen, ed., *Sexuality in Ancient Art* (Cambridge, 1996)


Eva Keuls, *The Reign of the Phallus* (Berkeley, Los Angeles, London 1993), c. 11

M. Kilmer, *Greek Erotica on Attic Red Figure Vases* (London, 1993)


Laura McClure *Courtesans 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)


--, *Archaic and Classical Greek Art* (Oxford, 1998), especially ch. 9

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 Homoerotic in the Ancient World* (Austin, 2002)


H. A. Shapiro, "Courtship Scenes in Attic Vase-Painting,” *AJA* 85 (1981)
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:


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:
